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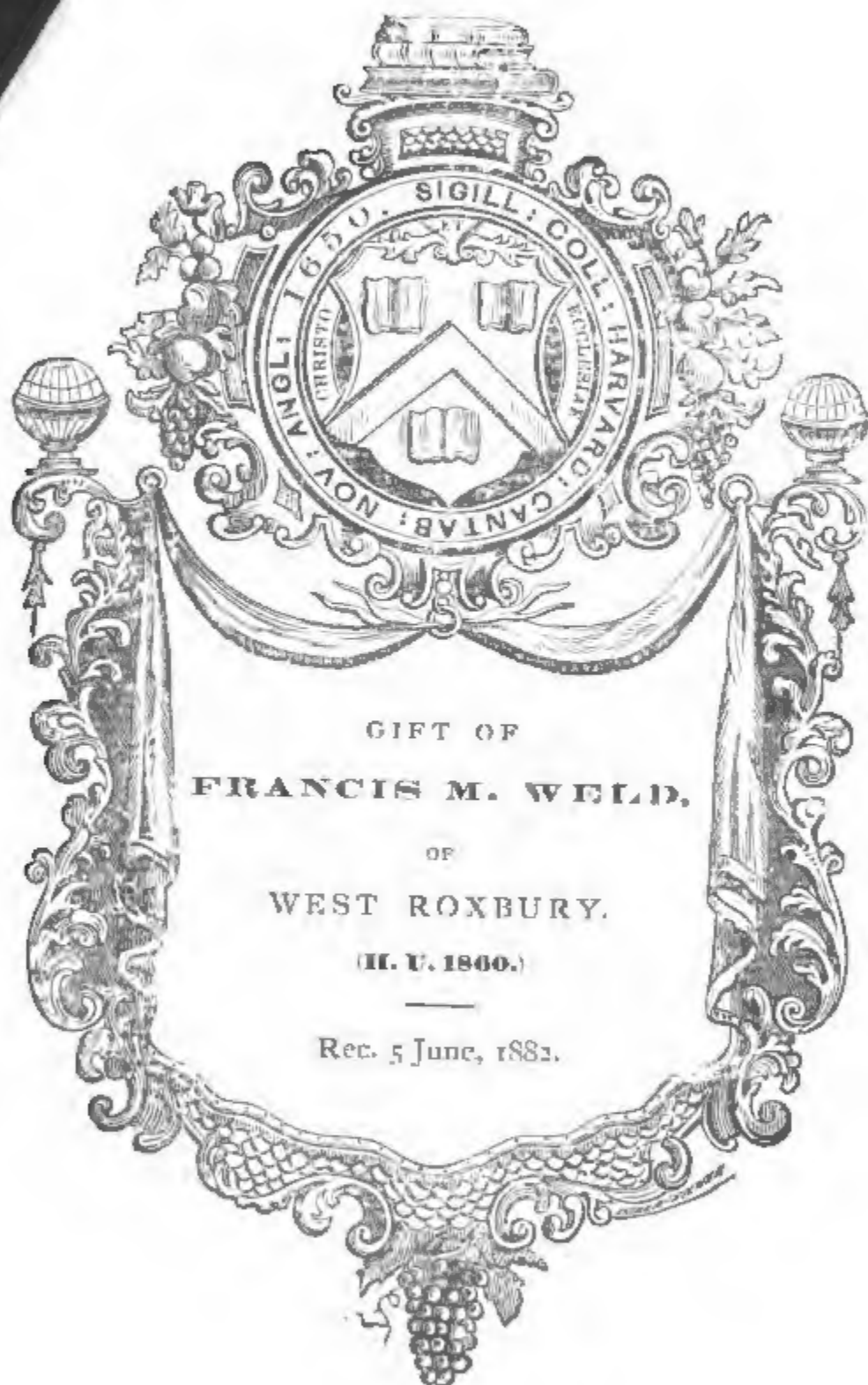
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XENOPHON'S ANABASIS,

WITH

Explanatory Notes,

FOR THE

USE OF SCHOOLS AND COLLEGES IN THE UNITED STATES.

BY

JAMES R. BOISE,

PROFESSOR OF GREEK IN THE UNIVERSITY OF MICHIGAN.

WITH KIEPERT'S MAP,

SHOWING THE ENTIRE ROUTE OF THE TEN THOUSAND,

AND

AN INTRODUCTION TO THE ANABASIS,

TRANSLATED FROM HEETLEIN.

C.

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P R E F A C E .

SINCE the notes which accompany the latest American editions of the *Anabasis* were written, the following excellent editions have appeared in Germany :

1. Kühner's *Anabasis*, published in 1852, with a Latin Commentary, and with critical annotations on the text. Dr. Kühner is well known to scholars in this country through his excellent Grammars of the Greek language, translated by Messrs. Edwards & Taylor, of Andover, Mass., and also through his Latin Grammar, translated by Professor Champlin, of Waterville College, Maine. His edition of the *Anabasis* exhibits the same critical scholarship and sound judgment as his other works.

2. An edition by K. Matthiae, also published in 1852, with German notes, and an appendix containing a Lexicon and Grammar adapted to the *Anabasis*.

3. Several different editions by K. W. Krüger. Of these, the editor has in his possession the edition of 1845, which is an enlargement of the edition of 1830, the first

which was published with German notes: also the edition of 1849, which contains a *delectus emendationum* and a Greek-German Lexicon of the Anabasis; and lastly the edition of 1850, with numerous and very valuable grammatical notes in German.

4. F. K. Hertlein's Anabasis. This belongs to the deservedly popular series of Greek and Latin authors with German notes, published by Weidmann, in Leipsic. The grammatical notes, though not so numerous and full as those of Krüger, are always to the point: and are indeed often so similar to those of Krüger, as to give some plausibility to the charge of plagiarism in this part of the work. Hertlein has also added in his 2d edition, 1854, extensive geographical notes, taken by permission from the works of Kiepert. Thus we have in Hertlein's edition unquestionably the most complete and accurate geographical commentary, which has ever been published with a school edition of the Anabasis.

While therefore in the preparation of this edition, the older helps in such a work have not been neglected, it has been the chief aim of the editor to embody as fully as possible the results of the most recent investigations bearing on this subject. Free use has consequently been made of the labors particularly of Krüger and of Hertlein; while, at the same time, the fact has not been lost sight of, that the classical schools of this country are behind those of Germany, and that simpler and more elementary explanations are therefore often

necessary in a work prepared for American schools. The geographical notes are almost exclusively translated from Kiepert as cited by Hertlein.

The grammatical references are to Kühner's Greek Grammar, translated by Messrs. Edwards & Taylor, and published by Messrs. D. Appleton & Company, of New York. It was deemed superfluous in a school edition to make references to the grammatical works of Jelf, Buttman, and Matthiae, which are at present seldom, if ever, used by the pupils in our schools: nor was it thought expedient to add references to Kühner's Elementary Greek Grammar, or to the excellent works of Champlin, Kendrick, Sophocles, Crosby, and McClintock. The careful learner who uses either of these grammars in preference to that of Kühner will generally find by the aid of his index or table of contents the principle in question.

The text of this edition is intended to be an exact reprint of that of Hertlein. It will be perceived that *pp* appears without the usual breathings; and also, that capital letters are used only for proper names or their derivatives, and to commence distinct paragraphs (not single sentences). This is in conformity with the series of Weidmann and of Teubner. A table, exhibiting the passages in which Hertlein varies from L. Dindorf's edition, published by Teubner in 1851, has been appended to the text.

The editor cannot refrain from expressing in this connection, his high appreciation of the excellent edi-

tion of the *Anabasis* published in this country in 1843, by Rev. Dr. J. J. Owen. This work has been constantly examined in connection with those above mentioned, and for the suggestions thence derived, as well as for many personal favors, the editor desires to express his grateful acknowledgments.

UNIVERSITY OF MICHIGAN, ANN ARBOR, June, 1856.

INTRODUCTION.

§ 1. AMONG the most distinguished of ancient authors, whose works still present, after the lapse of more than two thousand years, an inexhaustible fountain of the noblest enjoyment and the richest instruction, **ΞΕΝΟΦΩΝ**, an Athenian, son of Gryllus, has justly acquired a conspicuous position. The year of his birth cannot with certainty be given; and it would seem quite proper in a work of this kind to pass over the investigation of this point, were there not in the *Anabasis* itself several passages which bear upon it. The third year of the 82d Olympiad = 450 B. C., is the date commonly assumed, having been inferred from the statement of Stesiclides, cited by Diogenes Laertius (II, 56), who places his death in the first year of the 105th Olympiad = 360 B. C., added to the statement of Lucian (in the *Μακρόβιοι* ch. 21), that he lived more than ninety years. But the statement of Stesiclides is more than doubtful, because in the *Historia Graeca* VI, 4, 36, the death of Alexander tyrant of Pherae is mentioned; and this took place, according to Diodorus Siculus (XVI, 14), in the 4th year of the 105th Olympiad; hence Xenophon must have lived several years after 360, B. C. The passages in the *Anabasis* which bear on this question, are the following:—1st,

in 3, 1, 14, and 25, he alludes to his age as though he might appear too youthful to take the position of commander ; 2d, in 3, 2, 37, Xenophon and Timasion are mentioned as the youngest generals ; 3d, in 5, 3, 1, all, who were more than forty years of age, are represented as taking ship, while Xenophon, with those who were younger, continues the march by land, and in 7, 3, 46, he is spoken of as commander of those who had not yet passed the thirtieth year of their age ; 4th, in 7, 6, 34, it is implied that he had no children. All of these passages, however, fail to justify the assertion that Xenophon was scarcely more than 26 or 27 years of age at that time ; since, when generals were chosen by the popular vote, it was customary to elect only those who were men of experience, and somewhat advanced in years ; and, for this reason, the first two passages above referred to, prove nothing decisive. Nor does the fact, that Proxenus was only about thirty years of age (Anab. 2, 6, 20), Agias and Socrates about thirty-five (2, 6, 30), and Menon much younger (2, 6, 28), bear at all on this question ; because these generals were not chosen by their own soldiers. So also the two passages cited under the 3d head, prove nothing with certainty ; for the leader might be older than the men whom he commanded, inasmuch as he commonly went on horseback, and could thus more easily bear the fatigues of the march than the common soldier who must go on foot. The last passage above cited, presents nothing from which any positive conclusion can be drawn respecting the age of Xenophon. On the contrary, it is implied in 7, 2, 38, that he was of such an age that he might be supposed to have a marriageable daughter. Furthermore, Diogenes Laertius (II, 22), and Strabo (IX, 2, p. 251, Tauchn.), relate that Xenophon was engaged in the battle of Delium (which occurred Olymp. LXXXIX, 1 = 424, B. C.). Now as the Athenians did not perform military duty beyond the borders of Attica before the twentieth year of their age, Krüger* concludes that Xenophon may have been born about

* De Xenophontis vita. Hal. Sax. 1822.

Olymp. LXXXIV, 1 — 444, B. C., and consequently that he may have been about forty-four years of age at the time of the expedition into Upper Asia.

Of Xenophon's youth we know little. It appears from *Anab.* 7, 8, 4, that he belonged to a family of considerable wealth; and it cannot be doubted that he received a careful education. To the culture of his mind were doubtless added those gymnastic exercises which always constituted an important part of an Athenian education: he shows, at least in his own writings, a great fondness for horsemanship, and for the chase. On his spiritual development, no person exerted so great an influence as Socrates, to whom he has consecrated an offering of genuine love and admiration in his literary works. That he was also a hearer of the celebrated Sophist Prodicus, of Ceos, is related by Philostratus in the *Lives of the Sophists*, I, 12; from which passage it also appears that he spent some time in Boeotia as a prisoner. Here he appears to have contracted that friendship for Proxenus which exerted on the events of his subsequent life so marked an influence.

Induced by Proxenus (*Anab.* 3, 1, 4), he repaired in the year 401, B. C. to Asia Minor, where he was introduced to the younger Cyrus, whom he accompanied in the expedition against Artaxerxes II. The principal motives which led him to follow Cyrus, were probably the desire of military renown, and the hope of increasing his fortune, which most likely had been greatly impaired, like that of many other Athenians, in the disasters attending and following the Peloponnesian war. These motives overcame the scruples which he at first experienced in view of the hostility of Cyrus towards Athens, and the consequent probability that he might incur the jealousy of his native city.

After the battle of Cunaxa, and after most of the Grecian generals had been taken and executed by the treachery of the Persians, Xenophon was the first to animate the drooping spirits of the Greeks and from this time forth he was the soul

of every enterprise in the celebrated retreat of the ten thousand. The remnant of these, after their return, were united with the troops of the Spartan Thibron (or Thimbron), to defend the Greek colonies in Asia Minor against the Persians. In the expedition under Thibron and his successor Dercylidas, Xenophon appears also to have taken part; perhaps as leader of the *Kύριοι* (cf. 3, 2, 17). It is at least certain that he accompanied Agesilaus, first in his military operations against the Persians in the year 396, B. C., and afterwards in 394, B. C., in his march through Thrace and Thessaly to Bœotia; and that in the battle of Coronca he fought on the side of the Lacedæmonians against his own fellow-citizens. This proceeding, which has been severely censured by some modern scholars, especially by Niebuhr, will be viewed in a much milder light when all of the circumstances as well as the prevailing opinions of the time are taken into consideration. The Greeks, notwithstanding their subdivision into many States, considered themselves as united into one people by a common language and religion, as well as by similar customs and institutions. Hence as a general rule those who were banished, did not hesitate to join in war with another State against their paternal city, under the idea that they were only contending for their own rights against a party which was hostile to themselves. The censure which has on this account fallen on Xenophon, belongs, therefore, not so much to him as to the age in which he lived.

Xenophon was banished (probably soon after he passed over with the army from Europe into Asia, *Anab.* 7, 7, 57), for the reason that he had entered into the service of Cyrus, who, through the most active support given to the Lacedæmonians in the Peloponnesian war, had been the principal cause of that result which was so disastrous to Athens. The situation in which Xenophon was placed, fully explains, if it does not justify, his conduct. To this must be added the general admiration for the Spartan constitution, which culti-

vated men at Athens then felt, owing to the corruption of the democracy, in which admiration Xenophon participated; and also that friendship and respect for Agesilaus, of which his writings afford abundant evidence.

Through the influence of his friend Agesilaus, Xenophon received as a reward for his important services in the war, a valuable estate at Scillus, in that part of Elis which had been taken by Sparta. Here, with a part of the spoils which were saved from the Persian expedition, he built and consecrated to Artemis that sanctuary which he so pleasantly describes in the *Anab.* 5, 3. Here in the enjoyment of rural quietude and leisure, such as a life of toil had fitted him to appreciate, he probably composed the greater part of his works. He was not however permitted to continue in the quiet possession of his estate. After the power of Sparta had been for ever broken in the battle of Leuctra (371, B. C.), the Eleans regained possession of Scillus, and compelled Xenophon to abandon his residence. The last years of his life were spent at Corinth: nor did his recall from banishment, effected by the influence of Eubulus, induce him to return to Athens. He, however, sent thither his two sons Gryllus and Diodorus, to join the army which the Athenians furnished, for aid to the Lacedæmonians just before the battle of Mantinea. Gryllus fell in battle while bravely fighting; and the Athenians claimed for him the honor of having mortally wounded the great Theban commander. Xenophon received the tidings of the death of Gryllus with the deepest sorrow; yet he bore the affliction in a manner worthy of the greatest men of antiquity. The year of his death is no more certain than that of his birth. Still we may assume that it did not occur before Olymp. CVI, 2 = 355, B. C., since it scarcely admits of a doubt that the small work *νόμοι ἢ περὶ προσόδων* was written after the Social war which lasted from Olymp. CV, 3, to CVI, 1.

§ 2. Of the character of Xenophon, we are able to obtain a very complete view from his writings, especially from the

Anabasis. His leading traits were a refined susceptibility for all that is noble and good, mildness of disposition, fondness for pleasantries united with a firmness and decision which were invincible even in the most trying situations, a heart formed for friendship, and a remarkable devotion to persons of distinguished excellence; which, while it proves his sympathies to have been generous, at the same time not unfrequently obscures the clearness of his vision as a historian. Notwithstanding his fondness for philosophical studies, the pious faith of his ancestors lives in him undisturbed;—a fact which at first view appears surprising, but which is understood on the ground that Xenophon contemplated philosophy only in its bearings on real life, while from those more profound inquiries which Plato pursued, Xenophon stood almost entirely aloof.

§ 3. As an author, his practical nature leads him to treat principally of the events of his time, of the art of war, of political economy, and of the duties of the citizen in his relation to the state, as well as to the family. His writings therefore may be divided into historical, military, political, and philosophical. To his historical works belong the *Anabasis*, of which we shall have occasion to speak more fully below, and the *Historia Græca* (*Ἑλληνικά*), consisting of seven books which are a continuation of the work of Thucydides, and which contain a history of Greece from the twenty-first year of the Peloponnesian war down to the battle of Mantinea (from 410 to 362, B. C.); and to the same class of works belongs also the *Agesilaus*. The *Ἰππαρχικός* is a military treatise on the duties of a leader of cavalry; and to the same subject belongs also, for the most part, the tract *περὶ ἵππικῆς*. So also in close connection with these works, stands the *Κυνηγετικός*, a treatise on hunting, the practice of which Xenophon considers an excellent school preparatory for war. His political writings comprise several smaller works; one on the Lacedæmonian State, another on the Athenian State (this latter, however, is probably not the work of Xenophon), a treatise on revenues, and a

tract on the tyrant Hiero (Λακεδαιμονίων πολιτεία, Ἀθηναίων πολιτεία, Πόροι ἢ περὶ προσόδων, Ἰέρων ἢ Τύραννος). To his philosophical writings belong the Memoirs of Socrates, Ἀπομνημονεύματα Σωκράτους, the Banquet (Συμπόσιον), the Oeconomicus (Οἰκονομικός), and the Apology of Socrates (Σωκράτους ἀπολογία), which is perhaps supposititious. To all these various classes belongs the Κύρου παιδεία, a sort of didactic, historical romance, in which Xenophon sets forth his own ideal of an accomplished ruler in the person of the elder Cyrus.

Most of Xenophon's writings are not less distinguished for their outward form, than for their valuable and important contents. Though his style is simple and unadorned (whence he has been called ὁ ἀφελὴς καὶ ἰσχνὸς χαρακτήρ), yet it glides along in an easy and charming manner, for the most part in a uniform and quiet stream. Though he seldom rises above this simplicity to a more elevated diction, yet he is by no means wanting in oratorical impressiveness and convincing clearness. He uses metaphors and other rhetorical figures somewhat sparingly, but is nice and tasteful in the choice of words, without being over-anxious for variety of expression. Nor is he very thoughtful to give a periodic roundness to his entire sentences or great regularity to the several parts: on the contrary he often passes in the midst of a sentence from one construction to another, after the manner of lively conversation: so that in few of the better Greek authors does the anacoluthon occur so often. With such characteristics of style, so far removed from all poetical coloring, it is the more surprising that he should so often employ single words, which, by other Attic writers, are used only in poetry. It would be injustice to Xenophon to suppose that this frequent use of poetic words arises from an effort to adorn his style; since this would be as tasteless and inept, as if one should seek to adorn a simple garment with here and there a purple patch. It is much rather to be explained on the ground of his protracted residence in foreign lands, and his intercourse with Greeks of various tribes

and dialects, especially with the Lacedæmonians, among whom words, which were merely poetic with the Athenians, may have been in common use; and hence quite naturally adopted by Xenophon from his ordinary language into his writings. On account of this and some other peculiarities of style, the ancient grammarians did not reckon Xenophon among the pure Atticists. But the general estimate of his character as a writer, is clearly shown by the appellation, Attic Muse, or Attic Bee (names so often given him), and also by the judgment of Cicero and of Quintilian.*

§ 4. To attempt any thing like a general estimate of the value and importance of Xenophon's entire works, would require too much space; we cannot, however, in this introduction to a historical work, neglect to present very briefly some of the most important points relating to his character as a historian; and in this view not simply the *Anabasis* requires consideration, but also especially the *Hellenica*. This work, although of the highest value, and in certain parts admirable, is on the whole the least finished of Xenophon's more extended writings, being as it would seem not so much a finished work, as a rough sketch, in which the author aimed less to present a full historic development, than to set forth particular points of interest to himself. * * * * *

§ 5. The *Anabasis* on the contrary, unquestionably the most attractive of Xenophon's writings, resembles a landscape in full sunlight. Every thing lies bright and open before our eyes: nothing stands in the shade, so as to give greater prominence to other objects: every thing appears in its proper

* Cic. Orat. § 32, (*Xenophontis*) *sermo est ille quidem melle dulcior*; and § 62. *Xenophontis voce Musas quasi locutas ferunt*.—Quintilian X, 1, 82. *Quid ego commemorem Xenophontis illam jucunditatem in affectatam, sed quam nulla consequi affectatio possit? ut ipsae sermonem finxisse Gratiae videantur, et, quod de Pericle veteris comædiæ testimonium est, in hunc transferri justissime possit, in labris ejus sedisse quandam persuadendam.*

stature and coloring: nothing is exaggerated, nothing is presented in too brilliant hues. The most remarkable events are described with the same ease and freedom as the most commonplace. * * * * * Aside from these excellencies, the *Anabasis* is important also on this account, because it presents a new step in the historic art, in which the author writes the history of his own deeds. This is at least the case from the beginning of the third book, where Xenophon for the first time becomes conspicuous. Furthermore, we have in this work the most important information respecting the contemporary condition of Greece, as well as of the Persian empire. The knowledge of still other countries and nations was also very greatly promoted by the *Anabasis*, since the author communicates the most valuable information respecting regions which till then were scarcely known by name, and which even at a later period were not accurately described. Finally it is a most important work for the study of the Grecian military system. In every thing relating to this subject, the author shows the highest intelligence. * * * * * Much, however, especially in the beginning of the work, which the reader would fain know, and which is of importance, as well as much which is actually communicated, is passed over too lightly; and hence, as a mere historical work, the *Anabasis* cannot be compared with the great artistic productions of Thucydides, Sallust and Tacitus.

§ 6. The author of the *Anabasis* always speaks as though he had not himself attended the march, but as though he had received his information from another. Thus he says in 1, 8, 6, λέγεται; 1, 8, 18, λέγουσι δέ τινες; 1, 10, 1, ἐλέγοντο: 5, 4, 34, ἔλεγον οἱ στρατευσάμενοι. Only in the supposititious passage 7, 8, 25, do we find the first person ἐπήλθομεν. For this reason and also from the statement in *Hellen.* 3, 1, 2, where the following passage occurs: Ὡς μὲν οὖν Κῦρος στράτευμά τε συνέλαξε καὶ τοῦτ' ἔχων ἀνέβη ἐπὶ τὸν ἀδελφόν, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς ἀπέθανε, καὶ ὡς ἐκ τούτου ἀπεσώθησαν οἱ Ἕλληνες

ἐπὶ θάλατταν, Θεμιστογένηι τῷ Συρακοσίῳ γέγραπται, some persons have formerly denied that Xenophon was the author of the *Anabasis*. In opposition to this view, we are to consider the exact correspondence of the *Anabasis* with the other acknowledged writings of Xenophon, not simply in language, but also in their entire spirit,—in religious views, in fondness for military tactics, for horses and for the chase, as well as a great variety of particulars which cannot be enumerated here. In a word, the unprejudiced reader cannot entertain a doubt that Xenophon only could have written in the way in which the *Anabasis* is actually written.* Furthermore, the testimony of antiquity is undivided that Xenophon was the author of the *Anabasis*. How then are we to explain the fact that, in the passage of the *Hellenica* above cited, Xenophon should refer not to his own work, but to that of Hermogenes. It cannot be said in reply that the *Hellenica* was written before the *Anabasis*, and on this account he was unable to refer to his own work on this subject: for although it cannot with certainty be determined in what year the *Anabasis* actually was written, yet it is quite certain that it was completed earlier than the *Hellenica*. The latter was not finished before Olymp. CV. 4 = 357, B. C. (cf. §1, above); while the *Anabasis* must have been written before the recovery of Scyllus by the Eleans, that is before Olymp. CII, 2 = 371 B. C., otherwise some allusion would doubtless have been made in 5, 3; to the loss of his estate.† Doubtless the true key to the difficulty is furnished by Plutarch, who says that Xenophon published the *Anabasis* under the name of Themistogenes, to render it more credible.

* The investigation is carried out in a complete and exact manner in the tract by C. W. Krüger, *de authentia et integritate Anabaseos Xenophonteae*. Halis. Sax. 1824.

† That the composition of the *Anab.* is to be dated at least 18 or 20 years after the return of Xenophon, appears evident, irrespective of other indications, from the fact that in describing his residence at Scyllus, 5, 8, 10, he speaks of sons that were already grown up, while in 7, 6, 34, he implies that he still had no children.

(Mor. p. 345. e.). Perhaps also he wished to avoid giving offence to certain Spartans of distinction, whose conduct he does not approve of. cf. 7, 1, 2, & 7, 2, 6, where he speaks of Anaxibius; also 7, 2, 7 & 12, et seqq., where he speaks of Aristarchus.

§ 7. If we inquire after the sources whence Xenophon drew the materials for the *Anabasis*, we shall find the first and most important to have been his own personal recollections, or rather his own journal: for it is necessary to assume the existence of such a journal as the foundation of the work, since no memory would have been adequate to retain so many particulars, the geographical and statistical notices, especially the many numerical statements and other things of the kind.* In the present form of the work, we may imagine that the discursive and irregular character of the original journal is still perceptible. Whether Xenophon resorted to other sources of information, can, with a single exception, neither be affirmed nor denied. True, another account of the expedition by Sophaenetus (without doubt the general of this name often mentioned by Xenophon), is said to have been written; and from this, the historian Ephorus, and from him again Diodorus seem to have taken their representation. It is remarkable that in the narrative of Sophaenetus, the name of Xenophon first appears in connection with the difficulties in Thrace. From a comparison of Diodorus with Xenophon, there is no

* This journal must certainly have contained the distances between the places, or at least the number of marches and some indication whether they were longer or shorter. (The number of parasangs is often too great, as in 1, 2, 5, being given on the assumption that five is an ordinary day's march.) This journal must have contained also some geographical notices, the correctness of which has been generally confirmed by modern researches. It cannot however have been very full, since mistakes occur even near the beginning of the work (cf. note 1, 2, 23.) The journal seems also to terminate on the arrival of the Greeks near the country of the Carduchians. The march through Armenia and thence homeward, is almost entirely described from memory. (Kiepert.)

evidence that the latter had the work of Sophacnetus before him. In a single passage (1, 8, 26), Xenophon refers to Ctesias. This man, a Greek from Cnidus in Caria, resided a long time at the Persian court as royal physician, and after his return home in 399 B. C. wrote a work consisting of twenty-three books, entitled *Περσικά*, of which we now have only the extracts in Photius and certain fragments.

§ 8. The scene of the events described in the *Anabasis* is for the most part the Persian empire. Darius II, the ninth king since the founding of the empire by Cyrus, died in the year 404 B. C. He was succeeded by his eldest son Arsakes, under the name Artaxerxes (i. e. according to Herod, 6, 98, *μέγας ἀρῆιος*, *great warrior*). His younger brother Cyrus claimed however to be the rightful heir to the throne, because Arsakes was born while Darius was still in private life, and because he himself was the first-born after Darius became king. Cyrus and his mother Parysatis (i. e. child of a Peri, Fairy-child), by whom he was supported in his claims, were able to appeal to the example of Xerxes, who was preferred to his older brothers because they were born before their father Darius Hystaspis ascended the throne. Well might Cyrus with the consciousness of his right and of his own kingly qualities, cherish the thought of gaining the ascendancy. This thought first became a purpose, when Tissaphernes, satrap of Caria, although he had been treated in a friendly manner by Cyrus, accused him of plotting against the king, so that Cyrus was apprehended, and was rescued from death only by the entreaties of his mother. After this occurrence, immediately on his return to Asia Minor, he commenced the preparations for carrying his purpose into execution. He had been first sent to Asia Minor by his father in the year 407 B. C. having the rank of *Karanos* or commander in chief of all the royal forces which were stationed between the river Halys and the *Ægean* sea. While occupying this position, he had actively supported the Spartans against the Athenians, perhaps with

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ.

BOOK I.

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, 1
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος.
ἐπεὶ δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτει τελευτῇ τοῦ
βίου, ἐβούλετο τῷ παῖδε ἀμφοτέρω παρῆναι. ὁ μὲν 2
οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μετα-
πέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε,
καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς
Καστωλοῦ πεδίου· ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦ-
ρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλλήνων
δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν
Ξενίαν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος, καὶ 3
κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης
διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβου-
λεύοι αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον
ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀπο-
πέμπει πάλιν ἐπὶ τὴν ἀρχήν. ὁ δ' ὡς ἀπῆλθε κιν- 4
δυνεύσας καὶ ἀτιμασθείς, βουλεύεται, ὅπως μήποτε ἔτι
ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει
αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ
Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρ-
ταξέρξη. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως 5
πρὸς αὐτόν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥστε

αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ'
 ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὥς πολεμεῖν τε ἱκανοὶ
 6 εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν
 δύναμιν ἡθροίζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος,
 ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν
 ἐποιεῖτο τὴν συλλογὴν. ὅποσας εἶχε φυλακὰς ἐν ταῖς
 πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβά-
 νειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτί-
 στους, ὥς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι.
 καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ
 ἀρχαῖον, ἐκ βασιλέως δεδομέναι, τότε δ' ἀφεστήκεσαν
 7 πρὸς Κῦρον πᾶσαι πλην Μιλήτου. ἐν Μιλήτῳ δὲ
 Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευο-
 μένους, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέ-
 κτεινε, τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς
 φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον
 καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατά-
 γειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις
 8 ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. πρὸς δὲ βασιλέα
 πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτας τὰς
 πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ
 μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς
 μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἠσθάνετο, Τισσαφέρνει
 δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα
 δαπανᾶν· ὥστε οὐδὲν ἡχθετο αὐτῶν πολεμούντων. καὶ
 γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασι-
 λεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνης ἐτύγχανεν ἔχων.
 9 ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ
 τῇ καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος
 Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος
 ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικοὺς.
 ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τού-
 των τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὁρμώ-
 μενος τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ

ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλ-
 λοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἕλλη-
 σποντιακαὶ πόλεις ἐκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφό-
 μενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. Ἀρίστιππος δὲ 10
 ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος
 ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον,
 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν
 μισθόν, ὥς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν.
 ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ
 μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι
 πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύση-
 ται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ
 τρεφόμενον στράτευμα. Πρόξενον δὲ τὸν Βοιωτίον 11
 ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλεί-
 στους παραγενέσθαι, ὥς εἰς Πισίδας βουλόμενος στρα-
 τεύεσθαι, ὥς πράγματα παρεχόντων τῶν Πισιδῶν τῇ
 ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ
 Σωκράτην τὸν Ἀχαιόν, ξένους ὄντας καὶ τούτους, ἐκέ-
 λευσε ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὥς
 πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλη-
 σίων. καὶ ἐποιοῦν οὕτως οὗτοι.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 2
 πρόφασιν ἐποιεῖτο ὥς Πισίδας βουλόμενος ἐκβαλεῖν
 παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὥς ἐπὶ τού-
 τους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα
 στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι
 ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ
 συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν
 ὃ εἶχε στράτευμα, καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ
 προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγ-
 γέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι ἱκανοὶ ἦσαν
 τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς 2
 Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε
 σὺν αὐτῷ στρατεῦεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς

καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα
 3 παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον
 4 στρατευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς
 5 πεντακοσίους. καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ ἔχων οὐδὲ εἴρηκα ὠρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρου ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὶν ἐξευγμένη
 6 πλοίοις ἐπτά. τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλός, ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας
 7 καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός·

αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ
 διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασι- 8
 λέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς
 τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ
 οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον·
 τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε πο-
 δῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν,
 νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμά-
 σαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποτα-
 μὸς καλεῖται Μαρσύας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς 9
 Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-
 δομῆσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν
 ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα·
 καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων
 ὀπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους
 καὶ τοξότας Κρήτας διακοσίους. ἅμα δὲ καὶ Σωσίας
 παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους καὶ
 Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. καὶ ἐν-
 ταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων
 ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες
 ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ
 τοὺς δισχιλίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, 10
 παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. ἐν-
 ταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς
 τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν
 στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος.
 ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα,
 εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς
 τῇ Μυσίᾳ χώρα. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, 11
 παρασάγγας τριάκοντα, εἰς Καῦστρου πεδίου, πόλιν
 οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς
 στρατιώταις ὠφείλετο μισθὸς πλεον ἢ τριῶν μηνῶν,
 καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλ-
 πίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν

- 12 πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο
- 13 δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην· ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνῳ κεράσας
- 14 αὐτήν. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριάειον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ. βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων
- 15 καὶ τῶν βαρβάρων. ἐκέλευσε δὲ τοὺς Ἑλληνας, ὥς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων. εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ
- 16 μέσον οἱ ἄλλοι στρατηγοί. ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμα μάξης. εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.
- 17 ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. ἐκ δὲ τούτου θάττον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου

δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς,
 τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλοις καὶ ἡ τε 18
 Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγο-
 ρᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληνες
 σὺν γέλῳ ἐπὶ τὰς σκηνάς ἦλθον. ἡ δὲ Κίλισσα
 ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύ-
 ματος ἐθαύμασε. Κῦρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων
 εἰς τοὺς βαρβάρους φόβον ἰδών. ἐντεῦθεν ἐξελαύνει 19
 σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς
 Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.
 ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε,
 παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε
 διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν. ἐντεῦ- 20
 θεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει
 τὴν ταχίστην ὁδόν, καὶ συνέπεμψεν αὐτῇ στρατιώτας
 οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων
 ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρα-
 σάγγας εἴκοσι καὶ πέντε, πρὸς Δάνα, πόλιν οἰκουμένην,
 μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
 ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην,
 φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων
 δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. ἐντεῦθεν 21
 ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ
 ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν
 στρατεύματι, εἴ τις ἐκώλυνεν. ἐλέγετο δὲ καὶ Συέννεσις
 εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' ὃ
 ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἦκεν ἄγ-
 γελος λέγων, ὅτι λελοιπῶς εἴη Συέννεσις τὰ ἄκρα,
 ἐπεὶ ἦσθητο, ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλι-
 κίᾳ ἦν εἰσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περι-
 πλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς
 Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη 22
 ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνάς,
 οὗ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινε εἰς

πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντο-
 दाπῶν σύμπλεων καὶ ἀμπέλων. πολὺ δὲ καὶ σήσαμον
 καὶ μελίνην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει.
 ὄρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ
 23 θάλαττης εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ
 πεδίου ἤλασε σταθμοὺς τέτταρας, παρασάγγας πέντε
 καὶ εἴκοσιν, εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην
 καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία
 τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ
 24 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην
 τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς
 χωρίον ὄχυρόν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχον-
 τες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες
 25 ἐν Σόλοις καὶ ἐν Ἰσσοῖς. Ἐπύαξα δὲ ἡ Συεννέσιος
 γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφί-
 κετο. ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν εἰς τὸ πεδίον
 δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ
 μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλι-
 κων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ δυναμένους εὐρεῖν
 τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἰτα πλανωμένους
 26 ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. οἱ δ'
 ἄλλοι ἐπεὶ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπα-
 σαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι,
 καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσῆ-
 λασεν εἰς τὴν πόλιν μετεπέμπετο τὸν Συέννεσιν πρὸς
 ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ
 εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἵεναι ἤθελε,
 27 πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. μετὰ
 δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν
 ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος
 δὲ ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵπ-
 πον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια
 καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν
 χώραν μηκέτι ἀρπάζεσθαι, τὰ δὲ ἥρπασμένα ἀνδρά-
 ποδα, ἣν πού ἐντυγχάνωσιν, ἀπολαμβάνειν.

Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκο- 3
 σιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω·
 ὑπώπτευνον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ
 οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτον δὲ Κλέαρχος τοὺς
 αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτόν τε ἔβαλ-
 λον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προιέναι·
 Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ κατα- 2
 πετρωθῆναι· ὕστερον δ', ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται
 βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιω-
 τῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστώς·
 οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα ἔλεξε
 τοιάδε. "Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλε- 3
 πῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ Κῦρος
 ξένος ἐγένετο, καί με φεύγοντα ἐκ τῆς πατρίδος τά τε
 ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικοὺς· οὓς ἐγὼ
 λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθη-
 δυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. καὶ πρῶτον μὲν 4
 ἐπὶ τοὺς Θρᾷκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος
 ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς
 ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας
 Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν
 ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτόν
 ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βού- 5
 λεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα
 τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευδάμενον
 μεθ' ὑμῶν ἰέναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα,
 αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὅ,τι ἂν δέη πεί-
 σομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς, ὥς ἐγὼ Ἕλληνας ἀγα-
 γὼν εἰς τοὺς βαρβάρους προδοὺς τοὺς Ἕλληνας τὴν
 τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ 6
 οὐ θέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔψο-
 μαι καὶ ὅ,τι ἂν δέη πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ
 εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν
 ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ᾧ, ὑμῶν δὲ

- ἔρημος ὧν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὥς ἐμοῦ οὖν ἰόντος ὅποι ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.
- 7 ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.
- 8 Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὥς καταστησομένων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.
- 9 μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι
- 10 ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβὼν με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι.
- 11 ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ, τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἕως τε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε
- 12 στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ. ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὁρῶμέν τε

καὶ ἐπιστάμεθα· (καὶ γὰρ οὐδὲ πόρρῳ δοκοῦμέν μοι αὐτοῦ καθῆσθαι·) ὥστε ὦρα λέγειν ὃ, τι τις γινώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. ἐκ δὲ τούτου 13 ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. (εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν 14 ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὥς τάχιστα,) εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι· ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὥς ἀποπλέοιεν· ἐὰν δὲ μὴ δίδῃ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μὴδὲ ἡγεμόνα δίδῃ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην 15 τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ δὴν ἂν ἔλησθε πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν 16 τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὥς εὖηθες εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος δίδῃ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; ἐγὼ γὰρ ὁκνοῖν 17 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δόλη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβόμην δ' ἂν τῷ ἡγεμόνι ᾧ ἂν δόλη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ

καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα
 3 παρῆσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον
 4 στρατευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς
 5 πεντακοσίους. καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ ἔχων οὐδ' εἴρηκα ὠρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὶν ἐξευγμένη
 6 πλοίοις ἐπτά. τοῦτον διαβάς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλός, ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας
 7 καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός·

αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ
 διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασι- 8
 λέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς
 τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ
 οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον·
 τοῦ δὲ Μαρσίου τὸ εὖρος ἐστὶν εἴκοσι καὶ πέντε πο-
 δῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν,
 νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμά-
 σαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποτα-
 μὸς καλεῖται Μαρσίας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς 9
 Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-
 δομῆσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν
 ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα·
 καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων
 ὀπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους
 καὶ τοξότας Κρήτας διακοσίους. ἅμα δὲ καὶ Σωσίας
 παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους καὶ
 Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. καὶ ἐν-
 ταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων
 ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες
 ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ
 τοὺς δισχιλίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, 10
 παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. ἐν-
 ταῦθ' ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς
 τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν
 στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος.
 ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα,
 εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς
 τῇ Μυσίᾳ χώρα. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, 11
 παρασάγγας τριάκοντα, εἰς Καῦστρου πεδίου, πόλιν
 οἰκουμένην. ἐνταῦθ' ἔμεινε ἡμέρας πέντε· καὶ τοῖς
 στρατιώταις ὠφείλετο μισθὸς πλεον ἢ τριῶν μηνῶν,
 καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλ-
 πίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν

- 12 πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο
- 13 δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην· ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνῳ κεράσας
- 14 αὐτήν. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριάειον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ. βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων
- 15 καὶ τῶν βαρβάρων. ἐκέλευσε δὲ τοὺς Ἕλληνας, ὥς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων. εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ
- 16 μέσον οἱ ἄλλοι στρατηγοί. ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμα μάξης. εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμ-
- 17 μένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πύρρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. ἐκ δὲ τούτου θᾶπτον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου

δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς,
 τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλοις καὶ ἡ τε 18
 Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγο-
 ρᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληνες
 σὺν γέλῳτι ἐπὶ τὰς σκηνάς ἦλθον. ἡ δὲ Κίλισσα
 ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύ-
 ματος ἐθαύμασε. Κῦρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων
 εἰς τοὺς βαρβάρους φόβον ἰδών. ἐντεῦθεν ἐξελαύνει 19
 σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς
 Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.
 ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε,
 παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε
 διαρπάσαι τοῖς Ἕλλησιν ὥς πολεμίαν οὔσαν. ἐντεῦ- 20
 θεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει
 τὴν ταχίστην ὁδόν, καὶ συνέπεμψεν αὐτῇ στρατιώτας
 οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων
 ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρα-
 σάγγας εἴκοσι καὶ πέντε, πρὸς Δάνα, πόλιν οἰκουμένην,
 μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
 ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην,
 φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων
 δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. ἐντεῦθεν 21
 ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ
 ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν
 στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συέννεσις
 εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' ὃ
 ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἤκεν ἄγ-
 γελος λέγων, ὅτι λελοιπῶς εἴη Συέννεσις τὰ ἄκρα,
 ἐπεὶ ἦσθετο, ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλι-
 κίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περι-
 πλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς
 Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη 22.
 ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνάς,
 οὗ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινε εἰς

πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντο-
 दाπῶν σύμπλεων καὶ ἀμπέλων. πολὺ δὲ καὶ σήσαμον
 καὶ μελίνην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει.
 ὄρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ
 23 θάλαττης εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ
 πεδίου ἤλασε σταθμοὺς τέτταρας, παρασάγγας πέντε
 καὶ εἴκοσιν, εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην
 καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία
 τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ
 24 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην
 τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς
 χωρίον ὄχυρόν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχον-
 τες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες
 25 ἐν Σόλοις καὶ ἐν Ἰσοῖς. Ἐπύαξα δὲ ἡ Συεννέσιος
 γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφί-
 κετο. ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν εἰς τὸ πεδίου
 δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ
 μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλι-
 κων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ δυναμένους εὐρεῖν
 τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους
 26 ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. οἱ δ'
 ἄλλοι ἐπεὶ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπα-
 σαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι,
 καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆ-
 λασεν εἰς τὴν πόλιν μετεπέμπετο τὸν Συέννεσιν πρὸς
 ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ
 εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἵεναι ἤθελε,
 27 πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. μετὰ
 δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν
 ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος
 δὲ ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵπ-
 πον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια
 καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν
 χώραν μηκέτι ἀρπάζεσθαι, τὰ δὲ ἡρπασμένα ἀνδρά-
 ποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκο- 3
 σιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω·
 ὑπώπτευν γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ
 οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτον δὲ Κλέαρχος τοὺς
 αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτόν τε ἔβαλ-
 λον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προῖέναι·
 Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ κατα- 2
 πετρωθῆναι· ὕστερον δ', ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται
 βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιω-
 τῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστῶς·
 οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα ἔλεξε
 τοιάδε. "Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλε- 3
 πῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ Κῦρος
 ξένος ἐγένετο, καί με φεύγοντα ἐκ τῆς πατρίδος τά τε
 ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οἷς ἐγὼ
 λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθη-
 δυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. καὶ πρῶτον μὲν 4
 ἐπὶ τοὺς Θράκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος
 ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς
 ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικούντας
 Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν
 ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτὸν
 ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βού- 5
 λεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα
 τῇ Κύρου φιλίᾳ χρήσθαι ἢ πρὸς ἐκεῖνον ψευδάμενον
 μεθ' ὑμῶν ἰέναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα,
 αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὅ, τι ἂν δέῃ πεί-
 σομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς, ὥς ἐγὼ Ἕλληνας ἀγα-
 γὼν εἰς τοὺς βαρβάρους προδοὺς τοὺς Ἕλληνας τὴν
 τῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ 6
 οὐ θέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔψο-
 μαι καὶ ὅ, τι ἂν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ
 εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν
 ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ᾧ, ὑμῶν δὲ

- ἔρημος ὧν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον
 ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι· ὥς ἐμοῦ οὖν
 ἰόντος ὅποι ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.
- 7 ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου
 καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ
 βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ
 Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ
 τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.
- 8 Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμ-
 πετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα
 δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρ-
 ρεῖν, ὥς καταστησομένων τούτων εἰς τὸ δέον· μετα-
 πέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.
- 9 μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας
 καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βου-
 λόμενον ἔλεξε τοιάδε· Ἄνδρες στρατιῶται, τὰ μὲν δὴ
 Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ
 ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρα-
 τιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκεῖνος ἔτι
- 10 ἡμῖν μισθοδότης· ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ'
 ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω
 ἔλθειν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα
 ἑμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς
 μὴ λαβὼν με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἡδικῆ-
- 11 σθαι· ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν
 οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ, τι χρὴ
 ποιεῖν ἐκ τούτων· καὶ ἕως τε μένομεν αὐτοῦ, σκεπτέον
 μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν, εἴ τε
 ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ
 ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε
- 12 στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν· ὁ δ' ἀνὴρ
 πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος
 δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ· ἔχει δὲ δύναμιν καὶ πεζὴν
 καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὁρῶμέν τε

καὶ ἐπιστάμεθα· (καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι·) ὥστε ὦρα λέγειν ὃ, τι τις γυγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. ἐκ δὲ τούτου 13 ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγύγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. (εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν 14 ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὥς τάχιστα,· εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεα ἀγοράζεσθαι· ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὥς ἀποπλέοιεν· ἐὰν δὲ μὴ δίδῃ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μηδὲ ἡγεμόνα δίδῃ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην 15 τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε πείσομαι ἢ δυνατόν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν 16 τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὥς εὔηθες εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος δίδῃ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; ἐγὼ γὰρ ὁκνοῖην 17 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ ἂν δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ

- οἷον τε ἔσται ἐξελεῖν, βουλοίμην δ' ἂν ἄκοντος ἀπιὼν
Κῆρον λαβεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν.
15 ἀλλ' ἐγὼ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι
ἀνέρας ἐλθόντας πρὸς Κῆρον οἷτινες ἐπιτήδειοι σὺν
Κλεάρχῳ ἐρωτᾶν ἐκεῖνον, τί βούλεται ἡμῖν χρήσθαι·
καὶ εἰ μὲν ἡ πράξις ἢ παραπλησία οἷα περ καὶ πρό-
σθεν ἐχρήσθη τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ
20 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· εἰ μὲν
δὲ μείζων ἡ πράξις τῆς πρόσθεν φαίνεται καὶ ἐπι-
κονωτέρα καὶ ἐκικονομωτέρα, ἀξιούν ἢ πείσαντα ἡμᾶς
ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφίεναι· (οὕτω γὰρ
καὶ ἐπ' αὐτοὺς ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα
καὶ ἀπιδόντες ἀσφαλῶς ἂν ἀπείοιμεν) ὅ, τι δ' ἂν πρὸς
ταῦτα λέγῃ, ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας
25 πρὸς ταῦτα βουλευέσθαι. ἔδοξε ταῦτα, καὶ ἄνδρας
ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἡρώτων Κῆρον
τὰ δόξαντα τῇ στρατιᾷ· ὃ δ' ἀπεκρίνατο, ὅτι ἀκούοι
Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ
εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν
ἔφη βούλεσθαι ἐλθεῖν· καὶ μὲν ἡ ἐκεῖ, τὴν δίκην ἔφη
χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς
30 ταῦτα βουλευσόμεθα. ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ
ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν
ἦν, ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι.
προσαιτούσι δὲ μισθόν· ὃ δὲ Κῆρος ὑπισχνεῖται ἡμιό-
λιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ
τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ
35 βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν γὰρ τῷ
φανερῷ.
- 4 Ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας
δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία
πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας
πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον.
ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας πεντε-

καίδεκα, εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν, ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ 2 ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἡγεῖτο δ' αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτι Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. παρὴν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ 3 τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κῦρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρα- 4 σάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα δύο τείχη· καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς Κιλικίας Σύννεσις εἶχε καὶ Κιλικίων φυλακή· τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακή φυλάττειν. διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν· πύλαι. ταύτης 5 ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾔετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικία ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς. ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρασάγγας 6

πέντε, εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ Φοινί-
 κων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ
 ὥρμουν αὐτόθι ὀλκάδες πολλάί. ἐνταῦθ' ἔμειναν
 7 ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκάς, στρατηγός, καὶ
 Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλεί-
 στου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὥς μὲν τοῖς πλεί-
 στοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας
 αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὥς ἀπιόντας
 εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα Κῦ-
 ρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε
 λόγος, ὅτι διώκει αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν
 εὐχοντο ὥς δολίους ὄντας αὐτοὺς ληφθῆναι, οἱ δ'
 8 ὥκτειρον, εἰ ἀλώσονται. Κῦρος δὲ συγκαλέσας τοὺς
 στρατηγοὺς εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ
 Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε
 ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀπο-
 πεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων
 πλοῖον. ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω,
 οὐδ' ἐρεῖ οὐδεῖς, ὥς ἐγώ, ἕως μὲν ἂν παρῇ τις, χρῶμαι,
 ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς
 κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων,
 εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκέ-
 νους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν
 Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσυν-
 ται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμέ
 9 ἀρετῆς. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ
 τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες
 τὴν Κύρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπο-
 ρεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας,
 παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ
 εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων,
 οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ
 τὰς περιστεράς. αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυ-

σάτιδος ἦσαν, εἰς ζώνην δεδομένοι. ἐντεῦθεν ἐξελαύνει 10
 σταθμούς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πη-
 γὰς τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου.
 ἐνταῦθα ἦσαν τὰ Βελέστος βασιλεια τοῦ Συρίας
 ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων
 πάντα, ὅσα ὥραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε
 καὶ τὰ βασιλεια κατέκαυσεν. ἐντεῦθεν ἐξελαύνει στα- 11
 θμούς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐ-
 φράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων.
 καὶ πόλις αὐτόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων Θάψα-
 κος ὀνόματι. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ
 Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλή-
 νων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν
 εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς
 στρατιώταις καὶ ἀναπείθειν ἔπεσθαι. οἱ δὲ ποιή- 12
 σαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶ-
 ται ἔχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς
 πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι,
 εἰ μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ καὶ τοῖς προ-
 τέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ
 Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦν-
 τος τοῦ πατρὸς Κύρον. ταῦτα οἱ στρατηγοὶ Κύρῳ 13
 ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν
 πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ
 τὸν μισθὸν ἐντελῇ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας
 εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ
 οὕτως ἐπείσθη. Μένων δὲ πρὶν δῆλον εἶναι, τί ποιή-
 σουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ
 ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων
 καὶ ἔλεξε τάδε. "Ἄνδρες, εἰάν μοι πεισθῇτε, οὔτε κιν- 14
 δυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτι-
 μήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω
 ποιῆσαι; νῦν δέϊται Κῦρος ἔπεσθαι τοὺς Ἕλληνας
 ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρήναι διαβῆναι τὸν

- Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι, ὃ, τι οἱ ἄλλοι
 15 Ἕλληνες ἀποκρινοῦνται Κύρῳ. ἦν μὲν γὰρ ψηφί-
 σονται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ
 διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν
 εἴσεται Κῦρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις καὶ
 ἄλλος)· ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν
 ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις
 πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχα-
 γίας, καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου
 16 τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπείθοντο καὶ
 διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ'
 ἐπεὶ ἦσθετο διαβεβηκότας, ἦσθη τε καὶ τῷ στρατεύ-
 ματι πέμψας Γλοῦν εἶπεν. Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη
 ὑμᾶς ἐπαινῶ· (ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ
 17 μελήσει, ἢ μηκέτι με Κῦρον νομίζετε.) οἱ μὲν δὲ στρα-
 τιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυ-
 χῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγα-
 λοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ
 καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαι-
 νόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν
 18 μαστῶν ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον,
 ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ,
 εἰ μὴ τότε, ἀλλὰ πλοίοις· ἃ τότε Ἀβροκόμας προῖων
 κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ. ἐδόκει δὲ θεῖον
 εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς
 19 βασιλεύσονται. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας
 σταθμοὺς ἐννέα, παρασάγγας πεντήκοντα, καὶ ἀφι-
 κνοῦνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν
 κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμει-
 ναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
 15 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφρά-
 την ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε,
 παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ
 τόπῳ ἦν μὲν ἡ γῆ πεδλίον ἅπαν ὁμαλόν, ὥσπερ

θάλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνὴν
 ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ἀρώματα·
 δένδρον δ' οὐδὲν ἐνὴν. θηρία δὲ παντοῖα, πλείστοι μὲν 2
 ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνήσαν δὲ
 καὶ ὠτίδες καὶ δορκάδες. ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς
 ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προ-
 δραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον
 θάττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταὐτὸν
 ἐποιοῦν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς
 θηρῶεν διαδεχόμενοι τοῖς ἵπποις. τὰ δὲ κρέα τῶν
 ἀλίσκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώ-
 τερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες 3
 τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπеспάτο φεύ-
 γουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν, αἴρουσα,
 ὥσπερ ἱστίῳ χρωμένη. τὰς δὲ ὠτίδας ἂν τις ταχὺ
 ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχύ, ὥσπερ
 τέρδικες, καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν 4
 ἰδιστα ἦν. πορευόμενοι δὲ διὰ ταύτης τῆς χώρας
 φικνοῦνται ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὖρος πλε-
 ριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ'
 ὑτῇ Κορσωτή· περιερρεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα
 ἵκλω. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
 τεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, 5
 ιρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμόν ἐν
 ξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις
 ἵς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ
 τοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον,
 ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικούντες ὄνους
 τὰς παρὰ τὸν ποταμόν ὀρύττοντες καὶ ποιούντες εἰς
 ζυλῶνα ἤγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον
 ἢ. τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι 6
 ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρ-
 κῶ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων
 ὠν. ὁ δὲ σίγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμικ-

χόρτου κούφου, εἶτα συνήγον καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον. ἀμφιλεξάντων δέ 11
τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλεάρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν. ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ τράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχά-
λέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ 12
ἐκτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ πο-
ταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει
τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος
ἐν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, ἀλλ'
ὁ προσήλυνεν· τῶν δὲ Μένωνος στρατιωτῶν ξύλα
ρίζων τις ὥς εἶδε τὸν Κλεάρχον διελαύνοντα, ἵησι τῇ
ἰνῇ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ
ὁ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης. ὁ δὲ κατα- 13
ύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγ-
λlei εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ
λευσε μεῖναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας,
ὅς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἵππεῖς, οἳ ἦσαν
ὦ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα,
τῶν δὲ οἱ πλείστοι Θρᾶκες, ἤλυνεν ἐπὶ τοὺς Μέ-
ως, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα,
τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἕστασαν ἀποροῦν-
τῷ πράγματι. ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος 14
γιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς
εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ
ὁ τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχάλε-
εν, ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι
ὡς λέγοι τὸ αὐτοῦ πάθος, ἐκέλευέ τε αὐτὸν ἐκ τοῦ
ἐξίστασθαι. ἐν τούτῳ δὲ ἐπῆει καὶ Κύρος καὶ 15
το τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς

τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν
 16 ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ
 Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε
 ὅ, τι ποιεῖτε. εἰ γὰρ τινα ἀλλήλοις μάχην συνάψετε,
 νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι
 καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν
 ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι
 πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.
 17 ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ
 παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.

6 Ἐντεῦθεν προΐόντων ἐφαίνετο ἵχνια ἵππων καὶ
 κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵπ-
 πων. οὗτοι προΐόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο
 χρήσιμον ἦν. Ὀρόντης δέ, Πέρσης ἀνὴρ, γένει τε
 προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς
 ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν
 2 πολεμήσας, καταλλαγεὶς δέ. οὗτος Κύρῳ εἶπεν, εἰ
 αὐτῷ δοίῃ ἵππέας χιλίους, ὅτι τοὺς προκατακαίοντας
 ἵππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς
 αὐτῶν ἔλοι καὶ κωλύσειε τοῦ καλεῖν ἐπιόντας, καὶ
 ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ
 Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ
 ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν
 αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.
 3 ὁ δ' Ὀρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵπ-
 πέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων
 ἵππεῖς ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς
 ἑαυτοῦ ἵππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχε-
 σθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας
 ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δί-
 δωσι πιστῷ ἀνδρί, ὡς ᾤετο. ὁ δὲ λαβὼν Κύρῳ δίδω-
 4 σιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὀρόν-
 την, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς
 ἀρίστους τῶν περὶ αὐτὸν ἐπτά, καὶ τοὺς τῶν Ἑλλήνων

στρατηγοὺς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέ-
 σθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνὴν. οἱ δὲ ταῦτα
 ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. Κλέαρ- 5
 χον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ
 καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλ-
 λήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν
 κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν.
 ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε. Παρεκάλεσα 6
 μᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὃ, τι
 ἰκαίον ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο
 πράξω περὶ Ὀρόντου τουτοῦ. τοῦτον γὰρ πρῶτον
 ἐν ὃ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ
 ἀχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος
 πολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ
 ὡς αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ
 ὑπὲρ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον
 ἢ ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὃ, τι σέ 7
 ἵκησα ; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κῦρος ἡρώτα,
 οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ
 κούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν
 οὖν χώραν ὃ, τι ἐδύνω ; ἔφη ὁ Ὀρόντης. Οὐκοῦν,
 ὁ Κῦρος, ὁπότ' αὐτὸς ἔγνωσ τὴν σεαυτοῦ δύναμιν,
 ὡς ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ
 ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι.
 ἔλαβες παρ' ἐμοῦ ; καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντης.
 οὖν, ἔφη ὁ Κῦρος, ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τὸ τρίτον 8
 βουλευῶν μοι φανερὸς γέγονας ; εἰπόντος δὲ τοῦ
 οὖν ὅτι οὐδὲν ἀδικηθεῖς ἡρώτησεν ὁ Κῦρος αὐτόν,
 ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι ; Ἦ γὰρ
 ἔφη ὁ Ὀρόντης. ἐκ τούτου πάλιν ἡρώτησεν
 οὖν, Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος,
 δὲ φίλος καὶ πιστός ; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ
 μιν, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι. πρὸς 9
 οὖν Κῦρος εἶπε τοῖς παρούσιν, Ὁ μὲν ἀνὴρ τοιαῦτα

- μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὅ, τι σοι δοκεῖ. Κλέαρ-
 χος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον
 ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον
 φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι
 10 τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. ταύτῃ δὲ
 τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ
 ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόν-
 την ἐπὶ θανάτῳ ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς·
 εἶτα δὲ ἐξήγουν αὐτὸν οἷς προσετάχθη. ἔπει δὲ εἶδον
 αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύ-
 11 νησαν, καίπερ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο. ἔπει
 δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη τοῦ πιστοτά-
 του τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα
 Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως
 ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἵκαζον δὲ ἄλλοι ἄλλως·
 τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.
- 7 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς
 τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ
 Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρ-
 βάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς
 τὴν ἐπιούσαν ἔω ἥξειν βασιλέα σὺν τῷ στρατεύματι
 μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ
 κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύ-
 2 μου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέ-
 τασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ
 μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασι-
 λέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς στρατη-
 γοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε,
 πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύ-
 3 νων τοιάδε. ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων
 ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομί-
 ζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς
 εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες

ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ
 εὐδαιμονίζω. εὐ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην
 ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίονα.
 ἵπως δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς 4
 ἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ
 πολλῇ ἐπιάσιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ
 ἰσχύνεσθαι μοι δοκῶ, οἷον ἡμῖν γνῶσεσθε τοὺς ἐν τῇ
 ὥρᾳ ὄντας ἀνθρώπους, ὑμῶν δὲ ἀνδρῶν ὄντων καὶ
 ἰτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλό-
 ενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν,
 πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ
 τῶν οἴκοι. ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, 5
 στὸς δὲ Κύρῳ, εἶπε, Καὶ μὴν, ὦ Κύρε, λέγουσί τινες,
 ὡς πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ
 ἰδύνου προσιόντος· ἂν δὲ εὐ γένηται τι, οὐ μεμνήσθαι
 φασιν· ἔνιοι δὲ οὐδ', εἰ μεμνῶό τε καὶ βούλοιο
 ἵασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῇ. ἀκούσας ταῦτα 6
 ἔξεν ὁ Κύρος, Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ
 πατρῴα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ
 αὐταὶ οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ
 κῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν
 τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἦν δ' ἡμεῖς νικήσωμεν, 7
 δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆ-
 ῶστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ, τι δῶ
 τῷ τῶν φίλων, ἂν εὐ γένηται, ἀλλὰ μὴ οὐκ ἔχω
 οὐς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον
 τῷ χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ 8
 σταν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελ-
 εἰσῆσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν
 Ἑλλήνων τινὲς ἀξιοῦντες εἰδέναι, τί σφισιν
 ἐὰν κρατήσωσιν. ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν
 ἡν ἀπέπεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες, 9
 ἔρ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν
 σθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὥδέ πως

ἤρετο τὸν Κῦρον· Οἷε γάρ σοι μαχεῖσθαι, ὦ Κῦρε,
 τὸν ἀδελφόν ; Νῆ Δί', ἔφη ὁ Κῦρος, εἵπερ γε Δαρείου
 καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ
 10 ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. ἐνταῦθα δὴ ἐν τῇ ἐξο-
 πλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυ-
 ρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεν-
 τακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες
 11 καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ
 πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες
 καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν
 ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ
 12 πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. τοῦ δὲ βασι-
 λέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ
 ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβρο-
 κόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων
 δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ
 ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβρο-
 κόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινί-
 13 κης ἐλαύνων. ταῦτα δὲ ἡγγελλον πρὸς Κῦρον οἱ αὐτο-
 μολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως
 πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὕστερον ἐλή-
 14 φθησαν τῶν πολεμίων ταῦτα ἡγγελλον. ἐντεῦθεν δὲ
 Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς,
 συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλλη-
 νικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ
 μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν
 τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ
 15 πέντε, τὸ δὲ βάθος, ὀργυιαὶ τρεῖς. παρετέτατο δὲ ἡ
 τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας
 μέχρι τοῦ Μηδίας τείχους. [ἐνθα δὴ εἰσιν αἱ διώ-
 ρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ
 τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυ-
 ρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι
 δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρα-

σάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν Εὐ- 16
 φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς
 τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν
 τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ
 τυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὲ τὴν 17
 πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγέν-
 ντο εἰσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ
 μαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν
 αἱ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. ἐνταῦθα Κῦρος 18
 ἱλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν
 αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκεί-
 νης τῆς ἡμέρας πρότερον θνύμενος εἶπεν αὐτῷ, ὅτι
 βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν,
 οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς
 ἑραῖς· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα
 λαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ
 παρήλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ 19
 ὄλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν,
 ἔξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μά-
 θαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελη-
 ως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθή- 20
 νος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων
 αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπο-
 το καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ
 ξῶν ἤγοντο καὶ ὑποζυγίων.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλη- 8
 ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἥνικα
 ηγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν,
 λαίσκεται ἐλαύνων ἀνὰ κράτος ἰδρύνει τῷ ἵππῳ,
 ὑθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς
 Ἀλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ
 ἐρχεται ὡς εἰς μάχην παρεσκευασμένος. ἔνθα 2
 ἱλὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλ-
 καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπесεῖσθαι.

- 3 Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν
- 4 ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τούτου, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον
- 5 κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεις μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο
- 6 βαρβαρικόν. Κῦρος δὲ καὶ οἱ ἵππεις τούτου ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίῳ καὶ κράνεσι πάντες πλὴν Κύρου. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν
- 7 τῷ πολέμῳ διακινδυνεύειν. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον
- 8 δὲ καὶ μαχαίρας οἱ ἵππεις Ἑλληνικάς. καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δεῖλῃ ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλῃ λευκῇ, χρόνῳ δὲ οὐ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ
- 9 αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ ἦσαν ἵππεις μὲν λευκαθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνῃς ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὀπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν, Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεις, ἄλλοι τοξόται· πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο·
- 10 πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα

ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δί-
 ροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν.
 ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα
 καὶ διακόψοντα. ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας 11
 παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβά-
 των ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ
 ὑγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσ-
 εσαν. καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν 12
 ἱέρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ
 Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν
 πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· καὶ τοῦτ', ἔφη, νικῶ-
 ν, πάνθ' ἡμῖν πεποιήται. ὁρῶν δὲ ὁ Κλέαρχος τὸ 13
 ἴσον στῆφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ [Ἑλλη-
 κοῦ] εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν
 βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου
 εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠθέλεν
 ὑποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβού-
 μενος μὴ κυκλωθείη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο
 αὐτῷ μέλοι ὅπως καλῶς ἔχοι. καὶ ἐν τούτῳ τῷ 14
 ῥῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προΐει,
 τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο
 τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ
 ἴσχυεν πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε
 βλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους.
 ὁ δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, 15
 καλέσας ὡς συναντήσαι ἤρετο, εἴ τι παραγγέλλοι·
 ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ
 ἔρα καλὰ καὶ τὰ σφάγια καλά. ταῦτα δὲ λέγων 16
 ἰβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο,
 τί θόρυβος εἶη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύν-
 τεμα παρέρχεται δεύτερον ἤδη. καὶ ὅς ἐθαύμασε, τίς
 ὑγγέλλει, καὶ ἤρετο, ὅ, τι εἶη τὸ σύνθημα. ὁ δ'
 ἀπεκρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. ὁ δὲ Κῦρος 17
 ἤσυχας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

11
 +

16
 17

- βόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικάς ἐχώρει. κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο.
- 7 ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλανυν, ὅποτε ἡ πρὸς ὕδωρ βούλοιτο διατελέσαι ἡ πρὸς χιλόν. καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συν-
- 8 ἐκβιβάζειν τὰς ἀμάξας. ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ρίψαντες γὰρ τοὺς πορφυροῦς κάνδυσ ὅπου ἔτυχεν ἕκαστος ἐστηκώς, ἵεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ μάλα κατὰ πρανοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθύς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάττον ἢ ὥς τις ἂν ᾤετο μετεώρους
- 9 ἐξεκόμισαν τὰς ἀμάξας. τὸ δὲ σύμπαν δῆλος ἦν Κῦρος ὥς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν ἂν θάττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων
- 10 τὸν πόλεμον ἐποιεῖτο. πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὧδε. διφθέρας, ἃς εἶχον σκεπάσματα, ἐπίμπλασαν

χόρτου κούφου, εἶτα συνήγουν καὶ συνέσπων, ὥς μὴ
 ἵπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον
 καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου
 γεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης·
 οὗτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον. ἀμφιλεξάντων δέ 11
 ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν
 τοῦ Κλεάρχου ὁ Κλεάρχος κρίνας ἀδικεῖν τὸν τοῦ Μέ-
 νωνος πληγὰς ἐνέβαλεν. ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ
 γράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἔχα-
 ῖπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δέ 12
 αὐτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ πο-
 μοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει
 ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος
 ἐν ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δὲ οὐπω ἦκεν, ἀλλ'
 προσήλυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα
 ἴζων τις ὥς εἶδε τὸν Κλεάρχον διελαύνοντα, ἵησι τῇ
 νῇ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ
 ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης. ὁ δὲ κατα- 13
 γει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγ-
 λει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ
 κευσε μεῖναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας,
 οὓς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἵππεῖς, οἳ ἦσαν
 ὁ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα,
 τῶν δὲ οἱ πλείστοι Θρᾶκες, ἤλυνεν ἐπὶ τοὺς Μέ-
 ρς, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα,
 τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦν-
 τῷ πράγματι. ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος 14
 τῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς
 εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ
 οὐ τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέ-
 νεν, ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι
 οὓς λέγοι τὸ αὐτοῦ πάθος, ἐκέλευέ τε αὐτὸν ἐκ τοῦ
 οὐ ἐξίστασθαι. ἐν τούτῳ δὲ ἐπῆει καὶ Κῦρος καὶ 15
 το τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς

11
 12
 13
 14
 15

τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν
 16 ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ
 Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες "Ἕλληνες, οὐκ ἴστε
 ὃ, τι ποιεῖτε. εἰ γὰρ τινα ἀλλήλοις μάχην συνάψετε,
 νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι
 καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν
 ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι
 πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.
 17 ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ
 παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

6 Ἐντεῦθεν προΐόντων ἐφαίνετο ἵχνια ἵππων καὶ
 κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵπ-
 πων. οὗτοι προΐοντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο
 χρήσιμον ἦν. Ὀρόντης δέ, Πέρσης ἀνὴρ, γένει τε
 προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς
 ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν
 2 πολεμήσας, καταλλαγεῖς δέ. οὗτος Κύρῳ εἶπεν, εἰ
 αὐτῷ δοίῃ ἵππέας χιλίους, ὅτι τοὺς προκατακαίοντας
 ἵππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς
 αὐτῶν ἔλοι καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ
 ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ
 Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ
 ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν
 αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.
 3 ὁ δ' Ὀρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵπ-
 πέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων
 ἵππεῖς ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς
 ἑαυτοῦ ἵππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχε-
 σθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας
 ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δί-
 δωσι πιστῷ ἀνδρί, ὡς ᾤετο. ὁ δὲ λαβὼν Κύρῳ δίδω-
 4 σιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὀρόν-
 την, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς
 ἀρίστους τῶν περὶ αὐτὸν ἐπτά, καὶ τοὺς τῶν Ἑλλήνων

Σοφοκλῆς

στρατηγοὺς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέ-
 τθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. οἱ δὲ ταῦτα
 ποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. Κλέαρ- 5
 ρον δὲ καὶ εἰσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ
 αἱ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλ-
 λήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν
 κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν.
 ἦ δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε. Παρεκάλεσα 6
 ἄσ, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὃ, τι
 καιὸν ἐστὶ καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο
 μάξω περὶ Ὀρόντου τουτουί. τοῦτον γὰρ πρῶτον
 ν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ
 χθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος
 κλέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ
 ο αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ
 πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον
 ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὃ, τι σέ 7
 ἔρησα ; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κῦρος ἡρώτα,
 οὖν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ
 ούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν
 ὦ χώραν ὃ, τι ἐδύνω ; ἔφη ὁ Ὀρόντης. Οὐκοῦν,
 ὁ Κῦρος, ὁπότε αὐτὸς ἔγνωσεν τὴν σεαυτοῦ δύναμιν,
 ον ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ
 ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι.
 λαβες παρ' ἐμοῦ ; καὶ ταῦθ' ὡμολόγει ὁ Ὀρόντης.
 ον, ἔφη ὁ Κῦρος, ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τὸ τρίτον 8
 ονλεύων μοι φανερὸς γέγονας ; εἰπόντος δὲ τοῦ
 του ὅτι οὐδὲν ἀδικηθεῖς ἡρώτησεν ὁ Κῦρος αὐτόν,
 ολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι ; Ἦ γὰρ
 ἦ, ἔφη ὁ Ὀρόντης. ἐκ τούτου πάλιν ἡρώτησεν
 ος, Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος,
 ἢ φίλος καὶ πιστός ; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἶ-
 ἦν, ὦ Κῦρε, σοί γ' ἂν ποτε ἔτι δόξαιμι. πρὸς 9
 Κῦρος εἶπε τοῖς παροῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα

μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ, τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι
 10 τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν. ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγον αὐτὸν οἷς προσετάχθη. (ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύ-
 11 νησαν, καίπερ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο.) ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἵκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

7 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· (ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἕω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον·) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέ-
 2 τασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλεύετό τε, πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύ-
 3 νων τοιάδε. ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες

ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ
 εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην
 ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ.
 ὅπως δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς 4
 εἰδῶς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ
 πολλῇ ἐπιάσιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ
 ὑποσχύνεσθαί μοι δοκῶ, οἷον ἡμῖν γνώσεσθε τοὺς ἐν τῇ
 ὥρᾳ ὄντας ἀνθρώπους· ὑμῶν δὲ ἀνδρῶν ὄντων καὶ
 ὑτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλό-
 ενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν,
 πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ
 τῶν οἴκοι. ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, 5
 Ἰστὸς δὲ Κύρῳ, εἶπε, Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες,
 ὅτι πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ
 κινδύνου προσιόντος· ἂν δὲ εὖ γένηται τι, οὐ μεμνήσθαι
 φασιν· ἔνιοι δὲ οὐδ', εἰ μεμνῶό τε καὶ βούλοιο
 γασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῇ. ἀκούσας ταῦτα 6
 ἔξεν ὁ Κῦρος, Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ
 σατρώα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ
 ανται οἴκειν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ
 μῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν
 τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἦν δ' ἡμεῖς νικήσωμεν, 7
 οὐδεὶς τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῇ
 ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ, τι δῶ
 γτω τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω
 οὐς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον
 γτω χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ 8
 σαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελ-
 εῖσῃσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν
 Ἑλλήνων τινὲς ἀξιοῦντες εἰδέναι, τί σφισιν
 ἔσται, εἰάν κρατήσωσιν. ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν
 ἡν ἀπέπεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες, 9
 ἕρ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν
 σθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὥδέ πως

ἤρετο τὸν Κῦρον· Οἷε γάρ σοι μαχεῖσθαι, ὦ Κῦρε,
 τὸν ἀδελφόν ; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου
 καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ
 10 ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. ἐνταῦθα δὴ ἐν τῇ ἐξο-
 πλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυ-
 ρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεν-
 τακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες
 11 καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ
 πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες
 καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν
 ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ
 12 πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. τοῦ δὲ βασι-
 λέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ
 ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβρο-
 κόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων
 δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ
 ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβρο-
 κόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινί-
 13 κης ἐλαύνων. ταῦτα δὲ ἡγγελλον πρὸς Κῦρον οἱ αὐτο-
 μολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως
 πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὕστερον ἐλή-
 14 φθησαν τῶν πολεμίων ταῦτ' ἡγγελλον. ἐντεῦθεν δὲ
 Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς,
 συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλλη-
 νικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ
 μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν
 τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ
 15 πέντε, τὸ δὲ βάθος, ὀργυιαὶ τρεῖς. παρετέτατο δὲ ἡ
 τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας
 μέχρι τοῦ Μηδίας τείχους. [ἐνθα δὴ εἰσιν αἱ διώ-
 ρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσai· εἰσὶ δὲ
 τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυ-
 ρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι
 δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρα-

σάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν Εὐ- 16
φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς
τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν
τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ
τυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὲ τὴν 17
τάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγέν-
ντο εἴσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ
μαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν
αἱ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. ἐνταῦθα Κῦρος 18
ἱλάνον καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν
ὑτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκεί-
ης τῆς ἡμέρας πρότερον θνόμενος εἶπεν αὐτῷ, ὅτι
ασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν,
οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς
ιέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα
ἱλάντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ
παρήλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ 19
ἔβλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν,
ἔβλεξε καὶ Κῦρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μά-
τθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελη-
ως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθή- 20
ος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων
αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπο-
ετο καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ
ἑξῶν ἤγοντο καὶ ὑποζυγίων.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλη- 8
ῖον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν, ἡνίκα
παύσας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν,
φαίνεται ἐλαύνων ἀνὰ κράτος ἰδρύνντι τῷ ἵππῳ,
εὐθύς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς
ἐλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ
ἔρχεται ὡς εἰς μάχην παρεσκευασμένος. ἔνθα 2
ὁλὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλ-
ῖοι καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι.

3 Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν
 4 ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον
 5 κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο
 6 βαρβαρικόν. Κῦρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν
 7 τῷ πολέμῳ διακινδυνεύειν. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον
 8 δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς. καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἥστραπτε καὶ αἱ λόγχαι καὶ
 9 αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὀπλίται σὺν ποδῆρεσι ξυλίναις ἀσπίσιν, Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται· πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο·
 10 πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὲ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα

ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δί-
 φροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὄτῳ ἐντυγχάνοιεν.
 ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα
 καὶ διακόνοντα. ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας 11
 παρεκελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβά-
 των ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἀλλὰ
 γυγὴ ὡς ἀνυστὸν καὶ ἡσυχὴ ἐν ἴσῳ καὶ βραδέως προσ-
 ἴεσαν. καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν 12
 Ἰγέρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ
 Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν
 ολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· κἂν τοῦτ', ἔφη, νικῶ-
 εν, πάνθ' ἡμῖν πεποιήται. ὁρῶν δὲ ὁ Κλέαρχος τὸ 13
 ἔσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ [Ἑλλη-
 κοῦ] εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν
 ἰσιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου
 οὐνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν
 ὑποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβού-
 νος μὴ κυκλωθεῖν ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο
 αὐτῷ μέλοι ὅπως καλῶς ἔχοι. καὶ ἐν τούτῳ τῷ 14
 ῥῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει,
 δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο
 τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ-
 νὸν πρὸς αὐτῷ τῷ στρατεύματι κατεθεῖτο ἐκατέρωσε
 βλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους.
 οὐ δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, 15
 καλέσας ὡς συναντήσαι ἤρετο, εἴ τι παραγγέλλοι·
 ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ
 ἔρα καλὰ καὶ τὰ σφάγια καλὰ. ταῦτα δὲ λέγων 16
 ἴβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο,
 τί θόρυβος εἴη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύν-
 η παρέρχεται δεύτερον ἡδῇ. καὶ ὅς ἐθαύμασε, τίς παραγγέλλει,
 καὶ ἤρετο, ὅ, τι εἴη τὸ σύνθημα. ὁ δὲ
 ἀπεκρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. ὁ δὲ Κῦρος 17
 τας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

- ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὸ φάλαγγε ἀπ' ἀλλήλων, ἥνίκα ἐπαιάνιζόν τε οἱ "Ἕλληνες καὶ 18 προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὥς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγεσθαι πάντες, οἷον περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες, ὥς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα 19 ἐδούπησαν φόβον ποιούντες τοῖς ἵπποις. πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ "Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν 20 τάξει ἔπεσθαι. τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προῖδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη [ὥσπερ ἐν ἵπποδρόμῳ] ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις 21 ἐλέγετο. Κύρος δ' ὁρῶν τοὺς "Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὥς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὥς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν συν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο, ὃ, τι ποιήσει βασιλεὺς. καὶ γὰρ ᾔδει αὐτόν ὅτι μέσον ἔχοι 22 τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἐν ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23 καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὥς εἰς κύκλωσιν.

Μαρινα

ἔνθα δὴ Κῦρος δέσας μὴ ὀπισθεν γενόμενος κατακόψῃ 24
 τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς
 ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ
 εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι
 λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρ-
 χοντα αὐτῶν. ὥς δ' ἡ τροπὴ ἐγένετο, διασπείρονται 25
 καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες,
 τλήν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν
 ἰ ὁμοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ὦν καθορᾷ 26
 βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ
 νέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὁρῶ, ἴετο ἐπ' αὐτὸν,
 καὶ παλεῖ κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ
 ὄρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς
 τραῦμά φησι. παίοντα δ' αὐτὸν ἀκοντίζει τις παλ- 27
 ῖ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι
 ἰ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκα-
 τοῦ, ὅπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον
 Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτὸς
 ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο
 αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν 28
 ἵππouxων θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε
 αὐτὸν, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
 οἱ μὲν φασὶ βασιλέα κελεῦσαί τινα ἐπισφάξαι 29
 τὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον
 ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ
 καὶ ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι Περ-
 σὲς ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ
 ἰότητα.
 Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν Περ- 9
 σῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλι-
 τὸς τε καὶ ἄρχειν ἀξιώτατος, ὥς παρὰ πάντων
 ἰσχυρεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.
 οὐ μὲν γὰρ ἔτι παῖς ὦν, ὅτ' ἐπαιδεύετο καὶ σὺν 2
 ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα

- 3 κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περ-
 σῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα
 πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ'
 4 οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες
 καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ
 ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες μαν-
 5 θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἔνθα Κῦρος αἰδη-
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι,
 τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων
 μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς
 ἵπποις ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς
 τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλο-
 6 μαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θη-
 ρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπι-
 φερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη
 ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς
 φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέν-
 7 τοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. ἐπεὶ
 δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε
 καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς
 δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ
 πεδλίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι
 περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιο καὶ εἴ τῳ συν-
 8 θοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. καὶ
 γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι,
 ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπει-
 σαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς
 9 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι
 αἱ πόλεις ἐκούσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνους
 πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύ-
 10 γοντας προέσθαι, ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ
 ἐπέδεικνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ
 ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους

γένοιτο, ἔτι δὲ κάκιον πράξειαν· φανερός δ' ἦν καὶ 11
 εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώ-
 μενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὥς εὖχοιτο
 τοσοῦτον χρόνον ζῆν, ἔστω νικῶν καὶ τοὺς εὖ καὶ τοὺς
 κακῶς ποιούντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι 12
 δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ
 χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.
 οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὥς τοὺς κακούργους 13
 καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων
 τιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβο-
 μένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στε-
 νομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετα
 αἱ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πο-
 τεῖσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ, τι προχωροίη
 οὓς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο δια- 14
 κερδόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος
 πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ
 πρὸς εἰς ταύτας τὰς χώρας οὓς ἐώρα ἐθέλοντας κινδυ-
 νεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο
 χώρας, ἔπειτα δὲ καὶ ἄλλη δώροις ἐτίμα· ὥστε φαί- 15
 νηται τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ
 κακοὺς δούλους τούτων ἀξιῶν εἶναι. τοιγαροῦν πολλὴ
 ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις
 ἐπὶ τὸ Κῦρον αἰσθήσεσθαι. εἰς γε μὴν δικαιοσύνην εἰ 16
 αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος,
 οὐ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν
 ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα 17
 πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι
 θινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ
 χρημάτων ἔνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ
 οὐσαν κερδαλεώτερον εἶναι Κῦρῳ καλῶς πειθαρχεῖν
 κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ 18
 πείσεται καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχά-
 ρον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ

ὑπηρετάται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι·
 19 εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου
 καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους
 ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω
 προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως
 ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς τις ἥκιστα Κύρον ἔκρυπτεν·
 οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο,
 ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων
 20 χρήμασι. φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους
 γνοῖν ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ, τι
 τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς
 21 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ
 αὐτὸ τοῦτο, οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι,
 ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς
 φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθά-
 22 νοιτο ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς
 γε ὧν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων
 δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους
 ἑκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεό-
 23 μενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις
 ἢ ὥς εἰς πόλεμον ἢ ὥς εἰς καλλωπισμόν, καὶ περὶ
 τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα
 οὐκ ἂν δύναίτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ
 καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.
 24 καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα
 οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ
 τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι
 χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.
 25 Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅποτε
 πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου
 τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε
 καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα
 26 φιλεῖς. πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε καὶ
 ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων

τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ
 σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς σπάνιος πάνυ 27
 εἷη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολ-
 λούς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμ-
 πων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα
 ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὥς μὴ
 πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δὴ ποτε 28
 πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν
 τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοίῃ οὖς τιμᾶ
 ὅσπερ ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων
 γεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων, τεκμήριον 29
 ἐ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος
 οὐδεὶς ἀπῆει πρὸς βασιλέα, πλην Ὀρόντας ἐπεχείρησε·
 καὶ οὗτος δὴ ὄν ᾤετο πίστὸν οἱ εἶναι ταχὺ αὐτὸν εὔρε-
 ῖν φίλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ
 πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγέ-
 ντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώ-
 νοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας
 τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμή- 30
 ρον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον,
 καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο
 καὶ πιστοὺς καὶ εὖνους καὶ βεβαίους. ἀποθνήσκοντος 31
 οὖν αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντρά-
 ροι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλην Ἀριαίου·
 οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ
 βασιλέως ἀρχῶν· ὥς δ' ἦσθετο Κῦρον πεπτωκότα,
 γενεὴν ἔχων καὶ τὸ στράτευμα πᾶν, οὗ ἡγεῖτο.
 Ενταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ 10
 ἐξιά. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσ-
 ῖναι εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ
 αὐτοῦ οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐ-
 τοῦ στρατοπέδου εἰς τὸν σταθμόν, ἔνθεν ὥρμηντο·
 οἱ δὲ ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ.
 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ 2

- διαρπάζουσι καὶ τὴν Φωκαίδα τὴν Κύρου παλλακίδα
 3 τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ
 Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα
 ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς
 σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν
 ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν
 , καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρω-
 4 ποι ἐγένοντο πάντα ἔσωσαν. ἐνταῦθα διέσχον ἀλλή-
 λων βασιλεὺς τε καὶ οἱ Ἕλληνες ὥς τριάκοντα στάδια,
 οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὥς πάντας νικῶντες,
 5 οἱ δ' ἀρπάζοντες ὥς ἤδη πάντες νικῶντες. ἐπεὶ δ'
 ἤσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρα-
 τεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε
 Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς
 καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὲ
 βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται,
 ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας πλησιαί-
 6 τατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ
 στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ βασιλεὺς δῆλος
 ἦν προσίων πάλιν, ὥς ἐδόκει, ὅπισθεν. καὶ οἱ μὲν Ἕλ-
 ληνες στραφέντες παρεσκευάζοντο ὥς ταύτῃ προσιόντος
 καὶ δεξόμενοι, ὃ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἥ δὲ
 παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγα-
 γεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας
 αὐτομολήσαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ.
 7 ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν,
 ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας
 πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, δια-
 στάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς·
 Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ
 8 ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν Τισσαφέρνης ὥς
 μεῖον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς
 δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ

with them

4/11/1912

τυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
 ρεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλ- 9
 ῶν κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς
 κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-
 λειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ
 ἤσασθαι ὀπισθεν τὸν ποταμόν. ἐν ᾧ δὲ ταῦτα 10
 ἐπυλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ
 σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ
 πρῶτον μαχοῦμενος συνῆει. ὥς δὲ εἶδον οἱ Ἕλ-
 λες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις
 ἐκινίσαντες ἐπήρσαν πολὺ ἔτι προθυμότερον ἢ τὸ
 ὀπίσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ 11
 ἑκτονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι
 τῆς τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ 12
 τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ
 πρὸς βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ
 λόφος ἐνεπλήσθη, ὥστε τὸ ποιοῦμενον μὴ γινώσκειν.
 τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, αἰετὸν τινα
 ὑψοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. ἐπεὶ 13
 καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ
 τὸν λόφον οἱ ἱππεῖς· οὐ μὲν ἔτι ἀθρόοι ἀλλ' ἄλλοι
 ὀπίσθεν ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ
 πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβί- 14
 βηκεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ
 ῥάτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον
 τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ
 πολέμου τί ἐστὶν ἀπαγγεῖλαι. καὶ ὁ Λύκιος ἤλασέ τε 15
 ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. σχε-
 δὲ ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. ἐνταῦθα δ' 16
 ἦσαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο·
 ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο
 ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ἤδεσαν
 ὅτι τεθνηκότα, ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι ἢ
 ἀληψόμενόν τι προεληλακέναι· καὶ αὐτοὶ ἐβου- 17

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- 3 Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν
- 4 ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τούτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον
- 5 κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο
- 6 βαρβαρικόν. Κῦρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίῳ καὶ κράνεσι πάντες πλὴν Κύρου. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν
- 7 τῷ πολέμῳ διακινδυνεύειν. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον
- 8 δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς. καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δεῖλῃ ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλῃ λευκῇ, χρόνῳ δὲ οὐ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ
- 9 αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκαθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. Τισσαφέρνῃς ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὀπλίται σὺν ποδήρεσι ξυλίναις ἀσπίσιν, Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται· πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετ' ὅ
- 10 πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὲ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα

τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δό-
 ροις εἰς γῆν βλέποντα, ὥς διακόπτειν ὅτῳ ἐντυγχάνοιεν.
 ἐ γνῶμη ἦν ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα
 διακόψοντα. ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας 11
 κελεύετο τοῖς Ἕλλησι τὴν κραυγὴν τῶν βαρβά-
 ρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἀλλὰ
 ἦ ὥς ἀνυστὸν καὶ ἡσυχὴ ἐν ἴσῳ καὶ βραδέως προσ-
 ελθόντων. καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν 12
 γρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ
 εἰρηάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν
 ποταμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· κἂν τοῦτ', ἔφη, νικῶ-
 ῖν, πάνθ' ἡμῖν πεποιήται. ὁρῶν δὲ ὁ Κλέαρχος τὸ 13
 στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ [Ἑλλη-
 ν] εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν
 τὸν βασιλῆα ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου
 εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠθέλεν
 ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβού-
 μενος μὴ κυκλωθείη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο
 αὐτῷ μέλοι ὅπως καλῶς ἔχοι. καὶ ἐν τούτῳ τῷ 14
 ῥῳ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προΐει,
 τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο
 τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ
 μόνον πρὸς αὐτῷ τῷ στρατεύματι κατεθεῖτο ἐκατέρωσε
 ἀλλὰ καὶ βλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους.
 οὐ δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, 15
 ἐλάσας ὥς συναντήσαι ἤρετο, εἴ τι παραγγέλλοι·
 ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ
 ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. ταῦτα δὲ λέγων 16
 οὐβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο,
 ὅς ἐστιν ὁ βόρυστος εἶη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύν-
 τμημα παρέρχεται δεύτερον ἤδη. καὶ ὁ οὐβὸς ἐθαύμασε, τίς
 παραγγέλλει, καὶ ἤρετο, ὅς ἐστιν τὸ σύνθημα. ὁ δὲ
 ἀπεκρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. ὁ δὲ Κῦρος 17
 οὐκ ἐλάσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

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αὐτῷ
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- ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὸ φάλαγγε ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ "Ἕλληνες καὶ
- 18 προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὥς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγεαυτο πάντες, οἷόν-περ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες, ὥς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα
- 19 ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ "Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν
- 20 τάξει ἔπεσθαι. τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη [ὥσπερ ἐν ἵπποδρόμῳ] ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις
- 21 ἐλέγετο. Κῦρος δ' ὁρῶν τοὺς "Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὥς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὥς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελείτο, ὃ, τι ποιήσει βασιλεὺς. καὶ γὰρ ἤδει αὐτὸν ὅτι μέσον ἔχοι
- 22 τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρή-ζοιεν, ἐν ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.
- 23 καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὁμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὥς εἰς κύκλωσιν.

Μονοει

α δὴ Κύρος δέσας μὴ ὀπισθεν γινόμενος κατακόψη 24
 Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς
 κοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ
 φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι
 εἶται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρ-
 τα αὐτῶν. ὥς δ' ἡ τροπὴ ἐγένετο, διασπείρονται 25
 οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες,
 ν πάννυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν
 ιοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ὦν καθορᾷ 26
 ἰλέα καὶ τὸ ἀμφ' ἐκείνον στῖφος· καὶ εὐθύς οὐκ
 ἔχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὁρῶ, ἴετο ἐπ' αὐτὸν.
 παῖει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ
 κκος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς
 σαῦμά φησι. παίοντα δ' αὐτὸν ἀκοντίζει τις παλ- 27
 ῖπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι
 βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκα-
 τ, ὅπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον
 τίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ αὐτὸς
 τέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο
 ὑτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν 28
 τούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα εἶδε
 ν, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
 οἱ μὲν φασὶ βασιλέα κελεῦσαι τινα ἐπισφάξαι 29.
 ὁ Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον
 ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δέ
 ι καὶ ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι Περ-
 ἔτετλίμητο γὰρ ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ
 ῥητα.

ὕρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν Περ- 9
 τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλι-
 γός τε καὶ ἄρχειν ἀξιότατος, ὥς παρὰ πάντων
 ηγεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.
 οὐ μὲν γὰρ ἔτι παῖς ὦν, ὅτ' ἐπαιδεύετο καὶ σὺν 2
 δελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα

- 3 κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περ-
 σῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα
 πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ'
 4 οὐδὲν οὔτ' ἀκοῦσαι οὔτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες
 καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ
 ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες μαν-
 5 θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἔνθα Κῦρος αἰδη-
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι,
 τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων
 μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς
 ἵπποις ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς
 τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλο-
 6 μαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θη-
 ρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπι-
 φερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη
 ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς
 φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέν-
 7 τοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. ἐπεὶ
 δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε
 καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς
 δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ
 πεδῖον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι
 περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο καὶ εἴ τῳ συν-
 8 θοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. καὶ
 γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι,
 ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπει-
 σαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς
 9 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι
 αἱ πόλεις ἐκοῦσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνους
 πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύ-
 10 γοντας προέσθαι, ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ
 ἐπέδεικνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ
 ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους

νοιντο, ἔτι δὲ κάκιον πράξειαν | φανερός δ' ἦν καὶ 11
 τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώ-
 νος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὥς εὐχοίτο
 σούτον χρόνον ζῆν, ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς
 κακῶς ποιούντας ἀλεξόμενος. καὶ γὰρ οὖν πλεῖστοι 12
 αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ
 ἡμάτα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.
 μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὥς τοὺς κακούργους 13
 καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων
 ἐμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβο-
 νας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στε-
 μένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο
 καὶ Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πο-
 ῖεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ, τι προχωροίη
 ὥς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο δια- 14
 ούντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος
 πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ
 τοὺς εἰς ταύτας τὰς χώρας οὓς ἐώρα ἐθέλοντας κινδυν-
 οῦν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο
 τὰς, ἔπειτα δὲ καὶ ἄλλῃ δώροις ἐτίμα· ὥστε φαί- 15
 νηται τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ
 κακοὺς δούλους τούτων ἀξιοῦν εἶναι. τοιγαροῦν πολλή
 ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις
 ἐβόησε Κῦρον αἰσθήσεσθαι. εἰς γε μὴν δικαιοσύνην εἰ 16
 αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βουλούμενος,
 καὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν
 ἢ ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα 17
 πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι
 ἰθὺς ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ
 χρημάτων ἕνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπει-
 ῶσαν κερδαλεώτερον εἶναι Κῦρῳ καλῶς πειθαρχεῖν
 ὁ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ 18
 ἐπὶ τῇ ἐπιτάξει καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχά-
 τον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ

ὑπηρετάται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι·
 19 εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου
 καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους
 ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω
 προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως
 ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς τις ἥκιστα Κύρον ἔκρυπτεν·
 οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο,
 ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων
 20 χρήμασι. φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους
 γνωτὴν ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ, τι
 τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς
 21 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ
 αὐτὸ τοῦτο, οὐπὲρ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι,
 ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς
 φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθά-
 22 νοιτο ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς
 γε ὧν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων
 δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους
 ἑκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεό-
 23 μενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις
 ἢ ὥς εἰς πόλεμον ἢ ὥς εἰς καλλωπισμόν, καὶ περὶ
 τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα
 οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ
 καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.
 24 καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα
 οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ
 τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι
 χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.
 25 Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅποτε
 πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου
 τούτου ἡδίωνι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε
 καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα
 26 φιλεῖς. πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ
 ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων

φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οἷον καὶ
τούτων γεύσασθαι. ὅπου δὲ χιλὸς σκάσιος τάνυσ·
αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολ-
ὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διεπέμ-
νυ ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα
^{οὐσιν} ἵπποισι ἐμβάλλειν τοῦτον τὸν χιλόν, ὥς μὴ
^{ἐκινῶντες} τοὺς ἑαυτοῦ φίλους ἄγρουν. εἰ δὲ ἐν ποτε 25
οἰεῖτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλὼν
τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῖη οὓς τιμᾶ-
τε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλείονων
φιληῖσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων, ^{τεκμήριον} 29
τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος
οἱ ἀπῆει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε·
οὗτος δὲ ὅν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εὔρε-
σθαι φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ
ὁ Κῦρον ἀπῆλθον, ἐπειδὴ πολέμοι ἀλλήλοις ἐγέ-
το, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώ-
νται, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας
τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμή- 30
ον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον,
καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο
τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. ἀποθνήσκοντος 31
αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντρά-
χαι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου·
ὁ δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ
ἐπικουῶ ἄρχων· ὥς δ' ἦσθετο Κῦρον πεπτωκότα,
ἦγεν ἔχων καὶ τὸ στράτευμα πᾶν, οὗ ἡγεῖτο.

Ἐνταῦθα δὲ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ 10
δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσ-
έρχεται εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ
βασιλέως οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐ-
τοῦ στρατοπέδου εἰς τὸν σταθμόν, ἔνθεν ὤρμηντο·
οἱ ἄλλοι δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ.
βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ 2

νυνυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
 γορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐκύνημον τῶν Ἑλ- 9
 λήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς
 τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-
 νήθειαν· καὶ ἔδοκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ
 κινήσασθαι ὀπισθεν τὸν ποταμόν. ἐν ᾧ ἱε ταῦτα ἰ-
 ούλευντο καὶ δὴ βασιλεῖς παραμειψάμενοι εἰς τὸ
 ἰτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ
 πρῶτον μαχοῦμενος συνήει. ὥς ἱε εἶον οἱ Ἕλ-
 ληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αἰθί-
 μιανίσαντες ἐπῆρσαν πολὺ ἔτι προθυμότερον ἢ τὸ
 νόσθεν. οἱ δ' αὖ βάρβαροι οὐκ εὐέχοντο, ἀλλ' ἐκ 11
 κέονος ἢ τὸ πρόσθεν ἔφειγον· οἱ ὃ' ἐτελεύτησαν μέχρι
 ἡμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ 12
 τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ
 ἐπὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν ἱε ἱππέων ὁ
 φος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν.
 ἰ τὸ βασιλείον σημεῖον ὄραν ἔφασαν, αἰτὸν τινα
 κισσοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. ἐπεὶ 13
 καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείκουσι ἔη καὶ
 τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι
 ἄλλοθεν ἐψιλοῦντο δ' ὁ λόφος τῶν ἱππέων· τέλος ὅε
 ἰ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβί- 14
 βλεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ
 ράτευμα πέμπει Δύκιον τὸν Συρακόσιον καὶ ἄλλον
 ἰ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ
 φου τί ἐστὶν ἀπαγγεῖλαι. καὶ ὁ Δύκιος ἤλασέ τε 15
 ἰ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. σχε-
 ν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύνετο. ἐνταῦθα δ' 16
 τησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο·
 ἰ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο
 δ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν
 τὸν τεθνηκότα, ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι ἢ
 ταληψόμενόν τι προεληλακέναι· καὶ αὐτοὶ ἐβου- 17

λεύοντο, εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ 18 τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας, μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίῃ τοῖς Ἕλλησιν· ἦσαν δ' αὗται τετρακόσiai, ὡς ἐλέγοντο, ἄμαξαι· καὶ ταύτας τότε οἱ 19 σὺν βασιλεῖ διήρπασαν. ὥστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

was added
BOOK II.

- 1 Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ
- 2 Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμπει σηματοῦντα, ὅ, τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασμένοις ἃ εἶχον καὶ ἐξοπλισμένοις προῖέναι εἰς τὸ
- 3 πρόσθεν, ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἠλίῳ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῳ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρ-

ρων ὅθεν τῇ προτεραίᾳ ὤρμηντο, καὶ λέγοι ὅτι ταύ-
 ρ μὲν τὴν ἡμέραν περιμένειεν ἂν αὐτούς, εἰ μέλλοιεν
 εἰν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ
 3ε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι 4
 λληνες πύνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ
 5ε εἶπεν. Ἄλλ' ὥφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετε-
 τηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε
 τιλέα, καί, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ
 ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγ-
 λόμεθα δὲ Ἀριαίῳ, εἰ ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον
 βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων
 τὸ ἄρχειν ἐστί. ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέ- 5
 6 ς καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μέ-
 7 α τὸν Θετταλόν. καὶ γὰρ αὐτὸς Μένων ἐβούλετο·
 γὰρ φίλος καὶ ξένος Ἀριαίου. οἱ μὲν ὄχοντο, 6
 7 εάρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο
 8 ον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς
 9 ς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες
 10 τῆς φάλαγγος οὗ ἡ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς
 11 λοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν
 12 ς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις
 13 ταῖς ἀσπίσι ταῖς ξυλίταις ταῖς Αἰγυπτίαις· πολλὰ
 14 καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς
 15 τι χρώμενοι κρέα ἔψοντες ἤσθιον ἐκείνην τὴν ἡμέ-
 16 ραν. καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρ- 7
 17 ται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ
 18 ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα,
 19 ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων·
 20 γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ
 21 ς τε καὶ ὅπλομαχίαν. οὗτοι δὲ προσελθόντες καὶ 8
 22 ἔσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν,
 23 βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχά-
 24 καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας
 25 τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται

David

- 9 ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ, τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα·
- 10 ἔτυχε γὰρ θνύμενος. ἔνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω, πότερα ὥς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὥς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα
- 11 χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς εαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἐαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύνασθε ἂν
- 12 ἀποκτεῖναι. Μετὰ τούτου Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλῖνε, νῦν, ὥς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶου τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχόμεθα.
- 13 ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει τὴν ὑμέτεραν
- 14 ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακιζομένους, ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι

μου

γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο
 τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγ-
 καταστρέψαιντ' ἂν αὐτῷ. ἐν τούτῳ Κλέαρχος ἦκε, 15
 καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ
 ὑπολαβὼν εἶπεν, Οὔτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα
λέγει· σὺ δ' ἡμῖν εἶπέ τί λέγεις. ὁ δ' εἶπεν, Ἐγὼ σε, 16
 ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάν-
 τες· σὺ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες,
 ὅσους σὺ ὄρᾳς. ἐν τοιούτοις δὲ ὄντες πράγμασι συμ-
 βουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ 17
 ἡνὶ πρὸς θεῶν συμβούλευσον ἡμῖν ὅ, τι σοι δοκεῖ κάλ-
 ιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν
 πειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμ-
 θεῖς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ
 πλεονεκτήματα παραδοῦναι ξυμβουλευμένοις ξυνεβούλευσεν αὐ-
 τῷς τάδε. οἶσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλ-
 λίδι ἅ ἂν συμβουλεύσης. ὁ δὲ Κλέαρχος ταῦτα 18
 ἤγγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως
 ἐσβεύοντα ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὅπλα,
 ὡς εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ
 οὐκ ἀστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγὼ, εἰ μὲν 19
 ὡς μὲν ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολε-
 ῖντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ
 ὅπλα· εἰ δὲ τοι μηδεμίᾳ σωτηρίας ἐστὶν ἐλπίς ἄκοντος
 βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατόν.
 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ 20
 λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς
 εἴθε, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος
 ἴξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες
 αὐτῷ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες
 ὅπλα ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος εἶπε, 21
 ὦ Κλέαρχε, μὲν δὴ ἀπαγγελοῦμεν, ἀλλὰ καὶ τάδε ὑμῖν
 ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν αὐτοῦ σπον-
 δῆσαν, προιοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἶπατε

- 3 κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περ-
 σῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα
 πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ'
 4 οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες
 καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ
 ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες μαν-
 5 θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἔνθα Κῦρος αἰδη-
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι,
 τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων
 μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς
 ἵπποις ἄριστα χρήσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς
 τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλο-
 6 μαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θη-
 ρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπι-
 φερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη
 ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς
 φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέν-
 7 τοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. ἐπεὶ
 δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε
 καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς
 δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ
 πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι
 περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο καὶ εἴ τῳ συν-
 8 θοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. καὶ
 γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι,
 ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπει-
 σαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς
 9 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι
 αἱ πόλεις ἐκούσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνους
 πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύ-
 10 γοντας προέσθαι, ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ
 ἐπέδεικνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ
 ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους

οιοῦντο, ἔτι δὲ κάκιον πράξειαν | φανερός δ' ἦν καὶ 11
 τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώ-
 νος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὥς εὐχοίτο
 τοῦτον χρόνον ζῆν, ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς
 κῶς ποιούντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι 12
 αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ
 ἡματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.
 μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὥς τοὺς κακούργους 13
 ἀδίκους εἶα καταγελαῖν, ἀλλ' ἀφειδέστατα πάντων
 μωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβο-
 ρας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στε-
 λένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο
 ἡ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πο-
 ῖεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ, τι προχωροίη
 ἵς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο δια- 14
 ρόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος
 ὁς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ
 τὸς εἰς ταύτας τὰς χώρας οὓς ἑώρα ἐθέλοντας κινδυ-
 νεῖν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο
 ρας, ἔπειτα δὲ καὶ ἄλλη δώροις ἐτίμα· ὥστε φαί- 15
 θαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ
 οὓς δούλους τούτων ἀξιοῦν εἶναι. τοιγαροῦν πολλὴ
 ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις
 ἵτο Κῦρον αἰσθήσεσθαι. εἰς γε μὴν δικαιοσύνην εἰ 16
 αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος,
 οὐ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν
 ἢ ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα 17
 πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι
 ἡθινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ
 χρημάτων ἔνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ
 ὡσαν κερδαλεώτερον εἶναι Κῦρῳ καλῶς πειθαρχεῖν
 ὁ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ 18
 ὑστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχά-
 τον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ

ὑπηρετάται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι·
 19 εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου
 καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους
 ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω
 προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως
 ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς τις ἥκιστα Κύρον ἔκρυπτεν·
 οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο,
 ἀλλὰ πειρώμενος χρήσθαι τοῖς τῶν ἀποκρυπτομένων
 20 χρήμασι. φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους
 γνῶντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ, τι
 τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς
 21 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ
 αὐτὸ τοῦτο, οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι,
 ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς
 φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθά-
 22 νοιτο ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς
 γε ὧν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων
 δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους
 ἑκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεό-
 23 μενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις
 ἢ ὥς εἰς πόλεμον ἢ ὥς εἰς καλλωπισμόν, καὶ περὶ
 τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα
 οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ
 καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.
 24 καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα
 οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ
 τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι
 χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.
 25 Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅποτε
 πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου
 τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε
 καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα
 26 φιλεῖς. πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε καὶ
 ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων

φέροντα· Τούτοις ἤσθη Κύρος· βούλεται οὖν καὶ
 τούτων γεύσασθαι. ὅπου δὲ χιλὸς σπάνιος πάνυ 27
 , αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολ-
 ῶς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμ-
 νων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα
ῥυσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὥς μὴ
μῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δὴ ποτε 28
 ρεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν
 ἰς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῖη οὐδὲ τιμᾶ-
 τε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων
 βριλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων· τεκμήριον 29
 τοῦτον καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος
 εἰς ἀπῆει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε·
 οὗτος δὲ ὅν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εὔρε-
 ρον φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ
 ἰς Κύρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγέ-
 το, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώ-
 οι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας
 τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμή- 30
 , καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον,
 καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο
 ; πιστοὺς καὶ εὖνουσ καὶ βεβαίους. ἀποθνήσκοντος 31
 αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντρά-
 ρι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου·
 ἰς δὲ τεταγμένος ἐτίγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ
 ἰκοῦ ἄρχων· ὥς δ' ἤσθετο Κύρον πεπτωκότα,
 γεν ἔχων καὶ τὸ στράτευμα πᾶν, οὐ ἤγεῖτο.
Εὐταῦθα δὲ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεῖρ 10
 ἰξιά. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσ-
 -τει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ
 αἵλου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐ-
 στρατοπέδου εἰς τὸν σταθμόν, ἔνθεν ὤρμηντο·
 -πρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ.
 λεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ 2

διαρπάζουσι καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα
 3 τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ
 Μιλησία ἡ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα
 ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς
 σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν
 ἀπέθανον· οὐ μὲν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν
 , καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρω-
 4 ποι ἐγένοντο πάντα ἔσωσαν. ἐνταῦθα διέσχον ἀλλή-
 λων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια,
 οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες,
 5 οἱ δ' ἀρπάζοντες ὡς ἤδη πάντες νικῶντες. ἐπεὶ δ'
 ἤσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρα-
 τεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε
 Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς
 καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὴ
 βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται,
 ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας πλησιαί-
 τατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ
 6 στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ βασιλεὺς δῆλος
 ἦν προσιὼν πάλιν, ὡς ἐδόκει, ὀπισθεν. καὶ οἱ μὲν Ἕλ-
 ληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος
 καὶ δεξόμενοι, ὃ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἥ δὲ
 παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγα-
 γεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας
 αὐτομολήσαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ.
 7 ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν,
 ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας
 πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, δια-
 στάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς·
 Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ
 8 ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν Τισσαφέρνης ὡς
 μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς
 δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ

with lies

4/11/2014

συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
 ἐπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλ- 9
 λήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς
 τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-
 κόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ
 ποιήσασθαι ὅπισθεν τὸν ποταμόν. ἐν ᾧ δὲ ταῦτα 10
 ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ
 αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ
 τὸ πρῶτον μαχούμενος συνῆει. ὥς δὲ εἶδον οἱ Ἕλ-
 ληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις
 παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ τὸ
 πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ 11
 πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι
 κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ 12
 γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ
 ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἵππέων ὁ
 λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώσκειν.
 καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, αἰτόν τινα
 χρυσοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. ἐπεὶ 13
 δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ
 τὸν λόφον οἱ ἵππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι
ἄλλοθεν ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππέων· τέλος δὲ
 καὶ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβί- 14
 βαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ
 στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον
 ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ
 λόφου τί ἐστὶν ἀπαγγεῖλαι. καὶ ὁ Λύκιος ἤλασέ τε 15
 καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. σχε-
 δὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύνετο. ἐνταῦθα δ' 16
 ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο·
 αἱ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο
 οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν
 αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι ἢ
 ἀταληφόμενόν τι προεληλακέναι· καὶ αὐτοὶ ἐβου- 17

λεύοντο, εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγουντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ 18 τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας, μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίῃ τοῖς Ἕλλησιν· ἦσαν δ' αὗται τετρακόσiai, ὡς ἐλέγοντο, ἄμαξαι· καὶ ταύτας τότε οἱ 19 σὺν βασιλεῖ διήρπασαν. ὥστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

was written
BOOK II.

- 1 Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ
- 2 Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμπει σηματοῦντα, ὃ, τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασμένοις ἃ εἶχον καὶ ἐξοπλισμένοις προῖέναι εἰς τὸ
- 3 πρόσθεν, ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρ-

βάρων ὅθεν τῇ προτεραίᾳ ὤρμηντο, καὶ λέγοι ὅτι ταύ-
 την μὲν τὴν ἡμέραν περιμένειεν ἂν αὐτούς, εἰ μέλλοιεν
 ἦκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ
 ἦλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι 4
 "Ἕλληνες πύνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ
 τάδε εἶπεν. 'Ἀλλ' ὠφέλε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετε-
 λεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε
 βασιλέα, καί, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ
 μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγ-
 γελλόμεθα δὲ Ἀριαίῳ, ἂν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον
 τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων
 καὶ τὸ ἄρχειν ἐστί. ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέ- 5
 λους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μέ-
 νωνα τὸν Θετταλόν. καὶ γὰρ αὐτὸς Μένων ἐβούλετο·
 ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. οἱ μὲν ὄχοντο, 6
 Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο
 γίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς
 βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες
 πρὸ τῆς φάλαγγος οὗ ἡ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς
 πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ "Ἕλληνες ἐκβάλλειν
 οὓς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις
 αἱ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλὰ
 καὶ πέλται καὶ ἅμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς
 ἄσι χρώμενοι κρέα ἔψοντες ἤσθιον ἐκείνην τὴν ἡμέ-
 ραν. καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρ- 7
 νονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ
 καὶ ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλῖνος εἷς "Ἕλλην,
 ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων·
 ὁ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ
 ξεις τε καὶ ὀπλομαχίαν. οὗτοι δὲ προσελθόντες καὶ 8
 λέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν,
 βασιλεὺς κελεύει τοὺς "Ἕλληνας, ἐπεὶ νικῶν τυγχά-
 καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας
 τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται

David

- 9 ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ, τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα·
- 10 ἔτυχε γὰρ θνύμενος. ἔνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω, πότερα ὥς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὥς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα
- 11 χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μεσῇ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πληθὺς ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύναισθε ἂν
- 12 ἀποκτεῖναι. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλῖνε, νῦν, ὥς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶου τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχδύμεθα.
- 13 ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει τὴν ὑμέτεραν
- 14 ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δέ τινας ἔφασαν λέγειν ὑπομαλακιζομένους, ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι

μου

γένοιτο, εἰ βούλοιντο φίλος γενέσθαι· καὶ εἴτε ἄλλο
 τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγ-
 καταστρέψαιντ' ἂν αὐτῷ. ἐν τούτῳ Κλέαρχος ἦκε, 15
 καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἴεν. Φαλῖνος δὲ
 ὑπολαβὼν εἶπεν, Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα
λέγει· σὺ δ' ἡμῖν εἶπε τί λέγεις. ὁ δ' εἶπεν, Ἐγὼ σε, 16
 ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάν-
 τες· σύ τε γὰρ "Ἑλλην εἰ καὶ ἡμεῖς τοσοῦτοι ὄντες,
 ὅσους σὺ ὄρᾳς. ἐν τοιούτοις δὲ ὄντες πράγμασι συμ-
 βουλευόμεθά σοι, τί χρῆ ποιεῖν περὶ ὧν λέγεις. σὺ 17
 οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅ, τι σοι δοκεῖ κάλ-
 λιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἶσει εἰς τὸν
 ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμ-
 φθεὶς παρὰ βασιλέως κελεύσων τοὺς "Ἑλληνας τὰ
 ἵπλα παραδοῦναι ξυμβουλευομένοις ξυνεβούλευσεν αὐ-
 τοῖς τάδε. οἶσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ "Ελ-
 λадι ἃ ἂν συμβουλεύσης. ὁ δὲ Κλέαρχος ταῦτα 18
 πῆγγο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως
 ῥεσβεύοντα ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὅπλα,
 πῶς εὐέλπιδες μᾶλλον εἴεν οἱ "Ἕλληνες. Φαλῖνος δὲ
 ποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγὼ, εἰ μὲν 19
 ὅν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολε-
 μῶντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ
 ὅπλα· εἰ δέ τοι μηδεμίᾳ σωτηρίας ἐστὶν ἐλπίς ἄκοντος
 βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατον.
 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ 20
 λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς
 μέγα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος
 ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες
 αὐτῷ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες
 ὅπλα ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος εἶπε, 21
 ταῦτα μὲν δὴ ἀπαγγελοῦμεν. ἀλλὰ καὶ τάδε ὑμῖν
 ἴν' ἐκέλευσε βασιλεὺς, ὅτι μένουσι μὲν αὐτοῦ σπον-
 εῖησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. εἶπατε

οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαί εἰσιν
 22 ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. Κλέαρχος
 δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ
 ἡμῖν ταῦτά δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά
 ἐστίν; ἔφη ὁ Φαλῖνος. ἀπεκρίνατο Κλέαρχος, Ἦν
 μὲν μένωμεν, σπονδαί, ἀπιούσι δὲ καὶ προϊούσι πόλε-
 23 μος. ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγ-
 γελῶ; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο, Σπονδαί
 μὲν μένουσιν, ἀπιούσι δὲ ἢ προϊούσι πόλεμος. ὅ, τι
 δὲ ποιήσοι οὐ διεσήμηνε.

2 Φαλῖνος μὲν δὴ ὥχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ
 παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος. Μένων
 δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ. οὗτοι δὲ ἔλεγον, ὅτι
 πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους,
 οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος. ἀλλ' εἰ
 βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός.
 2 εἰ δὲ μή, αὐτὸς πρῶτ' ἀπιέναι φησὶν. ὁ δὲ Κλέαρχος
 εἶπεν, Ἀλλ' οὕτω χρή ποιεῖν. ἐὰν μὲν ἤκωμεν, ὥσπερ
 λέγετε. εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν οἴησθε
 μάλιστα συμφέρειν. ὅ, τι δὲ ποιήσοι οὐδὲ τούτοις
 3 εἶπε. μετὰ δὲ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας
 τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί,
 ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ
 ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο. ὡς γὰρ ἐγὼ νῦν
 πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τύγρης
 ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ
 πλοίων διαβῆναι. πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν
 δὴ αὐτοῦ γε μένειν οἶόν τε. τὰ γὰρ ἐπιτήδεια οὐκ ἐστίν
 ἔχειν. ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάννυ καλὰ
 4 ἡμῖν τὰ ἱερά ἦν. ὧδε οὖν χρή ποιεῖν. ἀπιόντας δει-
 πνεῖν ὅ, τι τις ἔχει. ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡς
 ἀναπαύεσθαι, συσκευάζεσθε. ἐπειδὰν δὲ τὸ δεύτερον,
 ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια. ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε
 τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ

ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταῦτα ἀκούσαντες οἱ στρα- 5
 τηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτω. καὶ τὸ
 λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι,
 ἀλλὰ ὀρώντες, ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα,
 οἱ δ' ἄλλοι ἄπειροι ἦσαν. ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν 6
 ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, στα-
 θμοὶ τρεῖς καὶ ἐνενηκόντα, παρασάγγαι πέντε καὶ τριά-
 κοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξα-
 κισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι
 εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι. ἐν 7
 εὐθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραῦξ
 χων τοὺς τε ἵππείας τοὺς μεθ' ἑαυτοῦ εἰς τετταρά-
 κοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἤντο-
 ῖλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8
 κεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο. καὶ
 δεικνύνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον
 ἐπὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας καὶ ἐν
 ξει θέμενοι τὰ ὄπλα ξυνῆλθον οἱ στρατηγοὶ καὶ λο-
 γοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὥμοσαν οἱ
 Ἕλληνες καὶ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτι-
 μι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι·
 δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως.
 τα δ' ὥμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ 9
 ἄλλον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτου-
 ξίφος, οἱ δὲ βάρβαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ 10
 ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶ περ
 ἵπτος ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνώμην
 ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢνπερ ἦλθο-
 ῦμεν ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω.
 εἶπεν, Ἦν μὲν ἦλθομεν ἀπιόντες παντελῶς ἀν 11
 λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν
 ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυ-
 οῦδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἵχομεν
 ἰάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι κατε-

δαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακρο-
 12 τέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευ-
 τέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα
 μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ
 βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν
 ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-
 λεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι
 οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ
 δυνήσεται ταχέως πορεύεσθαι. ἴσως δὲ καὶ τῶν
 ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω
 ἔγωγε.

13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ
 ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλ-
 λιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ
 ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι
 εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ
 14 ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δέλῃην ἔδοξαν πολεμίους
 ὄρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν
 ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος,
 ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο,
 15 καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν ᾧ δὲ ὠπλί-
 ζοντο ἤκουον λέγοντες οἱ προπεμφθέντες σκοποί, ὅτι οὐχ
 ἱππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιντο. καὶ εὐθύς ἔγνω-
 σαν πάντες, ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεύς·
 καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.
 16 Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἤγε· ἦδει
 γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους
 ὄντας· ἦδη δὲ καὶ ὄψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε,
 φυλαττόμενος μὴ δοκοίῃ φεύγειν, ἀλλ' εὐθύωρον ἄγων
 ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς
 πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ
 τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν
 17 οἰκιῶν ξύλα. οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ
 ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες

ὥς ἐτύγγανον ἕκαστοι ἠϋλίζοντο, καὶ κραυγὴν πολλὴν
 ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους
 ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυ-
 γον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὑστεραία 18
 ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε
 στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη
 ἰέ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος.
 δῆλωσε δὲ τοῦτο οἷς [τῇ ὑστεραία] ἔπραττε. προϊούσης 19
 ἔντοι τῆς νυκτὸς ταύτης καὶ τοῖς "Ελλησι φόβος
 ἐπίπτει, καὶ θόρυβος καὶ δούπος ἦν, οἷον εἰκὸς φόβου
 ὑπεσόντος γίνεσθαι. Κλέαρχος δὲ Τολμίδην Ἡλείον, 20
 ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν
 τε, τοῦτον ἀνειπεῖν ἐκέλευσε συγὴν κατακηρύξαντα,
 ἵνα προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν
 οὖν εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαν-
 οῦ ἀργυρίου. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ 21
 στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες
 οἱ. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς
 οὖν τὰ ὄπλα τίθεσθαι τοὺς "Ελληνας ἥπερ εἶχον ὅτε
 ἡ μάχη.

Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, 3
 ὅτι δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ
 α παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλ-
 οῦσι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον 2
 οἱ τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ
 πῆγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε
 τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν
 κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ 3
 ἔστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι
 ἡ φάλαγγα πυκνήν, τῶν δὲ ἀόπλων μηδένα κατα-
 εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προ-
 τούς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν
 στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα
 εἶπεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, 4

τί βούλονται. οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν,
 ἄνδρες, οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως
 τοῖς "Ελλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων
 5 βασιλεῖ. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοίνυν αὐτῷ,
 ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ
 τολμήσων περὶ σπονδῶν λέγειν τοῖς "Ελλησι μὴ πορί-
 6 σας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαν-
 νον, καὶ ἤκον ταχύ· ὧ καὶ δῆλον ἦν, ὅτι ἐγγύς που
 βασιλεὺς ἦν ἢ ἄλλος τις, ὧ ἐπετέτακτο ταῦτα πράτ-
 τειν· ἔλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ
 ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτούς, ἐὰν σπονδαὶ γένων-
 7 ται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. ὁ δὲ ἡρώτα,
 εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰούσι καὶ ἀπιού-
 σιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί. οἱ δέ, "Απα-
 σιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγ-
 8 γελθῇ. ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς
 ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖ-
 σθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια
 9 καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν καμοὶ
 ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω,
 ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς
 σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς
 ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι.
 ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο,
 10 καὶ εὐθὺς ἡγείσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. καὶ οἱ
 μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπον-
 δὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ
 αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ
 αὐλῶσιν ὕδατος πλήρεσιν, ὥς μὴ δύνασθαι διαβαίνειν
 ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοι-
 νίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον.
 11 καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεστάτει,
 ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ
 βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίῃ τῶν πρὸς τοῦτο

τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον
 παῖσιν αὖν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν
 ἡλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ
 νουδούρειν. καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ 12
 οἰάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων
 πουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι.
 οὐδὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ 13
 ἢ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν
 ἡ οἷα τὸ πεδίου ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προ-
 ῖναιτο τοῖς Ἕλλησι ἰδεῖν εἰς τὴν πορείαν, τούτου
 καὶ βασιλέα ὑπώπτευσεν ἐπὶ τὸ πεδίου τὸ ὕδωρ ἀφει-
 λαι. πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέ- 14
 ξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ
 ὅς πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ
 τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας 15
 ἐν τοῖς Ἕλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέ-
 λτο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπό-
 τοι, θανμάσαι τὸ κάλλος καὶ τὸ μέγεθος, ἥ δὲ ὄψις
 τῶν οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τρα-
 ατα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν,
 ἀλαλγὲς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοί- 16
 ς πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ
 ἴμασαν τὸ τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς.
 δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. ὁ δὲ φοῖνιξ,
 ἐξαιρεθεῖη ὁ ἐγκέφαλος, ὅλος αὐαίνεται.
 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου 17
 λένος ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναι-
 δελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ
 το. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων
 γηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως
 ε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ 18
 ἰδίᾳ, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμή-
 ἔμπεπτωκότας, εὖρημα ἐποίησάμην, εἴ πως δυναί-
 ῃναι βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι

εἰς τὴν πορείαν

ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως
 μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλ-
 19 λάδος. ταῦτα δὲ γνούς ἡτούμην βασιλέα, λέγων αὐτῷ,
 ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπι-
 στρατεύοντα πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα
 τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλ-
 ληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ
 συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα
 βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν
 Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν
 20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν
 τούτων ὑπέσχετό μοι βουλεύσασθαι· ἐρέσθαι δέ με
 ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ'
 αὐτόν. καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι,
 ἵνα μοι εὐπρακτότερον ᾖ, εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν
 21 παρ' αὐτοῦ διαπράξασθαι. πρὸς ταῦτα μεταστάντες
 οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος
 δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὥς βασιλεῖ πολε-
 μήσοντες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς
 προφάσεις Κῦρος εὗρισκεν, ὥς καὶ σὺ εὖ οἶσθα, ἵνα
 ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε
 22 ἀναγάγοι. ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ
 ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι
 αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς
 23 εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντι-
 ποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ'
 ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν
 ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ
 τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα
 σὺν τοῖς θεοῖς ἀμύνασθαι· εἰ μὲντοι τις ἡμᾶς καὶ εὖ
 ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησό-
 24 μεθα εὖ ποιούντες. ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ
 Τισσαφέρνης ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ
 ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰ

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σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ 25
εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ "Ἕλληνες
ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν, ὅτι διαπεπρα-
γμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς
"Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὥς οὐκ
ἄξιον εἶη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσα-
μένους. τέλος δὲ εἶπε, καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26
λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν
χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν
παρέχοντας· ὅπου δ' ἂν μὴ ᾖ πρίασθαι, λαμβάνειν
μᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δ' 27
ὅ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὥς διὰ φιλίας
σινῶς σῖτα καὶ ποτὰ λαμβάνοντας, ὅποταν μὴ ἀγορὰν
ἀρέχωμεν, ἣν δὲ παρέχωμεν ἀγοράν, ὠνούμενους ἔξειν
ἐπιτήδεια· ταῦτα ἔδοξε, καὶ ὥμοσαν καὶ δεξιὰς 28
οσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς
εὐφρόνιος τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς
ἐλάβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισ- 29
φέρνης εἶπε, Νῦν μὲν δὴ ἄπειμι ὥς βασιλέα· ἐπει-
δὲ διαπράξωμαι ἂν δέομαι, ἥξω συσκευασάμενος ὥς
ἰξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ
ἑμαυτοῦ ἀρχήν.

Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἳ τε "Ελ- 4
ες καὶ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι
ίας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται
· Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι
πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν
ι δεξιὰς ἐνιοὶ παρὰ βασιλέως ἔφερον μὴ μνησικα-
ιν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας
ἄλλου μηδενὸς τῶν παρωχημένων. τούτων δὲ 2
μένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαῖον ἡττον προσ-
ες τοῖς "Ἕλλησι τὸν νοῦν. ὥστε καὶ διὰ τοῦτο
μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ
όντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρα-

Laced

- 9 ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ, τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα·
- 10 ἔτυχε γὰρ θνύμενος. ἔνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλίνε, θαυμάζω, πότερα ὥς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὥς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα
- 11 χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ καὶ ὑμᾶς εἰ αὐτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πληθὺς ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύναισθε ἂν
- 12 ἀποκτεῖναι. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλίνε, νῦν, ὥς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶου τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχόμεθα.
- 13 ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει τὴν ὑμετέραν
- 14 ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δὲ τινες ἔφασαν λέγειν ὑπομαλακιζομένους, ὥς καὶ Κῦρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἄξιοι

μου

γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο
 τι θέλοι χρήσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγ-
 καταστρέψαιντ' ἂν αὐτῷ. ἐν τούτῳ Κλέαρχος ἦκε, 15
 καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ
 ὑπολαβὼν εἶπεν, Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα
λέγει σὺ δ' ἡμῖν εἰπὲ τί λέγεις. ὁ δ' εἶπεν, Ἐγὼ σε, 16
 ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάν-
 τες· σύ τε γὰρ Ἕλληνα εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες,
 ὅσους σὺ ὁρᾷς. ἐν τοιούτοις δὲ ὄντες πράγμασι συμ-
 βουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ 17
 οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅ, τι σοι δοκεῖ κάλ-
 λιστον καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰς τὸν
 ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμ-
 φθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ
 ὅπλα παραδοῦναι ξυμβουλευομένοις ξυνεβούλευσεν αὐ-
 τοῖς τάδε. οἴσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλ-
 λάδι ἅ ἂν συμβουλεύσης. ὁ δὲ Κλέαρχος ταῦτα 18
 ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως
 πρεσβεύοντα ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὅπλα,
 ὥπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ
 ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγώ, εἰ μὲν 19
 γῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολε-
 ιοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ
 ὅπλα· εἰ δέ τοι μηδεμίᾳ σωτηρίας ἐστὶν ἐλπίς ἄκοντος
 βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατον.
 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ 20
 οὐ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς
 ἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος
 ν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὅπλα ἢ παραδόντες
 ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες
 τὰ ὅπλα ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος εἶπε, 21
 αὐτὰ μὲν δὴ ἀπαγγελοῦμεν. ἀλλὰ καὶ τάδε ὑμῖν
 πείν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν αὐτοῦ σπον-
 δὲ εἴησαν, προΐουσι δὲ καὶ ἀπιούσι πόλεμος. εἶπατε

οὖν καὶ περὶ τούτου, πότερα μενεΐτε καὶ σπονδαί εἰσιν
 22 ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. Κλέαρχος
 δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ
 ἡμῖν ταῦτά δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτά
 ἐστίν; ἔφη ὁ Φαλῖνος. ἀπεκρίνατο Κλέαρχος, Ἦν
 μὲν μένωμεν, σπονδαί, ἀπιούσι δὲ καὶ προϊούσι πόλε-
 23 μος. ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγ-
 γελῶ; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο, Σπονδαὶ
 μὲν μένουσιν, ἀπιούσι δὲ ἢ προϊούσι πόλεμος. ὅ, τι
 δὲ ποιήσοι οὐ διεσήμηνε.

2 Φαλῖνος μὲν δὴ ὦχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ
 παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος. Μένων
 δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ. οὗτοι δὲ ἔλεγον, ὅτι
 πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους,
 οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος. ἀλλ' εἰ
 βούλεσθε συναπιέναι, ἡκεῖν ἤδη κελεύει τῆς νυκτός.
 2 εἰ δὲ μή, αὐτὸς πρῶτ' ἀπιέναι φησὶν. ὁ δὲ Κλέαρχος
 εἶπεν, Ἀλλ' οὕτω χρή ποιεῖν. ἐὰν μὲν ἡκῶμεν, ὥσπερ
 λέγετε. εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν οἴησθε
 μάλιστα συμφέρειν. ὅ, τι δὲ ποιήσοι οὐδὲ τούτοις
 3 εἶπε. μετὰ δὲ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας
 τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί,
 ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ
 ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο. ὥς γὰρ ἐγὼ νῦν
 πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τύγρης
 ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ
 πλοίων διαβῆναι. πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν
 δὴ αὐτοῦ γε μένειν οἶόν τε. τὰ γὰρ ἐπιτήδεια οὐκ ἐστίν
 ἔχειν. ἵεναι δὲ παρὰ τοὺς Κύρου φίλους πάννυ καλὰ
 4 ἡμῖν τὰ ἱερά ἦν. ὧδε οὖν χρή ποιεῖν. ἀπιόντας δει-
 πνεῖν ὅ, τι τις ἔχει. ἐπειδὰν δὲ σημήνη τῷ κέρατι ὥς
 ἀναπαύεσθαι, συσκευάζεσθε. ἐπειδὰν δὲ τὸ δεύτερον,
 ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια. ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε
 τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ

ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταῦτα ἀκούσαντες οἱ στρα- 5
 τηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποιοῦν οὕτω. καὶ τὸ
 λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι,
 ἀλλὰ ὀρώντες, ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα,
 οἱ δ' ἄλλοι ἄπειροι ἦσαν. ἀριθμὸς δὲ τῆς ὁδοῦ, ἦν 6
 ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, στα-
 θμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριά-
 κοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξα-
 κισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι
 εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι. ἐν 7
 τεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραῖξ
 ἔχων τούς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταρά-
 κοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἡῦτο-
 μόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8
 ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο. καὶ
 ἰφικνουῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον
 καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας καὶ ἐν
 ἄξει θέμενοι τὰ ὄπλα ξυνῆλθον οἱ στρατηγοὶ καὶ λο-
 χαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἷ
 εἰς Ἑλληνες καὶ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτι-
 τοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι·
 οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως.
 ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ 9
 ἵπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἑλληνες βάπτου-
 ντες ξίφος, οἱ δὲ βάρβαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ 10
 ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶ περ
 αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνώμην
 εἰς περὶ τῆς πορείας, πότερον ἄπιμεν ἢνπερ ἦλθο-
 υν ἢ ἄλλην τινὰ ἐννενοηκένα δοκεῖς ὁδὸν κρείττω.
 δ' εἶπεν, Ἦν μὲν ἦλθομεν ἀπιόντες παντελῶς ἂν 11
 ὁ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν
 ν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυ-
 γω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἵχομεν
 μβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι κατε-

δαπανήσαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακρο-
 12 τέραν μέν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευ-
 τέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα
 μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ
 βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν
 ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-
 λεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι
 οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ
 δυνήσεται ταχέως πορεύεσθαι. ἴσως δὲ καὶ τῶν
 ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω
 ἔγωγε.

13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ
 ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλ-
 λιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ
 ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι
 εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ
 14 ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δέλτην ἔδοξαν πολεμίους
 ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν
 ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος,
 ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο,
 15 καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν ᾧ δὲ ὠπλί-
 ζοντο ἤκουον λέγοντες οἱ προπεμφθέντες σκοποί, ὅτι οὐχ
 ἱππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιντο. καὶ εὐθύς ἔγνω-
 σαν πάντες, ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεύς·
 καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.
 16 Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει
 γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους
 ὄντας· ἦδη δὲ καὶ ὄψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε,
 φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων
 ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς
 πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ
 τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν
 17 οἰκιῶν ξύλα. οἱ μὲν οὖν πρῶτοι ὁμῶς τρόπῳ τινὶ
 ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες

ὥς ἐτύγγανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν πολλὴν
 ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους
 ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυ-
 γον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὑστεραία 18
 ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε
 στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη
 δέ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος.
 ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραία, ἔπραττε. προϊούσης 19
 μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἕλλησι φόβος
 ἐμπίπτει, καὶ Δόρυβος καὶ Δοῦπος ἦν, οἷον εἰκὸς φόβου
 ἐμπεσόντος γίνεσθαι. Κλέαρχος δὲ Τολμίδην Ἡλεῖον, 20
 ὃν ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν
 τότε, τοῦτον ἀνειπεῖν ἐκέλευσε συγὴν κατακηρύξαντα,
 ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν
 ἕνον εἰς τὰ ὅπλα μνηύσῃ, ὅτι λήψεται μισθὸν τάλαν-
 τον ἀργυρίου. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ 21
 στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες
 ὧοι. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς
 ἄξιν τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας ἥπερ εἶχον ὅτε
 ν ἡ μάχη.

Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, 3
 ἥδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ
 ῥα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίου ἀνατέλ-
 νοντι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον 2
 πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. ἐπειδὴ
 ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχὼν τότε
 ς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν
 ὃς κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ 3
 τέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι
 ντὴ φάλαγγα πυκνήν, τῶν δὲ ἀόπλων μηδὲνα κατα-
 νῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προ-
 θε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν
 οὐ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα 4
 ἰασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα,

τί βούλονται. οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν,
 ἄνδρες, οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως
 τοῖς "Ελλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων
 5 βασιλεῖ. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοῖνυν αὐτῷ,
 ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ
 τολμήσων περὶ σπονδῶν λέγειν τοῖς "Ελλησι μὴ πορί-
 6 σας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαν-
 νον, καὶ ἤκον ταχύ· ὧ καὶ δῆλον ἦν, ὅτι ἐγγύς που
 βασιλεὺς ἦν ἢ ἄλλος τις, ὧ ἐπετέτακτο ταῦτα πράτ-
 τειν· ἔλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ
 ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτούς, ἐὰν σπονδαὶ γένων-
 7 ται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. ὁ δὲ ἡρώτα,
 εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιού-
 σιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί. οἱ δέ, "Απα-
 σιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγ-
 8 γελθῇ. ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς
 ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖ-
 σθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια
 9 καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν καὶ μοι
 ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω,
 ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς
 σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς
 ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι.
 ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο,
 10 καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. καὶ οἱ
 μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπον-
 δὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ
 αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ
 αὐλῶσιν ὕδατος πλήρεσιν, ὥς μὴ δύνασθαι διαβαίνειν
 ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοι-
 νίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον.
 11 καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεστάτει,
 ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ
 βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίῃ τῶν πρὸς τοῦτο

μεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον
 παῖσεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν
 ἡλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ
 σπουδάζειν. καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ 12
 οἰάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων
 σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι.
 ὅλυν δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ 13
 οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν
 αὖ οἷα τὸ πεδίον ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προ-
 ἴκοντο τοῖς Ἑλλησι ἰδεῖν εἰς τὴν πορείαν, τούτου
 καὶ βασιλέα ὑπώπτευσεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφει-
 παί. πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέ- 14
 ἔσαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνὴν δὲ
 ἦν πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ
 αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας 15
 ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέ-
 πέτο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπό-
 μοι, θαυμάσαι τὸ κάλλος καὶ τὸ μέγεθος, ἡ δὲ ὄψις
 τῶν οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τρα-
 γήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν,
 ἀλγυγὰς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοί- 16
 νιξος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ
 ἠλάσσαν τό τε εἶδος καὶ τὴν ἰδιότητα τῆς ἡδονῆς.
 ἦν σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοῖνιξ,
 ὅταν ἐξαιρεθῇ ὁ ἐγκέφαλος, ὅλος αὐαίνειτο.
 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου 17
 ἠέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναι-
 κελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ
 ἦσαν. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων
 ἡγετοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἐρμηνέως
 ὅτι· Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ 18
 ἡμετέρᾳ, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμή-
 λους ὑπεπτωκότας, εὖρημα ἐποιησάμην, εἴ πως δυναί-
 σθεσθαι τὴν βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι

εὐνοῖαν

ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως
 μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλ-
 19 λάδος. ταῦτα δὲ γνοὺς ἠτούμην βασιλέα, λέγων αὐτῷ,
 ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπι-
 στρατεύοντα πρῶτος ἠγγεῖλα καὶ βοήθειαν ἔχων ἅμα
 τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλ-
 ληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ
 συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα
 βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν
 Κῦρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν
 20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν
 τούτων ὑπέσχετό μοι βουλευσασθαι· ἐρέσθαι δέ με
 ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ'
 αὐτόν. καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι,
 ἵνα μοι εὐπρακτότερον ᾖ, εἴαν τι δύνωμαι ἀγαθὸν ὑμῖν
 21 παρ' αὐτοῦ διαπράξασθαι. πρὸς ταῦτα μεταστάντες
 οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος
 δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὥς βασιλεῖ πολε-
 μήσοντες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς
 προφάσεις Κῦρος εὔρισκεν, ὥς καὶ σὺ εὖ οἶσθα, ἵνα
 ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε
 22 ἀναγάγοι. ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ
 ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι
 αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς
 23 εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντι-
 ποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ'
 ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν
 ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ
 τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα
 σὺν τοῖς θεοῖς ἀμύνασθαι· εἴαν μέντοι τις ἡμᾶς καὶ εὖ
 ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησό-
 24 μεθα εὖ ποιοῦντες. ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ
 Τισσαφέρνης ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ
 ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰ

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σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ 25
εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες
ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν, ὅτι διαπεπρα-
γμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σῶζειν τοὺς
Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὥς οὐκ
ἄξιον εἶη βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσα-
μένους. τέλος δὲ εἶπε, καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26
λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν
χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν
παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν
μᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δ' 27
ὅ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὥς διὰ φιλίας
τινῶς σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ ἀγορὰν
ἀρέχωμεν, ἣν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν
ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς 28
ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισ- 29
βέρνης εἶπε, Νῦν μὲν δὴ ἄπειμι ὥς βασιλέα· ἐπει-
δὲ διαπράξωμαι ἢ δέομαι, ἥξω συσκευασάμενος ὥς
ἴξω ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ
ἑμαυτοῦ ἀρχήν.

Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλ- 4
ς καὶ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι
ας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται
Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι
γρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν
ἐν δεξιᾷς ἔνιοι παρὰ βασιλέως ἔφερον μὴ μνησικα-
ν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας
ἄλλου μηδενὸς τῶν παρωχημένων. τούτων δὲ 2
ιένων ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσ-
ς τοῖς Ἕλλησι τὸν νοῦν. ὥστε καὶ διὰ τοῦτο
ἐν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ
ντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρα-

- 3 τηγοῖς, Τί μένομεν ; ἡ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος ᾖ ἐπὶ βασιλέα μέγαν στρατεύειν ; καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διασπάρθαι αὐτῷ τὸ στράτευμα· ἐπὴν δὲ πάλιν ἀλυσθῇ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν.
- 4 ἴσως δέ που ἡ ἀποσκάπτει τι ἢ ἀποτευχίζει, ὥς ἄπορος ἢ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὥς ἡμεῖς τοσοῦδε ὄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
- 5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθύς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελεύσεται, ἀλλὰ καὶ οἱ πρό-
- 6 σθεν ὄντες πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι ἀδύνατον διαβῆναι κωλύοντων πολεμίων. οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἵππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἵππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν ; ἡττωμένων δὲ οὐδένα οἶόν
- 7 τε σωθῆναι. ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλὰ ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ, τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῖναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησὶ τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.
- 8 Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὥς εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ

γάμῳ. ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ 9
ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ
Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα
Τισσαφέρνει καὶ Ὀρόντῃ καὶ ξυνεστρατοπεδεύετο σὺν
ἐκείνοις. οἱ δὲ Ἕλληνες ὑφορώντες τούτους αὐτοὶ ἐφ' 10
ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο
δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ
μείον· ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους
ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν. ἐνόησε 11
δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα
τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε
καὶ τοῦτο ἔχθραν παρείχε. διελθόντες δὲ τρεῖς στα- 12
θμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος,
καὶ παρήλθον εἰσω αὐτοῦ. ἦν δὲ ὠκοδομημένον πλίν-
θοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν,
ὑψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρα-
σαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. ἐντεῦθεν 13
δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ·
καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας,
τὴν δ' ἐξευγμένην πλοίοις ἐπτὰ· αὗται δ' ἦσαν ἀπὸ
τοῦ Τύγρητος ποταμοῦ· κατετέτμηντο δὲ ἐξ αὐτῶν
καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγά-
λαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχετοί,
ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦν-
ται ἐπὶ τὸν Τύγρητα ποταμόν· πρὸς ᾧ πόλις ἦν με-
γάλη καὶ πολυάνθρωπος, ἥ ὄνομα Σιττάκη, ἀπέχουσα
τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. οἱ μὲν οὖν Ἕλ- 14
ληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου
καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρ-
βαροι διαβεβηκότες τὸν Τύγρητα· οὐ μέντοι καταφα-
νεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ 15
ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ
προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας,
ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ

ἐξήτει, καὶ ταῦτα παρ' Ἀριαίου ὃν τοῦ Μένωνος ξένου.
 16 ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν
 ὁ ἄνθρωπος τάδε. Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάο-
 ζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι
 φυλάττεσθαι, μὴ ὑμῖν ἐπίθωνται τῆς νυκτὸς οἱ βάρ-
 17 βαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παρα-
 πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι
 Τισσαφέρνης τῆς νυκτός, ἐὰν δύνῃται, ὥς μὴ διαβῇτε,
 ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώ-
 18 ρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν
 Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος
 19 ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. νεανίσκος
 δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς οὐκ ἀκόλουθα
 εἶη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι.
 ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν ;
 οὐδὲ γάρ, ἂν πολλὰ γέφυραι ᾧσιν, ἔχοιμεν ἂν ὅποι
 20 φυγόντες ἡμεῖς σωθῶμεν. ἐὰν δὲ ἡμεῖς νικῶμεν, λελυ-
 μένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν·
 οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς
 21 δυνήσεται λελυμένης τῆς γεφύρας. ἀκούσας δὲ ὁ
 Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον, πόση τις εἶη
 χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ
 εἶπεν, ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλὰι
 22 καὶ μεγάλαι. τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι
 τὸν ἄνθρωπον ὑποπέμψαιεν, ὁκνοῦντες μὴ οἱ Ἕλληνες
 διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ ἐρύματα
 ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα,
 τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς
 καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων, εἴτα
 δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα
 23 κακῶς ποιεῖν. μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι
 τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο

οὔδεις οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὔδεις ἦλθε
τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ 24
δ' ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐζευγμένην πλοί-
οις τριάκοντα καὶ ἑπτὰ ὥς οἶόν τε μάλιστα πεφυλα-
γμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους
Ἑλλήνων, ὥς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι.
ἀλλὰ ταῦτα μὲν ψευδῇ ἦν· διαβαινόντων μέντοι ὁ
Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν, εἰ δια-
βαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχето ἀπε-
λαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτ- 25
ταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμόν,
τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ὤκειτο
πόλις μεγάλη, ἥ ὄνομα Ὠπιδίς· πρὸς ἣν ἀπήντησε τοῖς
Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ
Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὥς
βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρά-
τευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ 26
Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ
ἄλλοτε ἐφιστάμενος. ὅσον δὲ [ἀν] χρόνον τὸ ἡγού-
μενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν
ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι
τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς
Ἑλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσῃν ἐκπε-
πλήχθαι θεωροῦντα. ἐντεῦθεν δὲ ἐπορεύθησαν διὰ 27
τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ, παρασάγγας τριά-
κοντα, εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ
βασιλέως μητρός. ταύτας Τισσαφέρνης Κύρῳ ἐπεγ-
γελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδρα-
πόδων. ἐνὴν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα 28
χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους
τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμόν
ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν
τοῦ ποταμοῦ πόλις ὤκειτο μεγάλη καὶ εὐδαίμων ὄνομα

Καιναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαῖς διφθερίναις ἄρτους, τυρούς, οἶνον.

- 5 Μετὰ ταῦτα ἀφικνούνται ἐπὶ τὸν Ζαπάταν ποταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά
- 2 δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει καὶ εἰ πῶς δύναίτο παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζει.
- 3 ὁ δὲ ἐτοίμως ἐκέλευεν ἥκειν. ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλεάρχος τάδε. Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιάς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὥς πολεμίους
- 4 ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθεσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν
- 5 ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους
- 6 τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω καὶ διδάσκειν σε βούλομαι, ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.
- 7 πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα
- 8 καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. | περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὁρκῶν οὕτω γιγνώσκω, παρ'

δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων, ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

- 16 Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιννώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαντῶ κακόνους εἶναι. ὥς δ' ἂν μάθης, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασι-
- 17 λεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίν-
- 18 δυνος ; ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν ; οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὀράτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἅπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὅποσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι ; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.
- 19 εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ὃ ὑμεῖς οὐδ',
- 20 εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων
- 21 αἰσχρός ; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε,

οὔτε ἀλόγιστοι οὔτε ἡλίθιοί ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς 22
 ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἤλθομεν ; εὖ ἴσθι ὅτι ὁ
 ἐμὸς ἔρως τούτου αἴτιος τοῦ τοῖς Ἑλλησιν ἐμὲ πιστὸν
 γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῶ δια μισθοδοσίας
 πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυ-
 ρόν. ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε τὰ μὲν καὶ 23
 σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ
 τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν,
 τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ
 ἕτερος εὐπετῶς ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· 24
 καὶ εἶπεν, Οὐκοῦν, ἔφη, οὔτινες τοιούτων ἡμῖν εἰς φι-
 λίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι
 πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν ; Καὶ 25
 ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ τε
 στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ λέξω
 τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ
 τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω 26
 πάντας, καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω.
 ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονού- 27
 μενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδει-
 πνον ἐποιήσατο. τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος ἐλθὼν
 ἐπὶ τὸ στρατόπεδον δῆλός τ' ἦν πάνυ φιλικῶς οἰό-
 μενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκεῖνος
 ἀπήγγελλεν, ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην
 οὓς ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν
 Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλ-
 λησιν ὄντας τιμωρηθῆναι. ὑπώπτευε δὲ εἶναι τὸν δια- 28
 βάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον
 Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ
 ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν
 λαβὼν φίλος ᾗ Τισσαφέρνει. ἐβούλετο δὲ καὶ ὁ 29
 Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν
 γνώμην καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. τῶν

δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ μὴ ἵεναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσα-
 30 φέρνῃ. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διε-
 πράξατο πέντε μὲν στρατηγοὺς ἵεναι, εἴκοσι δὲ λοχα-
 γοὺς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων
 στρατιωτῶν ὡς διακόσιοι.

31 Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους,
 οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιω-
 τιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Δά-
 κων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις
 32 ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ-αὐτοῦ σημείου
 οἳ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν.
 μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ
 πεδίου ἐλαύνοντες ᾧτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ
 33 ἢ ἐλευθέρῳ πάντας ἔκτεινον. οἱ δὲ Ἑλληνες τὴν τε
 ἰππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὁρῶν-
 τες καὶ ὃ, τι ἐποιοῦν ἡμφεγνόουν, πρὶν Νίκαρχος Ἀρ-
 κὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ
 ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενη-
 34 μένα. ἐκ τούτου δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὅπλα
 πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἤξειν
 35 αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ
 ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἳ
 ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς
 ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν
 καὶ γινγνώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν
 36 τεθωρακισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς
 ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ
 στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασι-
 37 λέως. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλή-
 νων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαί-
 νετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος,
 ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγγα-
 νεν ἀπὼν ἐν κώμῃ τινὶ ξὺν ἄλλοις ἐπισιτιζόμενος.

ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε. 38
 Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιρκῶν τε
 ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέ-
 θνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ
 τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ [ὁ]
 βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί φησιν,
 ἐπεὶ περ Κύρου ἦσαν τοῦ ἐκείνου δούλου. πρὸς ταῦτα 39
 ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχο-
 μένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι,
 ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'
 ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους
 καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει
 τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας
 αὐτοὺς οἷς ὤμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους
 ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχε-
 σθε. ὁ δὲ Ἀριαῖος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπι- 40
 βουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα,
 καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτοις Ξενο- 41
 φῶν τάδε εἶπε. Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς
 ὄρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ
 ἀπόλλυσθαι τοὺς ἐπιρκοῦντας· Πρόξενος δὲ καὶ Μέ-
 νων ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι
 δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι
 φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ
 ἡμῖν τὰ βέλτιστα συμβουλεύειν. πρὸς ταῦτα οἱ βάρ- 42
 βαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον
 οὐδὲν ἀποκρινάμενοι.

Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν 6
 ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύ-
 τησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ
 πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι
 ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. καὶ 2
 γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς
 τοὺς Ἀθηναίους παρέμενεν, ἐπεὶ δὲ εἰρήνη ἐγένετο,

πείσας τὴν αὐτοῦ πόλιν ὥς οἱ Θρᾷκες ἀδικοῦσι τοὺς
 Ἕλληνας καὶ διαπραξάμενος ὥς ἐδύνατο παρὰ τῶν
 ἐφόρων ἐξέπλει ὥς πολεμήσων τοῖς ὑπὲρ Χερρονήσου
 3 καὶ Περίνθου Θραξίν. ἐπεὶ δὲ μεταγνόντες πῶς οἱ
 ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπει-
 ρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχχeto
 4 πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη
 ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὥς ἀπειθῶν. ἤδη δὲ
 φυγὰς ὧν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις
 ἔπεισε Κῦρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κῦρος
 5 μυρίους δαρεικοὺς· ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίαν ἐτρά-
 πετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρα-
 τευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ
 ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν
 διεγένετο μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε
 6 δὲ ἀπῆλθεν ὥς ξὺν ἐκείνῳ αὐτὸν πολεμήσων. ταῦτα οὖν
 φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν
 μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης αἰρεῖται
 πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε
 πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται
 πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ ὥσπερ εἰς
 παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς
 7 πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ
 αὐτὸν ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ
 ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν
 τοῖς δεινοῖς φρόνιμος, ὥς οἱ παρόντες πανταχοῦ πάντες
 8 ὡμολόγουν. καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὥς δυνατόν
 ἐκ τοῦ τοιούτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν. ἱκανὸς
 μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν, ὅπως ἔχοι ἢ
 στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα,
 ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν, ὥς πειστέον
 9 εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι·
 καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκό-
 λαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥς καὶ αὐτῷ

μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' ἐκόλαζεν· ἀκολά-
 στου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι,
 ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὥς δέοι τὸν στρατιώ- 10
 την φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους,
 εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ
 ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. ἐν μὲν 11
 οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ
 ἄλλον ἡρῶντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν
 τότε φαιδρὸν αὐτοῦ ἐν τοῖς πρεσώποις ἔφασαν φαίνε-
 σθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους
 ἐδόκει εἶναι, ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαί-
 νετο· ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο καὶ ἐξείη πρὸς 12
 ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον·
 τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰὲ χαλεπὸς ἦν καὶ
 ὤμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ
 παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλία μὲν καὶ 13
 εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ ὑπὸ
 πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλη τινὶ
 ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθο-
 μένοις ἐχρήτο. ἐπεὶ δὲ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς 14
 πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶ-
 ναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς
 πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ'
 ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει.
 τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ 15
 μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ
 πεντήκοντα ἔτη.

Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μεираκιον ὦν 16
 ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός·
 καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον
 τῷ Λεοντίνῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομί- 17
 σας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις
 μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν
 Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα

μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά.
 18 τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὐτῷ καὶ τοῦτο
 εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδι-
 κίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾧετο δεῖν τούτων
 19 τυγχάνειν, ἄνευ δὲ τούτων μή. ἄρχειν δὲ καλῶν μὲν
 καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ' αἰδῶ τοῖς
 στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι,
 ἀλλὰ καὶ ἡσχύνητο μᾶλλον τοὺς στρατιώτας ἢ οἱ
 ἀρχόμενοι ἐκείνους, καὶ φοβούμενος μᾶλλον ἦν φανερός
 τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται
 20 τὸ ἀπιστεῖν ἐκείνῳ. ᾧετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν
 εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν
 δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν
 καλοὶ τε καὶ ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἀδι-
 κοι ἐπεβούλευον ὥς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέ-
 θνησκεν ἦν ἐτῶν ὥς τριάκοντα.

21 Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν
 πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω
 λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι·
 φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα
 22 ἀδικῶν μὴ δίδοι δίκην. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν
 ἐπιθυμολή συντομωτάτην ᾧετο ὁδὸν εἶναι διὰ τοῦ ἐπι-
 ορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δ' ἀπλοῦν
 23 καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέρ-
 γων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος
 εἶναι, τούτῳ ἔνδηλος ἐγίνετο ἐπιβουλεύων. καὶ πο-
 λεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων
 24 ὥς καταγελῶν αἰεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολε-
 μίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾧετο
 εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φί-
 λων μόνος ᾧετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβά-
 25 νειν. καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους
 ὥς εὖ ὥπλισμένους ἐφοβεῖτο, τοῖς δ' ὁσίοις καὶ ἀλή-
 θειαν ἀσκοῦσιν ὥς ἀνάνδροις ἐπειρᾶτο χρῆσθαι.

ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ 26
 καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν
 δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους διαγελᾶν·
 τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶ-
 ναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλία,
 διαβάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσα-
 σθαι. τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι 27
 ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμνηχανᾶτο. τιμᾶσθαι δὲ
 καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος, ὅτι πλείστα
 δύνατο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέ-
 λεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ
 οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι 28
 περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστί.
 παρὰ Ἀριστίππῳ μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διε-
 πράξατο τῶν ξένων, Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι
 μειρακίοις καλοῖς ἦδετο, οἰκειότατος ἔτι ὠραῖος ὢν
 ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε θαρύπαν ἀγένειος ὢν
 γενειῶντα. ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι 29
 ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτα πεποιη-
 κὼς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον
 στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ
 ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέν-
 τες τὰς κεφαλὰς, ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,
 ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὥς πονηρὸς λέγεται τῆς
 τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ 30
 τούτῳ ἀπεθανέτην. τούτων δὲ οὐθ' ὥς ἐν πολέμῳ
 κακῶν οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμ-
 φετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα
 ἔτη ἀπὸ γενεᾶς.

BOOK III.

- 1 "Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ
 "Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ
 Κύρος ἐτελεύτησεν, ἐγένετο ἀπιόντων τῶν Ἑλλήνων
 σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν
 2 λόγῳ δεδήλωται. ἐπεὶ δὲ οἳ τε στρατηγοὶ συνειλημ-
 μένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ
 συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν
 οἱ Ἕλληνες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως
 θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη
 καὶ πόλεις πολέμιοι ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέ-
 ξειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ
 μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ
 δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προῦ-
 δεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρ-
 βαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἵππέα
 οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν, ὅτι νικῶν-
 τες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν
 3 οὐδεὶς ἂν λειφθείη. ταῦτα ἐννοούμενοι καὶ ἀθύμως
 ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύ-
 σαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολ-
 λοὶ οὐκ ἤλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου
 ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης
 καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὐς
 οὔ ποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακεί-
 μενοι πάντες ἀνεπαύοντο.
- 4 Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς
 οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν
 συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴ-
 κοθεν ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι,
 φίλον αὐτὸν Κύρῳ ποιήσῃν, ὃν αὐτὸς ἔφη κρείττω

ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι Ξενοφῶν ἀνα- 5
 γνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθη-
 ναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας
 μή τι πρὸς τῆς πόλεως ἐπαίτιον εἴη Κύρῳ φίλον γενέ-
 σθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις
 ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενο-
 φῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ
 τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλ- 6
 λω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἂν καὶ
 ἄριστα ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας
 σωθείη. καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει
 θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ 7
 Σωκράτει. ὁ δ' ἀκούσας ἡτιᾶτο αὐτόν, ὅτι οὐ τοῦτο
 πρῶτον ἡρώτα, πότερον λῶον εἴη αὐτῷ πορεύεσθαι ἢ
 μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο,
 ὅπως ἂν κάλλιστα πορευθείη. ἐπεὶ μέντοι οὕτως ἦρου, }
 ταῦτ', ἔφη, χρὴ ποιεῖν, ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν 8
 δὴ Ξενοφῶν οὕτω, θυσάμενος οἷς ἀνεῖλεν ὁ θεός, ἐξέ-
 πλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦ-
 ρον μέλλοντας ἤδη ὀρμᾶν τὴν ἄνω ὁδόν, καὶ συνεστάθη
 Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κῦρος 9
 συμπροϋθυμεῖτο μέιναι αὐτόν. εἶπε δὲ ὅτι, ἐπειδὰν
 τάχιστα ἢ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν.
 ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. ἐστρατεύετο 10
 μὲν δὴ οὕτως ἐξαπατηθείς, οὐχ ὑπὸ Προξένου· οὐ γὰρ
 ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ ἄλλος οὐδεὶς τῶν
 Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν
 ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη
 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες
 ὅμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου
 συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. ἐπεὶ δὲ 11
 ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύ-
 νατο καθεύδειν· μικρὸν δ' ὑπναύ· λαχὼν εἶδεν ὄναρ.
 ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς

- τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν.
- 12 περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὦν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν.
- 13 ὑπὸ τινων ἀποριῶν. ὁποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίννεται γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει, τί κατὰκειμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολέμους ἥξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας ὑβριζομένους ἀπο-
- 14 θανεῖν; ὅπως δ' ἀμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσο-
- 15 μαι, εἴαν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις. ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν, Ἐγώ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ, οἶμαι, οὐδ'
- 16 ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν, ἐν οἷσις ἐσμέν. οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρασκευάσθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμε-
- 17 λείτῃ, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὑφυσόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ τοῦ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκοτος ἤδη ἀποτεμὼν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς

δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες,
 εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν ; ἀρ' οὐκ ἂν ἐπὶ 18
 πᾶν ἔλθοι, ὥς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν
 ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαί ποτε ἐπ'
 αὐτόν ; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα
 ποιητέον. ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, 19
 οὔποτε ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ
 τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσῃ
 μὲν χώραν καὶ οἶαν ἔχοιεν, ὥς δὲ ἄφθονα τὰ ἐπιτήδεια,
 ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα
 δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην, ὅτι 20
 τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ
 πριαίμεθα, ὅτου δ' ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχον-
 τας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνου-
 μένους ὄρκους ἦδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογι-
 ζόμενος ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν
 τὸν πόλεμον. ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπον- 21
 δάς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ
 ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἦδη κεῖται ταῦτα τὰ
 ἀγαθὰ ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν,
 ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὥς τὸ εἶκός,
 ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22
 δὲ πολλὰ ὀρώντες ἀγαθὰ στερρώως αὐτῶν ἀπειχόμεθα
 διὰ τοὺς τῶν θεῶν ὄρκους. ὥστε ἐξεῖναί μοι δοκεῖ
 ἰέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ
 τούτοις. ἔτι δ' ἔχομεν σώματα ἰκανώτερα τούτων 23
 καὶ ψύχη καὶ θάληπη καὶ πόνους φέρειν· ἔχομεν δὲ
 καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ
 τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοί, ὥσπερ
 τὸ πρόσθεν, νίκην ἡμῖν διδῶσιν. ἀλλ' ἴσως γὰρ καὶ 24
 ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμέ-
 νωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ
 κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι
 καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. φάνητε τῶν λοχα-

- γῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι.
 25 καὶ γὰρ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπε-
 σθαι ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι,
 οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν
 ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.
- 26 Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες
 ταῦτα ἡγεῖσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης
 τις ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, ὅτι φλυα-
 ροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ
 βασιλέα πείσας, εἰ δύναίτο, καὶ ἅμα ἤρχετο λέγειν
- 27 τὰς ἀπορίας· ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβὼν
 ἔλεξεν ὧδε. ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ
 ὁρῶν γινώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταύτῳ γε
 μὲντοι ἦσθα τούτοις, ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέ-
 θανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παρα-
- 28 διδόναι τὰ ὄπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ'
 ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ
 ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ
- 29 παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; ἐπεὶ
 δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σὺ κελεύεις,
 εἰς λόγους αὐτοῖς ἄνευ ὀπλων ἦλθον πιστεύσαντες ταῖς
 σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβρι-
 ζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ',
 οἶμαι, ἐρῶντες τούτου; ἀ σὺ πάντα εἰδὼς τοὺς μὲν
 ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν
- 30 κελεύεις ἰόντας; ἐμοὶ δέ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρω-
 πον τοῦτον μήτε προσέσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς
 ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὥς
 τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα κατα-
 σχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὦν τοι-
- 31 οὗτός ἐστιν. ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος
 εἶπεν, Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει
 οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν
 εἶδον ὥσπερ Λυδὸν ἀμφότερα τὰ ὦτα τετυρπημένον.

καὶ εἶχεν οὕτως. τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ 32
 ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς
 σῶος εἶη, τὸν στρατηγὸν παρεκάλουν, ὅπόθεν δὲ οἴ-
 χοιτο, τὸν ὑποστρατηγόν, ὅπου δ' αὖ λοχαγὸς σῶος
 εἶη, τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ 33
 πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συν-
 ελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν.
 ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα 34
 Ἰερώνυμος Ἡλείος πρεσβύτατος ὢν τῶν Προξένου
 λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρα-
 τηγοὶ καὶ λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς
 συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα
 εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σύ, ὦ
 Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. ἐκ τούτου λέγει τάδε
 Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, 35
 ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν
 συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβου-
 λεύουσιν, ὥς, ἢν δύνωνται, ἀπολέσωσιν. ἡμῖν δέ γε,
 οἶμαι, πάντα ποιητέα ὥς μήποτ' ἐπὶ τοῖς βαρβάροις
 γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἐκεῖνοι ἐφ'
 ἡμῖν. εὖ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς τοσοῦτοι ὄντες, 36
 ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. οἱ γὰρ
 στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν
 μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἢν
 δὲ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ
 τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε
 ὅτι ἔψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. ἴσως 37
 δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων.
 ὑμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχα-
 γοί, καὶ ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς
 οὗτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός
 ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλή-
 λους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν.
 ἢν που δέη. καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς 38

μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως
 ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ
 λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐ-
 δὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συν-
 ελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντά-
 πασιν. ἢ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἢ δὲ ἀταξία
 39 πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὰν δὲ καταστήσῃσθε
 τοὺς ἀρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρα-
 τιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς
 40 πάνυ ἐν καιρῷ ποιῆσαι. νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς
 αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύ-
 μως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ
 οἶδα ὅ, τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι
 41 εἴτε καὶ ἡμέρας. ἦν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας,
 ὥς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ
 42 τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίσταςθε
 γὰρ δὴ, ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχὺς ἢ ἐν τῷ
 πολέμῳ τὰς νύκτας ποιούσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς
 θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πο-
 λεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ δέχον-
 43 ται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι,
 ὅπόσοι μὲν μαστεύουσιν ζῆν ἐκ παντὸς τρόπου ἐν τοῖς
 πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὡς ἐπὶ
 τὸ πολὺ ἀποθνήσκουσιν, ὅπόσοι δὲ τὸν μὲν θάνατον
 ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις,
 περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους
 ὀρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους καὶ ἕως
 44 ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἂ καὶ ἡμᾶς δεῖ
 νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν, αὐ-
 τοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρα-
 45 καλεῖν. ὁ μὲν ταύτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον
 εἶπε Χειρίσοφος, Ἄλλα πρόσθεν μὲν, ὦ Ξενοφῶν, το-
 σοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἤκουον Ἀθηναῖον
 εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ

πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιού-
 τους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ 46
 μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ
 δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ
 στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ
 συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ'
 ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρυξ. καὶ ἅμα ταῦτ' εἰ- 47
πὼν ἀνέστη, ὥς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ
 δέοντα. ἐκ τούτου ἡρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρ-
 χου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθι-
 κλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ
 δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξε-
 νοφῶν Ἀθηναῖος.

Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς 2
 τὸ μέσον ἦκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προ-
 φύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.
 ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη
 πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν
 ὧδε. ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, 2
 ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ
 λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ
 Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν
 ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς 3
 τε ἐλθεῖν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι, ὅπως,
 ἦν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ,
 ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε
 γενώμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς
 τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.
 ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. 4
 Ἀλλ' ὁρᾶτε μὲν, ὦ ἄνδρες τὴν βασιλέως ἐπιτορκίαν
 καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν,
 ἵστις λέγων ὡς γέλτων τε εἴη τῆς Ἑλλάδος καὶ περὶ
 πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις
 ἑαυτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἑξαπα-

- τήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν.
- 5 Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τὸν τεθνηκότα αἰδεσθεὶς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς
- 6 ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὀρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὥς ἂν δυνώμεθα κράτιστα τοῦτο, ὅ, τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.
- 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὥς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾷν πρέπειν, εἴτε τελευτᾷν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιόσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου
- 8 δὲ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων ἐπιιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τοὺς στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ
- 9 σωτηρίας. τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν, καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων, οἶωνός τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ δύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς

θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταύτ', ἔφη, ἀνα-
 τεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου
 εὗξαντο καὶ ἐπαιώνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς
 εἶχεν, ἤρχετο πάλιν ὧδε. Ἐτύγγανον λέγων, ὅτι πολ- 10
 λαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἰεν σωτηρίας. πρῶτον
 μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους,
 οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς καὶ
 τοὺς ὄρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς
 μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμ-
 μάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ
 μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κὰν ἐν δεινοῖς ὦσι,
 σώζειν εὐπετῶς, ὅταν βούλωνται. ἔπειτα δὲ ἀναμνή- 11
 σω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων
 κινδύνους, ἵνα εἰδῆτε, ὥς ἀγαθοῖς τε ὑμῖν προσήκει
 εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν
 οἱ ἀγαθοί· ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν
 αὐτοῖς παμπληθεῖ στόλῳ ὥς ἀφανιούντων αὐθις τὰς
 Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες
 ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπό- 12
 σους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδο-
 ξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι
 καὶ νῦν ἀποθύουσιν. ἔπειτα ὅτε Ξέρξης ὕστερον ἀγεί- 13
 ρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα,
 καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων
 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι
 μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον
 ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ
 ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς
 θεοὺς προσκυνεῖτε. τοιούτων μὲν ἐστε προγόνων. οὐ 14
 μὲν δὴ τοῦτό γε ἐρῶ, ὥς ὑμεῖς καταισχύνετε αὐτούς·
 ἰλλ' οὕπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τού-
 ροις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν
 νικᾶτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς 15

Κύρου βασιλείας ἄνδρες. ἦτε ἀγαθοί· νῦν δ', ὅποτε
 περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, πολὺν δῆπου
 ὑμᾶς προσηκεὶ καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι.
 16 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς
 τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν
 τό τε πλῆθος ἄμετρον ὁρῶντες ὁμῶς ἐτολμήσατε σὺν
 τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὅποτε
 καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλα-
 πλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει
 17 τούτους φοβεῖσθαι ; μηδὲ μέντοι τοῦτο μείον δόξητε
 ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν
 ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'
 ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους κατα-
 λιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ
 κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ἡμε-
 18 τέρᾳ τάξει ὁρᾶν. εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν
 μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρει-
 σιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ
 μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ
 οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν,
 οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαῖς
 19 γύγνηται. οὐκοῦν τῶν γε ἱππέων πολὺν ἡμεῖς ἐπ' ἀσφα-
 λεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέ-
 μανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ
 καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν
 ἰσχυρότερον παίσομεν, ἢν τις προσίῃ, πολὺ δὲ μᾶλλον
 ὅτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν
 οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν
 20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐ-
 κέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν
 παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον
 Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φα-
 νερός ἐστιν, ἢ οὗς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι
 κελεύωμεν, οἳ εἴσονται, ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτά-

νωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἁμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον 21
 ἐκ τῆς ἀγορᾶς ἣς οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ ὑπερ κρατῶμεν, μέτρῳ χρωμένους, ὅπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, 22
 τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες μὲν γὰρ οἱ ποταμοί, ἣν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, 23
 ἡγεμῶν τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσοῦς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρᾳ πολλάς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται. καὶ ἡμᾶς 24
 δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὥς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίῃ, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρεῖς ἄσμενος ταῦτ' ἐποίει, εἰ ἐώρα ἡμᾶς μένειν παρασκευαζομένους. ἀλλὰ γὰρ δέδοικα, μή, 25
 ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μή, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ 26
 δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι τοῖς Ἑλλησιν, ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν

οἰκοὶ ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλου-
 σίους ὁρᾶν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ
 27 δῆλον ὅτι τῶν κρατούντων ἐστί. τοῦτο δὴ δεῖ λέγειν,
 πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα καί, εἰ μάχε-
 σθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοί-
 νυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν,
 ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα
 ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηναὺς
 συγκατακαῦσαι. αὗται γὰρ αὐτὸ ὄχλον μὲν παρέχουσιν
 ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ'
 28 εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων
 σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου
 ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν
 ἡμῶν ἐν τοῖς ὅπλοις ᾖσιν, ὡς ἐλάχιστοι δὲ σκευοφο-
 ρῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα
 ἀλλότρια· ἣν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ
 29 σκευοφόρους ἡμετέρους νομίζειν. λοιπὸν μοι εἰπεῖν
 ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς
 πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς
 ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον,
 νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθο-
 μένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ,
 λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία
 30 ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς
 ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρό-
 σθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πει-
 31 θομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. ἣν δέ
 τις ἀπειθῇ, ἣν ψηφίσησθε τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα
 σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστον
 ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψον-
 ται ἀνθ' ἑνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας
 32 κακῶ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὦρα· ἴσως
 γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα
 δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ

περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολματω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν, 'Αλλ' εἰ μὲν τινος 33
ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα
ῥέξεται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα
[ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνα-
τεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. ἀναστὰς δὲ 34
πάλιν εἶπε Ξενοφῶν, 'ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν
δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξο-
μεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ
πλείον ἐῖκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν θαν- 35
μάξοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς
μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν, ἢν δύνωνται,
τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιού-
σιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πο- 36
ρεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ
σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. εἰ
οὖν νῦν ἀποδειχθῇ, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου
καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν
ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε
οἱ πολέμιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρώ-
μεθ' ἂν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλος τις 37
βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν
ἡγεῖσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευ-
ρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμε-
λείσθων· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ
τε καὶ Τιμασίων, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι 38
ταύτης τῆς τάξεως, βουλευσόμεθα ὅ, τι ἂν αἰεὶ κράτιστον
δοκῇ εἶναι. εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. ἐπεὶ
δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, "Ὅτῳ δοκεῖ ταῦτα, ἀνατει-
νάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, 39
ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν
τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθός

μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως
 ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ
 λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐ-
 δὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συν-
 ελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντά-
 πασιν. ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία
 39 πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστήσῃσθε
 τοὺς ἄρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρα-
 τιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς
 40 πάνυ ἐν καιρῷ ποιῆσαι. νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς
 αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύ-
 μως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ
 οἶδα ὅ, τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι
 41 εἴτε καὶ ἡμέρας. ἦν δὲ τις αὐτῶν τρέψῃ τὰς γνώμας,
 ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ
 42 τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε
 γὰρ δὴ, ὅτι οὔτε πλῆθός ἐστιν οὔτε ἰσχὺς ἡ ἐν τῷ
 πολέμῳ τὰς νύκτας ποιούσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς
 θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πο-
 λεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ δέχον-
 43 ται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι,
 ὅπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς
 πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχροῦς ὡς ἐπὶ
 τὸ πολὺ ἀποθνήσκουσιν, ὅπόσοι δὲ τὸν μὲν θάνατον
 ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις,
 περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους
 ὀρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους καὶ ἕως
 44 ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἂ καὶ ἡμᾶς δεῖ
 νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν, αὐ-
 τοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρα-
 45 καλεῖν. ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον
 εἶπε Χειρίσοφος, Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, το-
 σοῦτον μόνον σε ἐγίνωσκον, ὅσον ἤκουον Ἀθηναῖον
 εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ

πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιού-
 τους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ 46
 μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ
 δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ
 στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ
 συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ'
 ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρυξ. καὶ ἅμα ταῦτ' εἰ- 47
πὼν ἀνέστη, ὥς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ
 δέοντα. ἐκ τούτου ἡρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρ-
 χου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθι-
 κλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ
 δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξε-
 νοφῶν Ἀθηναῖος.

Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς 2
 τὸ μέσον ἦκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προ-
 φύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.
 ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη
 πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν
 ὧδε. Ὡς ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, 2
 ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ
 λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ
 Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν
 ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς 3
 γε ἐλθεῖν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι, ὅπως,
 ἢν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μή,
 ἢλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε
 ἐνῶμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς
 οἰαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.
 πὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. 4
 Ἀλλ' ὄρατέ μὲν, ὦ ἄνδρες τὴν βασιλέως ἐπιὸρκίαν
 καὶ ἀσέβειαν, ὄρατε δὲ τὴν Τισσαφέρνους ἀπιστίαν,
 τις λέγων ὡς γέλτων τε εἴη τῆς Ἑλλάδος καὶ περὶ
 λείστον ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις
 ὅτ' ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἔξαπα-

- τήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν.
- 5 Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζώντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς
- 6 ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὥς ἂν δυνώμεθα κράτιστα τοῦτο, ὅ, τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.
- 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὥς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾷν πρέπειν, εἴτε τελευτᾷν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιῶσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου
- 8 δὲ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ
- 9 σωτηρίας. τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν, καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων, οἶωνός τοῦ Διὸς τοῦ σωτῆρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς

δύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταύτ', ἔφη, ἀνα-
 τεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου
 εὗξαντο καὶ ἐπαιώνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς
 εἶχεν, ἤρχετο πάλιν ὧδε. Ἐτίγχανον λέγων, ὅτι πολ- 10
 λαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον
 μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὅρκους,
 οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς καὶ
 τοὺς ὅρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς
 μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμ-
 μάχους, οὔπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ
 μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κὰν ἐν δεινοῖς ὦσι,
 σώζειν εὐπετῶς, ὅταν βούλωνται. ἔπειτα δὲ ἀναμνή- 11
 σω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων
 κινδύνους, ἵνα εἰδῆτε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει
 εἶναι) σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν
 οἱ ἀγαθοί· ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν
 αὐτοῖς παμπληθεὶ στόλῳ ὡς ἀφανιούντων αὐθις τὰς
 Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες
 ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπό- 12
 σους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδο-
 ξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι
 καὶ νῦν ἀποθύουσιν. ἔπειτα ὅτε Ἑέρξης ὕστερον ἀγεί- 13
 ρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα,
 καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων
 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι
 μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον
 ἢ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ
 ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς
 θεοὺς προσκυνεῖτε. τοιούτων μὲν ἐστε προγόνων. οὐ 14
 μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς·
 ἰλλ' οὕπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τού-
 τοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν
 νικᾶτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς 15

Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε
 περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, πολὺ δῆπου
 ὑμᾶς προσηκεὶ καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι.
 16 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς
 τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν
 τό τε πλῆθος ἄμετρον ὁρῶντες ὁμῶς ἐτολμήσατε σὺν
 τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὅποτε
 καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλα-
 πλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει
 17 τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μείον δόξητε
 ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν
 ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'
 ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους κατα-
 λιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ
 κρεῖττον σὺν τοῖς πολεμίῳις ταττομένους ἢ ἐν τῇ ἡμε-
 18 τέρᾳ τάξει ὄραν. εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν
 μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίῳις πολλοὶ πάρει-
 σιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ
 μύριοι εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ
 οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν,
 οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαῖς
 19 γίγνηται. οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφα-
 λεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέ-
 μανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ
 καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν
 ἰσχυρότερον παίσομεν, ἢν τις προσίῃ, πολὺ δὲ μᾶλλον
 ὅτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν
 οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν
 20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐ-
 κέτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν
 παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον
 Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φα-
 νερός ἐστιν, ἢ οὗς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι
 κελεύωμεν, οἳ εἴσονται, ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτά-

νωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἁμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον 21
 ἐκ τῆς ἀγορᾶς ἣς οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ ὑπερκρατῶμεν, μέτρῳ χρωμένους, ὅπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρεῖττονα, 22
 τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες μὲν γὰρ οἱ ποταμοί, ἦν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, 23
 ἡγεμών τε μηδεὶς ἡμῖν φανείται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσοῦς, οὗς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρα πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαμβάνοντες τὴν τούτων χώραν καρποῦνται. καὶ ἡμᾶς 24
 δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὥς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίῃ, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσείη γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρεῖς ἄσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. ἀλλὰ γὰρ δέδοικα, μή, 25
 ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μή, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ 26
 δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκέλους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι τοῖς Ἑλλησιν, ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν

οἰκοὶ ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλου-
 σίους ὁρᾶν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ
 27 δῆλον ὅτι τῶν κρατούντων ἐστί. τοῦτο δὴ δεῖ λέγειν,
 πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα καί, εἰ μάχε-
 σθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοί-
 νυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν,
 ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα
 ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηναὺς
 συγκατακαῦσαι. αὗται γὰρ αὖ ὄχλον μὲν παρέχουσιν
 ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ'
 28 εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων
 σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου
 ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν
 ἡμῶν ἐν τοῖς ὅπλοις ᾖσιν, ὡς ἐλάχιστοι δὲ σκευοφο-
 ρῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα
 ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ
 29 σκευοφόρους ἡμετέρους νομίζειν. λοιπὸν μοι εἰπεῖν
 ὅπερ καὶ μέγιστον νομίζω εἶναι. ὁρᾶτε γὰρ καὶ τοὺς
 πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς
 ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον,
 νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθο-
 μένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ,
 λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία
 30 ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς
 ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρό-
 σθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πει-
 31 θομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. ἦν δέ
 τις ἀπειθῇ, ἦν ψηφίσησθε τὸν αἰὲς ὑμῶν ἐντυγχάνοντα
 σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστον
 ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψον-
 ται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας
 32 κακῶ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως
 γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα
 δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ

περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολματω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν, 'Αλλ' εἰ μὲν τινος 33
 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα
 ἐξέσται ποιεῖν· ἀ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα
 [ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνα-
 τεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. ἀναστὰς δὲ 34
 πάλιν εἶπε Ξενοφῶν, 'Ὡ ἄνδρες, ἀκούσατε ὧν προσδεῖν
 δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξο-
 μεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ
 πλείον ἐῖκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν θαν- 35
 μάζοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς
 μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν, ἢν δύνωνται,
 τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιού-
 σιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πο- 36
 ρεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ
 σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. εἰ
 οὖν νῦν ἀποδειχθείη, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου
 καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν
 ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε
 οἱ πολέμιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χρώ-
 μεθ' ἂν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλος τις 37
 βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν
 ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμόνιος ἐστι· τῶν δὲ πλευ-
 ρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμε-
 λείσθων· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ
 τε καὶ Τιμασίων, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι 38
 ταύτης τῆς τάξεως, βουλευσόμεθα ὅ, τι ἂν αἰεὶ κράτιστον
 δοκῇ εἶναι. εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. ἐπεὶ
 δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, "Ὅτῳ δοκεῖ ταῦτα, ἀνατει-
 νάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, 39
 ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν
 τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς

εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

3 Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἡριστοποιοῦντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος

2 τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρῶν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν

3 τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἐὰν ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ

4 ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειράτο Μιθριδάτης διδάσκειν, ὡς ἀπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἐνθα δὲ ἐγγυγνώσκετο, ὅτι ὑπόπεμπτος εἶη·

καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει
5 πίστεως ἔνεκα. καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα, καὶ ὥχeto ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα- 6
 πάταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια
 καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελη-
 λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης ἵπ-
 πέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας
 ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ 7
 προσῆι μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ
 δ' ἐγγὺς ἐγένοντο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ
 ἵππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ
 δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς,
 ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν
 Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων
 κατεκέκλειντο, οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον
 ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενο- 8
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλι-
 τῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθο-
 φυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν
 πολεμίων. οὔτε γὰρ ἵππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε 9
 οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν
 τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. οἱ δὲ 10
 βάρβαροι ἵππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς
 τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅποσον δὲ προ-
 διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν
 μαχομένους ἔδει. ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ 11
 πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο
 εἰς τὰς κώμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρί-
 σοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα
 ἠτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φαλαγγος καὶ αὐτός τε
 ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο
 βλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς 12
 ἠτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. ἀλλ'
 ἐγώ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν
 γῇ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ

75
 12
 128

1 **φυγαμένους.** ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς
 λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα
 14 τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. τοῖς
 οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν
 ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι
 15 δὲ ὧν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσιν
 καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν
 δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι.
 ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἷόν τε χωρίον
 ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ
 ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου
 16 ῥύματος. ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε
 μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονη-
 τῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων. ἀκούω δ' εἶναι
 ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ
 17 διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖ-
 ναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν
 ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυ-
 18 βδίσι ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν ἐπισκε-
 ψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν
 δώμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλονται
 ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονῶν ἐντετα-
 γμένῳ ἐθέλονται ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως
 19 τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὁρῶ δὲ καὶ
 ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ'
 ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους, πολλοὺς
 δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν
 τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν,
 τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ
 20 οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα.
 καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους
 ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστε-
 ραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς

ἐπορίσθησαν, καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύ- 4
οντο πρωιαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς
ἔδει διαβῆναι, ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς
διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2
πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἱππέας χιλίους,
τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· το-
σοῦτους γὰρ ἤτησε Τισσαφέρνην καὶ ἔλαβεν, ὑποσχό-
μενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἑλ-
ληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ
ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε
ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον 3
τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ
Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν
τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ
τοῖς ἱππεύσιν εἶρητο θαρροῦσι διώκειν ὡς ἐφευομένης
ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει 4
καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνοῦντο, ἐσήμνη
τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς
εἶρητο καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'
ἔφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς 5
βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἱπ-
πέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα.
τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκί-
σαντο, ὥς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὁρᾶν.
καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ 6
Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας
ἀφίκοντο ἐπὶ τὸν Τύγρητα ποταμόν. ἐνταῦθα πόλις 7
ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾧκουν
δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους ἦν αὐτῆς
τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ
δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ᾧκοδόμητο δὲ
τλίνθοις κεραμίναις· κρηπὶς δ' ὑπὲρ λιθίνῃ τὸ ὕψος

- 8 εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ
Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐ-
δενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλῃ προκαλύ-
ψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως
9 ἔάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη,
τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων.
ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλη-
10 σίων κωμῶν ἀποπεφευγότες. ἐντεῦθεν ἐπορεύθησαν
σταθμὸν ἓνα, παρασάγγας ἕξ, πρὸς τεῖχος ἔρημον μέγα
πρὸς [τῇ] πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέ-
σπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ μὲν
κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντή-
11 κοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ ταύτῃ
ἐπφκοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντή-
κοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ
περίοδος ἕξ παρασάγγαι. ἐνταῦθα ἐλέγετο Μῆδεια
γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν
12 ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν
ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε
βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ
οὕτως ἔάλω.
- 13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα, παρασάγ-
γας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης
ἐπεφάνη, οὗς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν
'Ορόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος
καὶ οὗς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὗς ὁ βασι-
λέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις
ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμ-
14 πολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων
εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παρα-
γαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο
διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν.
15 ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ
[Σκύθαι] τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀν-

δρός, οὐδὲ γὰρ εἰ πάνυ προύθυμειτο ῥάδιον ἦν, καὶ ὁ
 Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ
 ἄλλαι τάξεις ἀπεχώρησαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ 16
 μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ
 βάρβαροι [τῇ τότε ἀκροβολίσσει]· μακρότερον γὰρ οἱ
 Ῥόδιοι τῶν τε Περσῶν ἐσφενδόνων καὶ τῶν πλείστων
 τοξοτῶν. μεγάλη δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν· 17
 ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων
 τοῖς Κρησί, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων
 τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν.
 εὗρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μό-
 λυβδος, ὥστε χρήσθαι εἰς τὰς σφενδόνας. καὶ ταύτῃ 18
 μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες
 κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μεῖον ἔχον-
 τες ἐν τῇ τότε ἀκροβολίσσει· τὴν δ' ἐπιοῦσαν ἡμέραν
 ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς
 σῖτος ἐν ταῖς κώμαις. τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ
 τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.
 ἔνθα δὴ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἰσόπλευρον 19
 πονηρὰ τάξις εἴη πολεμίων ἐπομένων. ἀνάγκη γάρ
 ἐστίν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ
 ὁδοῦ στενοτέρας οὔσης ἢ ὁρέων ἀναγκαζόντων ἢ γεφύ-
 ρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονή-
 ρως ἅμα μὲν πιεζομένους ἅμα δὲ καὶ ταραττομένους·
 ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. ὅταν 20
 δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε
 ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ μέσον τῶν κερά-
 των, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων
 ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν ἢ ἄλλην
 τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι
 πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις.
 ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποιήσαντο ἕξ 21
 λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν
 καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας.

οὗτοι δὲ πορευόμενοι οἱ λοχαγοί, ὅποτε μὲν συγκύπτοι
 τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς
 22 κέρασι, τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. ὅποτε
 δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν
 ἐξεπίμπλασαν, εἰ μὲν στενότερον εἴη τὸ διέχον, κατὰ
 λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς, εἰ δὲ
 πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε αἰὲς ἐκπλεων εἶναι
 23 τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ
 γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ
 διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρή-
 σαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς
 24 τέτταρας. ἥνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον
 Βασίλειόν τι καὶ περὶ αὐτὸ κώμας πολλάς, τὴν δὲ ὁδὸν
 πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γυγνομέ-
 νην, οἱ καθήκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. καὶ
 εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκός,
 25 τῶν πολεμίων ὄντων ἱππέων· ἐπεὶ δὲ πορευόμενοι ἐκ
 τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ
 κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπι-
 γίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρα-
 26 νὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων, καὶ
 πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων
 γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἰσω τῶν ὅπλων·
 ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν
 ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται.
 27 ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν,
 σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλίται ὄντες,
 28 οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. πάλιν δὲ ὅποτε ἀπί-
 οιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον, καὶ
 ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο, ὥστε ἀπὸ
 τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρα-
 τιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου
 ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἐπεὶ δ' οὗτοι
 ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετί-

θεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοκότες, μὴ
 ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ
 πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ 30
 μὲν ἐν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος
 ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ ἰατροὺς κατέ-
 στησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. ἐνταῦ- 31
 θα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ
 ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπ-
 ποις συμβεβλημένας πολλάς. ταῦτα δὲ συνενηνεγμένα
 ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτῃ δ' ἡμέρᾳ
 καταβαίνουσιν εἰς τὸ πεδῖον. ἐπεὶ δὲ κατέλαβεν αὐ- 32
 τοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ
 ἀνάγκη κατασκηνῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ
 πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπό-
 μαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ
 τῶν φερόντων τὰ ὄπλα δεξάμενοι. ἐπεὶ δὲ κατεσκή- 33
 νησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρ-
 βαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ
 Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὀρμωμένους
 ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μά-
 χεσθαι. ἡνίκα δ' ἦν ἤδη δέιλη, ὥρα ἦν ἀπιέναι τοῖς 34
 πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ
 Βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβού-
 μενοι, μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς.
 τουνήρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. οἳ τε 35
 γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὥς ἐπὶ τὸ πολὺ πεπο-
 ισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθείησαν, ἐάν
 τις θόρυβος γένηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρ-
 η ἀνδρὶ καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀνα-
 ἦναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ
 ἐλθὼν θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν
 οἱ Ἕλληνας. ἐπεὶ δὲ ἐγγίνωσκον αὐτοὺς οἱ Ἕλλη- 36
 νες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε
 οἱ Ἕλλησι συσκευάζεσθαι ἀκούοντων τῶν πολεμίων.

καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγένετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ 37 τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἐώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διήλθον ὅσον ἐξήκοντα σταδίου. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πε- 38 δίον. ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ 39 πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγε· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στρατευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα, Τί καλεῖς ; ὁ δὲ λέγει αὐτῷ, Ἐξεστὶν ὁρᾶν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι 40 παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς ; ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὦρα γ', ἔφη, βουλεύεσθαι, πῶς τις 41 τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον, ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει, Κράτιστον, ὦ Χειρίσοφε ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλά, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ 42 τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁποτέρου βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι,

κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας·
 μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρὶ- 43
 σοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς·
 ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι
 δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε
 τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐντεῦ- 44
 θεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ
 λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ
 ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ
 ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλλη- 45
 νικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ
 δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακε-
 λευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου 46
 παρεκελεύετο, Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε
 ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας,
 νῦν ὀλίγον πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσό-
 μεθα. Σωτηρίδης δὲ ὁ Σικυώνιος εἶπεν, Οὐκ ἐξ ἴσου, 47
 ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ
 δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ ὅς ἀκού- 48
 σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐ-
 τὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς
 ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ
 θώρακα ἔχων τὸν ἵππικόν· ὥστε ἐπιέζετο. καὶ τοῖς
 μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν
 παριέναι μόλις ἐπομένοις. οἱ δ' ἄλλοι στρατιῶται 49
 παίουσι καὶ βάλλουσι καὶ λαιδοροῦσι τὸν Σωτηρίδην,
 ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ
 δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἦγεν,
 ἔπει δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε
 τεῖξῃ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς
 τολεμίους.

Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ 5
 ἡκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ
 ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην

- ὁδὸν ᾗχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες εἰς
 τὸ πεδίον ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν
 ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις
 πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τύγρητα
 2 ποταμόν. ἡνίκα δ' ἦν δείλη, ἑξαπίνης οἱ πολέμοι
 ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέ-
 κοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ'
 ἄρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβι-
 βαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν.
 3 ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καλεῖν ἐπεχεί-
 ρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν
 τινες, ἐννοούμενοι, μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ
 4 ἔχοιεν ὀπόθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ Χειρί-
 σοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ
 κατέβη, παρελαύνων τὰς τάξεις, ἡνίκα ἀπὸ τῆς βοη-
 5 θείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν, Ὁρᾶτε, ὦ ἄνδρες
 Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι ;
 ἀ γάρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ καλεῖν τὴν
 βασιλέως χώραν, νῦν αὐτοὶ καλοῦσιν ὡς ἀλλοτρίαν.
 ἀλλ' ἐάν που καταλίπωσὶ γε αὐτοῖς τὰ ἐπιτήδεια,
 6 ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', ὦ
 Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας
 ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν, Οὐκ οὐν
 ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω
 θάττον παύσονται.
 7 Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι
 περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ
 συνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν
 γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος
 τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις
 8 τοῦ βάθους. ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις
 ἀνὴρ Ῥόδιος εἶπεν, Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι
 ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέο-
 μαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε.

ἐρωτώμενος δὲ οὕτως δέοιτο, Ἄσκων, ἔφη, δισχιλίων 9
 δεήσομαι· πολλὰ δ' ὁρῶ ταῦτα πρόβατα καὶ αἰγας
 καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥα-
 δίως ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10
 δεσμῶν οἷς χρήσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας
 τοὺς ἄσκους πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἄσκον
 λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ,
 διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼ ὕλην καὶ
 γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα 11
 μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ
 καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ
 σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐν- 12
 θύμημα χάριεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον·
 ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἱ εὐθύς
 τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. ἐν- 13
 ταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν
 [ἡ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κώμας, κατα-
 καύσαντες ἔνθεν ἐξήεσαν· ὥστε οἱ πολέμιοι οὐ προσή-
 λαυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θουμάζειν, ὅποι
 ποτὲ τρέψονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν.
 ἔνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια 14
 ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον,
 καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ
 γᾶσαν χώραν τίς ἐκάστη εἶη. οἱ δ' ἔλεγον, ὅτι τὰ 15
 ἐν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μη-
 ρίαν, δι' ἧς περ ἦκοιεν, ἡ δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ
 Εκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται·
 βασιλεύς, ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν
 πρὸς Λυδίαν καὶ Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν ὁρέων καὶ
 πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.
 οὗτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς 16
 εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν
 ὅτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·
 οὗτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν.

ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ
 σπείσαιντο, καὶ ἐπιμυγνύναι σφῶν τε πρὸς ἐκείνους
 17 καὶ ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρα-
 τηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας
 εἶδέναι, οὐδὲν δῆλον ποιήσαντες, ὅποι πορεύεσθαι
 ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι
 διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβαλεῖν· τούτους γὰρ
 διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας
 ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὖπορον
 18 ἔφασαν εἶναι, ὅποι τις ἐθέλοι πορεύεσθαι. ἐπὶ τού-
 τοις ἐθύσαντο, ὅπως, ὅπηνίκα καὶ δοκοίη τῆς ὥρας, τὴν
 πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδε-
 δοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ
 δειπνήσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι,
 καὶ ἔπεσθαι, ἥνικ' ἂν τις παραγγέλλῃ.

BOOK IV.

- 1 "Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἂς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπείσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρό-
- 2 σθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι.
- 3 ἤκουον γὰρ τῶν ἀλισκομένων, ὅτι, εἰ διέλθοιεν τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ

βούλονται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πη-
 γὰς ἐλέγετο οὐ πρόσω τοῦ Τύγρητος εἶναι, καὶ ἔστιν
 οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε 4
 ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι
 πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. ἐπειδὴ ἦν 5
 ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς
 ὅσον σκοταίους διελθεῖν τὸ πεδῖον, τηνικαῦτα ἀναστάν-
 τες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα
 τῇ ἡμέρᾳ πρὸς τὸ ὄρος. ἔνθα δὴ Χειρίσοφος μὲν ἡγεῖτο 6
 τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυ-
 μνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν
 ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίν-
 δυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ
 ὀπισθεν ἐπίσποιτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει 7
 Χειρίσοφος πρὶν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα
 δ' ὑφηγεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρα-
 τεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυ-
 χοῖς τῶν ὀρέων. ἔνθα δὴ οἱ μὲν Καρδούχοι ἐκλιπόντες 8
 τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν,
 ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι
 αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀν-
 θρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν
 οἱ Καρδούχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας,
 ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτήδεια, 9
 ὅτῳ τις ἐπιτυγχάνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ
 δὲ Καρδούχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο
 βιλικὸν οὐδὲν ἐποιοῦν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλ- 10
 λήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη
 σκοταῖοι, διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν
 ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς
 τὰς κώμας, τότε δὴ συλλεγόντες τινὲς τῶν Καρδούχων
 οἱς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ
 λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες·

- ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν.
 11 εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν
 διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν
 τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἠϋλίσθησαν· οἱ δὲ
 Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων
 12 καὶ συνεώρων ἀλλήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι
 τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν
 τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι
 ἔχοντας, καταλιπόντας τὰλλα, καὶ ὅποσα ἦν νεωστὶ
 αἰχμάλωτα ἀνδράποδα ἐν τῇ στατιᾷ πάντα ἀφεῖναι.
 13 σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ
 ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις
 ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε τὰ ἐπιτήδεια ἔδει
 πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων.
 δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.
 14 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ἐπιστάντες ἐν
 στενῷ οἱ στρατηγοί, εἴ τι εὕρισκοιεν τῶν εἰρημένων μὴ
 ἀφειμένον, ἀφηροῦντο, οἱ δ' ἐπείθοντο, πλὴν εἴ τις τι
 ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν
 εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύ-
 θησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι.
 15 εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον
 δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. καὶ
 ἠγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.
 16 καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων
 τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδό-
 νων· ὥστε ἀναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ
 πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θάμινά
 παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι
 17 ἰσχυρῶς ἐπικέοιντο. ἔνθα ὁ Χειρίσοφος ἄλλοτε μὲν,
 ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ'
 ἦγε ταχέως καὶ παρηγγύα ἔπεσθαι, ὥστε δῆλον ἦν,
 ὅτι πρᾶγμα τι εἶη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι
 τὸ αἷτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ

Διάνοι

ἐγίνετο τοῖς ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει 18
 ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς
 ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίλας
 Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλὴν. ἐπεὶ δὲ ἀφίκοντο 19
 ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς
 τὸν Χειρίσοφον ἠτιᾶτο αὐτόν, ὅτι οὐχ ὑπέμεινεν, ἀλλ'
 ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο
 καλῶ τε καὶ ἀγαθῶ ἀνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι
 οὔτε θάψαι ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος, 20
 Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἰδέ, ὡς ἄβατα πάντα
 ἐστί· μία δὲ αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ ταύτῃ
 ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατει-
 ληφότες φυλάττουσι τὴν ἑκβασιν. ταῦτ' ἐγὼ ἔσπευ- 21
 δον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην
 φθάσαι πρὶν κατειληφθαι τὴν ὑπερβολήν· οἳ δ' ἡγε-
 μόνες οὐς ἔχομεν οὐ φασὶν εἶναι ἄλλην ὁδόν. ὁ δὲ 22
 Ξενοφῶν λέγει, Ἀλλ' ἐγὼ ἔχω δύο ἀνδρας. ἐπεὶ γὰρ
 ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς
 καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναντες τινὰς αὐ-
 τῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου
 ἵνεκεν, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον δια- 23
 αβόντες, εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν.
 μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων
 ροσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶν-
 ος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν, ὅτι 24
 ὁτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ ἐτύγχανε
 υγᾶτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη
 γήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν.
 ὠτώμενος δ', εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, 25
 ἢ εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον
 εἶναι παρελθεῖν. ἐνταῦθα ἐδόκει συγκαλέσαντας 26
 χαγούς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε
 παρόντα καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ

ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθελοντῆς πο-
 27 ρεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶνυμος
 Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς,
 ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρ-
 κὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθε-
 λοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη,
 οἶδα, ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.
 28 ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιάρ-
 χων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χῖος,
 ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα
 ἐγένετο.

2 Καὶ ἦν μὲν δεῖλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα-
 γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δήσαντες παρα-
 διδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν
 λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ
 ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄν-
 τας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβασιν,
 αὐτοὶ δὲ συμβοηθήσειν ἐκβαλόντες ὥς ἂν δύνωνται
 2 τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος
 ὥς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν
 δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανεράν
 ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν
 3 τὸν νοῦν καὶ ὥς μάλιστα λάθοιεν οἱ περιόντες. ἐπεὶ
 δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἣν ἔδει δια-
 βάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίν-
 δουν οἱ βάρβαροι ὁλοιτρόχους ἁμαξιαίους καὶ μείζους
 καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες
 διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἶόν
 4 τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ
 δύναιντο, ἄλλη ἐπειρῶντο· καὶ ταῦτα ἐποιοῦν μέχρι
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες,
 τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάρι-
 στοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι
 πολέμιοι, [φοβούμενοι δῆλον ὅτι,] οὐδὲν ἐπαύσαντο δι'

ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρε-
 σθαι δ' ἦν τῷ ψόφῳ. οἱ δ' ἔχοντες τὸν ἡγεμόνα κύ- 5
 κλω περιμόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ
 πῦρ καθημένους· καὶ τοὺς μὲν κατακαυόντες τοὺς δὲ
 καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-
 χοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐ- 6
 τῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ἣ ἐκάθηντο οἱ
 φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους
 ἦν, οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα 7
 ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινε, ἐπορεύ-
 οντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ
 γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες.
 ἐπεὶ δὲ εἶδον ἀλλήλους, ἡ τε σάλπιγξ ἐφθέγγετο καὶ
 ἀλαλάξαντες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ
 ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι
 ὑπέβησκον· εὖζωνοι γὰρ ἦσαν. οἱ δὲ ἀμφὶ Χειρίσο- 8
 ρον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ἄνω κατὰ
 τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ
 ἱτρίβεις ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ
 ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι.
 καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ 9
 ὄριον. Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς
 μίσεις ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐο-
 ωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπι-
 θεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχά- 10
 ρουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν
 πολεμίων, οὓς ἡ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ
 τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν
 περὶ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη
 βῆναι. ἔνθα δὴ παρακελευσάμενοι ἀλλήλοις προσ- 11
 ἵκλουν πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ
 ἰκλῶ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ
 δύλονται φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνον- 12
 τες ὅπη ἐδύναντο ἕκαστός οἱ βάρβαροι ἐτόξευον καὶ

ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσιν
 τὸ χωρίον. καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες
 καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον ἐπὶ
 13 τοῦτον αὖθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' ὁ Ξενο-
 φῶν, μή, εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον,
 καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑπο-
 ζυγίοις παριοῦσιν, ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ
 στενῆς τῆς ὁδοῦ πορευόμενα, καταλείπει ἐπὶ τοῦ λόφου
 λοχαγοὺς Κηφισόδωρον Κηφισοφώντος Ἀθηναῖον καὶ
 Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν
 Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο
 ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦ-
 14 τον αἰροῦσιν. ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν
 πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθεί-
 15 σης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ'
 ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι
 ἀμαχητὶ τὸν μαστόν, ὥστε θυμαστὸν πᾶσι γενέσθαι
 καὶ ὑπώπτευνον δείσαντας αὐτούς, μὴ κυκλωθέντες
 πολιορκοῖντο, ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου
 καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς
 16 ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς
 νεωτάτοις ἀνέβαινε ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέ-
 λευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμί-
 ξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ
 17 θέσθαι τὰ ὅπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν
 Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκό-
 πησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνᾶσι Κηφι-
 σόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι
 κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.
 18 ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἤκου ἐπ' ἀντί-
 πορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς
 δι' ἐρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπῆτει.
 19 οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας.
 συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο

στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ
 ἐκ τούτου τοῦ τόπου συναρμήσαν. ἐνταῦθα ἴσταντο
 οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ 20
 μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο
 δὴ οἱ πολέμιοι πολλῶ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ
 ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν
 κατέβαινε, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν
 τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν
 ἀσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς 21
 προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβε-
 βλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντε-
 -αγμένους ἀπῆλθον. ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο 22
 ὃ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ
 αἰαλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος
 πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. Ξενοφῶν δὲ 23
 αἱ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νε-
 ροὺς ἀπέδωκαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς
 ποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδρά-
 -ν ἀγαθοῖς. τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· 24
 κχόμενοι δ' οἱ πολέμιοι καὶ ὅπη εἶη στενὸν χωρίον
 καταλαμβάνοντες ἐκώλυνον τὰς παρόδους. ὁπότε 25
 ἐν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαί-
 -ν πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς
 κώτοις ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλύν-
 -ων, ὁπότε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος 26
 βαίνων καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κω-
 -όντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπι-
 -εν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς
 λήλων ἐπεμέλοντο. ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς 27
 βασι πολλὰ πράγματα παρείχον οἱ βάρβαροι πά-
 -καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγ-
 -εν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ
 α καὶ σφενδόνας· ἀριστοὶ δὲ τοξόται ἦσαν· εἶχον 28
 τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ

διπήχη· εἶλκον δὲ τὰς νευράς, ὅποτε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες· τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

3 Ταύτην δ' αὖ τὴν ἡμέραν ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐν ταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπεῖχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν
2 Καρδούχων. τότε μὲν οὖν ἠϋλίσθησαν μάλα ἡδέως καὶ τὰπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

3 Ἀμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἵππεῖς που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.

4 ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ'

5 εἶχον γέρρα μακρὰ καὶ λόγχας, αἱ δὲ ὄχθαι αὐταί, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτῃ ἐπει-
6 ρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὗτ' ἐν

τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μή, ἥρπαζεν ὁ πο-
 ταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι,
 γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη·
 ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ
 τὸν ποταμὸν· ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν, 7
 ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνει-
 λεγμένους ἐν τοῖς ὄπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία
 ἦν τοῖς Ἑλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπο-
 ρίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ
 τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους
 ὑπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα 8
 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ
 εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτό-
 μαται περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὀπό-
 τον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν 9
 Χειρίσοφον καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι,
 καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἤδετό τε καὶ ὡς
 ἀχίστα ἕως ὑπέφαινεν ἐθύοντο πάντες παρόντες οἱ
 στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρῶ-
 ου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ
 οἱ ὁχλοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.
 αἱ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανί- 10
 κω· ἤδεσαν γὰρ πάντες, ὅτι ἐξεῖη αὐτῷ καὶ ἀρι-
 τῶντι καὶ δειπνοῦντι προσελθεῖν καί, εἰ καθεύδοι,
 τεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλε-
 ον. καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλ- 11
 ἔγοντες ὡς ἐπὶ πῦρ, κᾶπεια κατίδοιεν ἐν τῷ πέραν
 πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά
 καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱμα-
 ῶν κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. ἰδοῦσι δέ 12
 βισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς
 ἰλεμίοις ἵππεῦσι προσβατὸν εἶναι κατὰ τοῦτο.
 δύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς
 ὑσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν δια-

- ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν.
 11 εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν
 διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν
 τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἠϋλίσθησαν· οἱ δὲ
 Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων
 12 καὶ συνεώρων ἀλλήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι
 τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν
 τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι
 ἔχοντας, καταλιπόντας τὰλλα, καὶ ὅποσα ἦν νεωστὶ
 αἰχμάλωτα ἀνδράποδα ἐν τῇ στατιᾷ πάντα ἀφεῖναι.
 13 σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ
 ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις
 ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε τὰ ἐπιτήδεια ἔδει
 πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων.
 δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.
 14 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ἐπιστάντες ἐν
 στενῷ οἱ στρατηγοί, εἴ τι εὕρισκοιεν τῶν εἰρημένων μὴ
 ἀφειμένον, ἀφηροῦντο, οἱ δ' ἐπείθοντο, πλὴν εἴ τις τι
 ἔκλεψεν, οἶον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν
 εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύ-
 θησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι.
 15 εἰς δὲ τὴν ὑστεραίαν γίνυται χειμῶν πολὺς, ἀναγκαῖον
 δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. καὶ
 ἠγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.
 16 καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων
 τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδό-
 νων· ὥστε ἀναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ
 πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θάμινά
 παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι
 17 ἰσχυρῶς ἐπικέοιντο. ἔνθα ὁ Χειρίσοφος ἄλλοτε μὲν,
 ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ'
 ἦγε ταχέως καὶ παρηγγύα ἔπεσθαι, ὥστε δῆλον ἦν,
 ὅτι πρᾶγμά τι εἶη· σχολὴ δ' οὐκ ἦν ἰδεῖν παρελθόντι
 τὸ αἷτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ

Διὰ

ἐγένετο τοῖς ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει 18
 ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς
 ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίλας
 Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλὴν. ἐπεὶ δὲ ἀφίκοντο 19
 ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς
 τὸν Χειρίσοφον ἠτιᾶτο αὐτόν, ὅτι οὐχ ὑπέμεινεν, ἀλλ'
 ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο
 ἀλώ τε κἀγαθὴν ἀνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι
 ὕτε θάψαι ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος, 20
 ὁ δὲ λέγων, ἔφη, πρὸς τὰ ὄρη καὶ ἰδέ, ὡς ἄβαστα πάντα
 γαίᾳ· μία δὲ αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ ταύτῃ
 ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατει-
 ηφότες φυλάττουσι τὴν ἑκβασιν. ταῦτ' ἐγὼ ἔσπευ- 21
 νον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην
 θάσαι πρὶν κατειληφθαι τὴν ὑπερβολήν· οἳ δ' ἡγε-
 ῖνες οὐδ' ἔχομεν οὐ φασὶν εἶναι ἄλλην ὁδόν. ὁ δὲ 22
 Ξενοφῶν λέγει, Ἀλλ' ἐγὼ ἔχω δύο ἀνδρας. ἐπεὶ γὰρ
 οὐκ ἔμελλεν πράγματα παρῆχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς
 οὐκ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναντες τινὰς αὐ-
 τῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου
 ἔκκεν, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον δια- 23
 βόντες, εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν.
 μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων
 ὁσαυγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶν-
 τος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν, ὅτι 24
 ὁ μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ ἐτύγχανε
 γάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη
 ἴσσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν.
 ἰσχυρόμενος δ', εἴ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, 25
 εἶναι ἄκρον, ὃ εἴ μή τις προκαταλήψοιτο, ἀδύνατον
 εἶναι παρελθεῖν. ἐνταῦθα ἐδόκει συγκαλέσαντας 26
 ἡγετοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε
 παρόντα καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ

ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθελοντῆς πο-
 27 ρεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστώνυμος
 Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς,
 ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρ-
 κὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθε-
 λοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη,
 οἶδα, ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.
 28 ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιαρ-
 χων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χίος,
 ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα
 ἐγένετο.

2 Καὶ ἦν μὲν δαίλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα-
 γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παρα-
 διδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν
 λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ
 ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄν-
 τας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβασιν,
 αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὥς ἂν δύνωνται
 2 τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος
 ὥς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν
 δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανεράν
 ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν
 3 τὸν νοῦν καὶ ὥς μάλιστα λάθοιεν οἱ περιόντες. ἐπεὶ
 δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἣν ἔδει δια-
 βάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίν-
 δουν οἱ βάρβαροι ὁλοιτρόχους ἁμαξιαλοὺς καὶ μείζους
 καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες
 διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἶόν
 4 τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ
 δύναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες,
 τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγγανον δὲ καὶ ἀνάρι-
 στοὶ ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι
 πολέμιοι, [φοβούμενοι δῆλον ὅτι,] οὐδὲν ἐπαύσαντο δι'

ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρε-
 σθαι δ' ἦν τῷ ψόφῳ. οἱ δ' ἔχοντες τὸν ἡγεμόνα κύ- 5
 κλω περιιόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ
 τῷρ καθημένους· καὶ τοὺς μὲν κατακανόντες τοὺς δὲ
 καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-
 ζοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐ- 6
 τῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ἣ ἐκάθηντο οἱ
 φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους
 ν, οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα 7
 νταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινε, ἐπορεύ-
 ντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ
 ἂρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες.
 τεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐφθέγγετο καὶ
 λαλάξαντες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ
 ἴεξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι
 τέθνησκον· εὖζωνοι γὰρ ἦσαν. οἱ δὲ ἀμφὶ Χειρίσο- 8
 ν ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ἄνω κατὰ
 ν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ
 ριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ
 αβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι.
 ἰ οὔτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ 9
 ρίον. Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς
 ἰσεις ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐο-
 τάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπι-
 ευ τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυχχά- 10
 ἰσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν
 λεμίων, οὓς ἡ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεύχθαι ἀπὸ
 ν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν
 ερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη
 ζῆναι. ἐνθα δὴ παρακελευσάμενοι ἀλλήλοις προσ- 11
 λλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ
 λφ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ
 ἴλουντο φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνον- 12
 ὅπη ἐδύναντο ἕκαστός οἱ βάρβαροι ἐτόξευον καὶ

ἔβαλλον, ἐγγὺς δ' οὐ προσέεντο, ἀλλὰ φυγῇ λείπουνσι
 τὸ χωρίον. καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες
 καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον ἐπὶ
 13 τοῦτον αὖθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' ὁ Ξενο-
 φῶν, μή, εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον,
 καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑπο-
 ζυγίοις παριοῦσιν, ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ
 στενῆς τῆς ὁδοῦ πορευόμενα, καταλείπει ἐπὶ τοῦ λόφου
 λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ
 Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν
 Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο
 ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦ-
 14 τον αἰροῦσιν. ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν
 πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθεί-
 15 σης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ'
 ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουνσι οἱ βάρβαροι
 ἀμαχητὶ τὸν μαστόν, ὥστε θαυμαστὸν πᾶσι γενέσθαι
 καὶ ὑπώπτευνον δέσαντας αὐτούς, μὴ κυκλωθέντες
 πολιορκοῖντο, ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου
 καθορῶντες τὰ ὅπισθεν γιγνόμενα πάντες ἐπὶ τοὺς
 16 ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς
 νεωτάτοις ἀνέβαινε ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέ-
 λευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμί-
 ξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ
 17 θέσθαι τὰ ὅπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν
 Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκό-
 πησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνᾶσι Κηφι-
 σόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι
 κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.
 18 ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντί-
 πορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς
 δι' ἐρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπῆγει.
 19 οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας.
 συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο

στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ
 ἐκ τούτου τοῦ τόπου συναρρόγησαν. ἐνταῦθα ἴσταντο
 οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ 20
 μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο
 δὴ οἱ πολέμιοι πολλῶ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ
 ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν
 κατέβαινε, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν
 τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν
 ἱσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς 21
 προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβε-
 βλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντε-
 αγμένους ἀπῆλθον. ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο 22
 ὁ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ
 αλαῖς οἰκλαῖς καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος
 πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. Ξενοφῶν δὲ 23
 αἱ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νε-
 ροὺς ἀπέδωκαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς
 ποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδρά-
 ν ἀγαθοῖς. τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· 24
 ἰχόμενοι δ' οἱ πολέμιοι καὶ ὅπη εἶη στενὸν χώριον
 καταλαμβάνοντες ἐκώλυνον τὰς παρόδους. ὅποτε 25
 οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαί-
 νει πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς
 ὠτοῖς ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλύν-
 οντων, ὅποτε δὲ τοῖς ὀπισθεν ἐπιθοῖντο, Χειρίσοφος 26
 βαίνων καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κω-
 λύντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπι-
 σθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς
 λήλων ἐπεμέλοντο. ἦν δὲ καὶ ὅποτε αὐτοῖς τοῖς 27
 βασι πολλὰ πράγματα παρείχον οἱ βάρβαροι πά-
 καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγ-
 εν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ
 α καὶ σφενδόνας· ἄριστοι δὲ τοξόται ἦσαν· εἶχον 28
 τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ

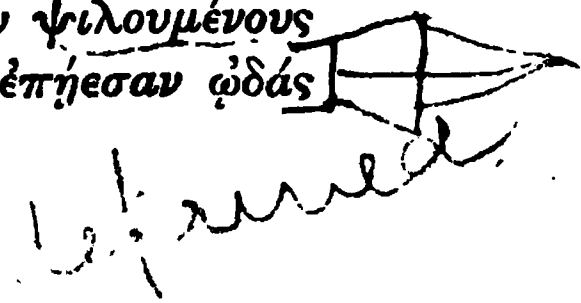
διπήχη· εἶλκον δὲ τὰς νευράς, ὅποτε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες· τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

- 3 Ταύτην δ' αὖ τὴν ἡμέραν ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐν ταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπεῖχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν
- 2 Καρδούχων. τότε μὲν οὖν ἠϋλίσθησαν μάλα ἡδέως καὶ τὰπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετελέσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.
- 3 Ἀμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἱππεῖς που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.
- 4 ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ'
- 5 εἶχον γέρρα μακρὰ καὶ λόγχας, αἱ δὲ ὄχθαι αὐταί, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτῃ ἐπει-
- 6 ρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμένοι τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὐτ' ἐν

τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μή, ἥρπαζεν ὁ πο-
 ταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι,
 γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη·
 ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ
 τοῦ ποταμοῦ· ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν, 7
 ἐπὶ τοῦ ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνει-
 λεγμένους ἐν τοῖς ὄπλοις. ἔνταῦθα δὴ πολλὴ ἀθυμία
 ἦν τοῖς Ἑλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπο-
 ρίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύοντας, ὁρῶσι δὲ
 τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους
 ἱπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα 8
 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ
 εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτό-
 ιαται περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὁπό-
 τον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν 9
 Χειρίσοφον καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι,
 αἱ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἤδετό τε καὶ ὡς
 ἀχίστα ἕως ὑπέβαινεν ἐθύοντο πάντες παρόντες οἱ
 στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρῶ-
 ου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ
 οἱ οἰκιστοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.
 καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανί- 10
 κω· ἤδεσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀρι-
 τῶντι καὶ δειπνοῦντι προσελθεῖν καί, εἰ καθεύδοι,
 τεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλε-
 ον. καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλ- 11
 ῃγοντες ὡς ἐπὶ πῦρ, κᾶπεια κατίδοιεν ἐν τῷ πέραν
 πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά
 καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱμα-
 ῶν κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. ἰδοῦσι δέ 12
 βισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς
 ἰλεμίοις ἱππεῦσι προσβατὸν εἶναι κατὰ τοῦτο.
 δύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς
 υσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν δια-

βῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λα-
 13 βόντες τὰ ἱμάτια πάλιν ἤκειν. εὐθὺς οὖν ὁ Ξενοφῶν
 αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε
 καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνειράτα καὶ τὸν
 πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ'
 εὐθὺς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ
 14 διηγοῦνται ταῦτά. ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπον-
 δὰς ἐποίει. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγ-
 γελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς
 στρατηγούς ἐβουλεύοντο, ὅπως ἂν κάλλιστα διαβαῖεν
 καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν
 15 μηδὲν πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον
 μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρα-
 τεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι,
 τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαί-
 16 νειν. ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγοῦντο
 δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς
 17 δὲ ἦν ἐπὶ τὴν διάβασιν ὥς τέτταρες στάδιοι. πορευο-
 μένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἵππέων.
 ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ
 ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρί-
 σοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα
 καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγούς
 ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀρι-
 18 στερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντεις
 ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευόν
 19 τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνοῦντο. ἐπεὶ δὲ
 καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται
 καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπα-
 σαι· πολλαὶ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.
 20 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ
 Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνστά-
 τους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ
 τὴν ἐκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποι-

ούμενος ταύτη διαβάς ἀποκλείσειν τοὺς παρὰ τὸν πο-
 ταμὸν ἵππεῖς. οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς ἀμφὶ 21
 Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ
 τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείσαν-
 τες μὴ ἀποκλεισθείησαν φεύγουσιν ἀνὰ κράτος ὥς
 πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. ἐπεὶ δὲ
 κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος.
 Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἵππέων καὶ Αἰσχίνης 22
 ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσο-
 φον, ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ
 στρατιῶται ἐβόων μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν
 ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν 23
 ἵππεας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας
 ἰχθας ἐπὶ τὸν ποταμὸν ἐξέβαινε ἐπὶ τοὺς ἄνω πολε-
 μίους. οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἐαυτῶν ἵππεας
 βεύγοντας, ὀρώντες δ' ὀπλίτας σφίσιν ἐπιόντας, ἐκλεί-
 ρουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα. Ξενοφῶν δ', ἐπεὶ 24
 ἄ πέραν ἐώρα καλῶς γυγνόμενα, ἀπεχώρει τὴν ταχύ-
 την πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρ-
 οῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδλίον καταβαίνοντες
 ἐπιθησόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος 25
 ἐν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρή-
 ας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπό-
 ενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.
 αὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
 κμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρ-
 οῦχους ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς
 λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἐαυ-
 τοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν
 εἰς φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνω-
 μάρχας πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ
 καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρδούχοι 27
 ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους
 καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήεσαν ὡδὰς



τινας ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ
 ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελτα-
 στὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν
 28 ὃ, τι ἂν παραγγέλλῃ. ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ
 Ξενοφὼν πέμψας ἄγγελον κελεύει αὐτοῦ μείναι ἐπὶ
 τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ
 διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν
 ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς
 καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ
 29 ποταμοῦ προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγει-
 λεν, ἐπειδὰν σφενδὸν ἑξικνῆται καὶ ἀσπίς ψοφῇ,
 παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ
 ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλ-
 πιγκτὴς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ
 δόρυ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ
 διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν,
 ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο,
 30 ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι
 ὁρῶντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ
 τῶν μένειν τεταγμένων ὄχοντο ἐπιμελησόμενοι οἱ μὲν
 ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, ἐνταῦθα δὴ
 ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν.
 31 οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐ-
 τοὺς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι
 ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ
 φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς.
 32 ἐν τούτῳ σημαίνει ὁ σαλπιγκτὴς· καὶ οἱ μὲν πολέμιοι
 ἔφευγον πολὺ ἔτι θᾶπτον, οἱ δ' Ἕλληνες τᾶναντία
 στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα.
 33 τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδρα-
 μον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρω-
 σαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι
 34 φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες ἀνδρι-
 ζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον

τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησαν τινες καὶ τούτων.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέ- 4
ρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ἅπαν καὶ
λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ
γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους
τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἦν ἀφίκοντο κώ- 2
μην μεγάλη τε ἦν καὶ βασίλειον εἶχε τῷ σατράπῃ
καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπὶ
τήδεα δ' ἦν δαψιλῇ. ἐντεῦθεν δ' ἐπορεύθησαν στα- 3
θμοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερῆλθον τὰς
πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν δ' ἐπορεύ-
θησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ
τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν καλὸς μέν, μέ-
γας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν.
ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. 4
ὑπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος
γενόμενος, καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα
ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἱππέας 5
ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν, ὅτι βούλοιτο δια-
λεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν
ἀκούσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων, τί
θέλοι. ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιτο ἐφ' ᾧ 6
μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν
τὰς οἰκίας, λαμβάνειν τε τὰπιτήδεα, ὅσων δέοιντο.
ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τού-
τοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πε- 7
δίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρη-
κολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὥς δέκα
σταδίους· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας περίξ
τολλὰς πολλῶν τῶν ἐπιτηδείων μεστὰς. στρατοπε- 8
δευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν πολλή·
καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρα-

Handwritten signature or mark.

- τηγούς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος.
- 9 ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιούς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατῖδοσιν στράτευμα
- 10 καὶ νύκτωρ πολλὰ πυρὰ φαίνονται. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνῆλθον· καὶ
- 11 γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιὼν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεινὸν ἦν ἡ χιὼν
- 12 ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρυεῖη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
- 13 πολὺ γὰρ ἐνταῦθα εὕρισκετο χρίσμα, ᾧ ἐχρῶντο αὐτ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὕρισκετο.
- 14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δέ, ὅτε τὸ πρότερον ἀπήεσαν, τὰς οἰκίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς
- 15 σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα
- 16 τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ

σάγαριν, οἷανπερ αἱ Ἀμαζόνες ἔχουσιν. ἐρωτώμενος 17
 δὲ τὸ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι
 δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια
 λάβοι. οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τε
 εἶη καὶ ἐπὶ τίνι συνείλεγμένον. ὁ δὲ εἶπεν, ὅτι Τιρί- 18
 βαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους
 Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη
 ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ
 μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλ- }
 λησιν. ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ 19
 στράτευμα συναγαγεῖν. καὶ εὐθὺς φύλακας καταλι-
 πόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον
 Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα
 ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτα- 20
 σταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ
 ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ
 στρατόπεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυ- 21
 βον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέ-
 θανόν τινες τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἴκοσι
 καὶ ἡ σκηνὴ ἡ Τιριβάζου ἐάλω καὶ ἐν αὐτῇ κλίνει ἀρ-
 γυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἶνο-
 χόοι φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ 22
 τῶν ὀπλιτῶν στρατηγοί, ἔδόκει αὐτοῖς ἀπξέναι τὴν τα-
 χίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο
 τοῖς καταλελειμμένοις, καὶ εὐθὺς ἀνακαλεσάμενοι τῇ
 σάλπιγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ
 στρατόπεδον.

Τῇ δ' ὑστεραίᾳ ἔδόκει πορευτέον εἶναι ὅπη δύναιντο 5
 τάχιστα πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ
 καταλαβεῖν τὰ στενά. συσκευασάμενοι-δ' εὐθὺς ἐπο-
 ρεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς·
 καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν
 ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. ἐντεῦ- 2
 θεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας

- πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέ-
 βαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο
 3 δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. ἐντεῦθεν ἐπορεύ-
 οντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς,
 παρασάγγας πεντεκαίδεκα. ὁ δὲ τρίτος ἐγένετο χαλε-
 πὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν
 4 ἀποκαίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. ἔνθα
 δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ,
 καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι
 τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος
 ὀργυιὰ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων
 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα.
 5 διεγέροντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν
 τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ
 εἶχον. οἱ οὖν πάλαι ἤκοντες καὶ πῦρ καίοντες οὐ
 προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μετα-
 δοίεν αὐτοῖς πυροὺς ἢ ἄλλο [τι] εἴτι ἔχοιεν βρωτόν.
 6 ἔνθα δὴ μετεδίδουσιν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα
 δὲ τὸ πῦρ ἐκαίετο διατηκομένης τῆς χιόνος· βόθρῳ
 ἐγίνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὲ παρῆν
 7 μετρεῖν τὸ βάθος τῆς χιόνος. ἐντεῦθεν δὲ τὴν ἐπιοῦ-
 σαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ
 τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δ' ὀπισθο-
 φυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀν-
 8 θρώπων ἡγνόει, ὅ, τι τὸ πάθος εἶη. ἐπειδὴ δ' εἶπέ τις
 αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, καὶν τι
 φάγωσιν, ἀναστήσονται, περιὼν περὶ τὰ ὑποζύγια,
 εἰ πού τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμπε διδόντας
 τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ
 9 δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. πορευο-
 μένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην
 ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ
 κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν
 10 τοῦ ἐρύματος. αὗται ἡρώτων αὐτούς, τίνες εἶεν. ὁ δ'

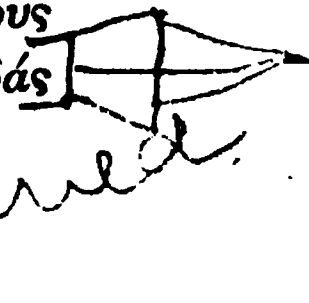
ἑρμηνεύς εἶπε Περσιστὶ, ὅτι παρὰ βασιλέως πορεύον-
 ται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ
 ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ',
 ἐπεὶ ὄψε' ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ
 ἔρυμα σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ 11
 ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατο-
 πεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνά-
 μενοι διατελέσαι ἐν τῇ ὁδῷ ἐνυκτέρευσαν ἄριτοι καὶ
 ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλονται τῶν στρα-
 τιωτῶν. ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι 12
 τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον καὶ
 ἱλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ καὶ τῶν
 στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς
 φθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν
 ποδῶν ἀποσσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπι- 13
 ούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν
 φθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ
 ἠδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο·
 τοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς 14
 ὁδὰς οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο·
 οὐ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,
 χρβάτιναι πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν. διὰ 15
 ἰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρα-
 τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοι-
 ῖναι αὐτόθι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ τετήκει
 ἅ κρήνην τινά, ἣ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ.
 ταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύ-
 θαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὥς ἦσθετο, 16
 εἶτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπε-
 ται, λέγων, ὅτι ἔπονται πολλοὶ πολέμιοι συνειλε-
 γέναι, καὶ τελευτῶν ἐχαλέπαινε. οἱ δὲ σφάττειν
 ἔλενον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17
 ᾤξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆ-
 σθαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν

μὲν σκότος ἦδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ ἀμφὶ
 18 ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ μὲν ὀπισθοφύλακες
 ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολε-
 μίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἡδύναντο
 μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ
 δὲ πολέμιοι δείσαντες ἤκαν ἑαυτοὺς κατὰ τῆς χιόνος
 εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.
 19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-
 νοῦσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτούς, πο-
 ρευόμενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν
 ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρα-
 τιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία
 20 καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον,
 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριὼν καὶ
 παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέ-
 λευε σκέψασθαι, τί εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον,
 21 ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. ἐνταῦθα
 καὶ οἱ ἀμφὶ Ξενοφῶντα ἠϋλίσθησαν αὐτοῦ ἄνευ πυρὸς
 καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι.
 ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς
 τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέ-
 22 λευεν ἀναγκάζειν προΐεναι. ἐν δὲ τούτῳ Χειρίσοφος
 πέμπει τῶν ἐκ τῆς κώμης σκεφομένους, πῶς ἔχοιεν οἱ
 τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦν-
 τας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,
 αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυ-
 θέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠϋλίζετο.
 23 ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας
 ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος
 μὲν αὐτοῦ ἔμενε, οἱ δὲ ἄλλοι διαλαχόντες ἄς ἐώρων
 24 κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναι
 ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην,
 ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς

κωμήτας καὶ τὸν κωμάρχην, καὶ πώλους εἰς δασμὸν
 βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα
 τοῦ κωμάρχου ἐγνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ
 αὐτῆς λαγῶς ὥχετο θηράσων καὶ οὐχ ἦλω ἐν ταῖς κώ-
 μαις. αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα 25
 ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἰσοδοὶ τοῖς
 μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον
 ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἰες,
 βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη
 πάντα χιλῶ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ 26
 κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρσιν.
 ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι
 ἐνέκειντο, οἱ μὲν μελζους οἱ δὲ ἐλάττους, γόνατα οὐκ
 ἔχοντες· τούτους δ' ἔδει, ὅποτε τις διψῶη, λαβόντα 27
 εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις
 ὕδωρ ἐπιχέοι· καὶ πάνυ ἡδὺ συμμαθόντι τὸ πόμα ἦν·
 ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύν- 28
 δειπνον ἐποιήσατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων,
 ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ
 ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἣν ἀγαθόν
 τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν
 ἄλλῳ ἔθνῃ γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ 29
 φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυ-
 γμένος. ταύτην μὲν οὖν τὴν νύκτα διασκεπήσαντες
 οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρα-
 τιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα
 αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενο- 30
 βῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο·
 ἵππου δὲ παρῶι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς
 κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχουμένους καὶ
 εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι
 αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ 31
 ἡν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια,
 ἰόσχεια, ὀρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρί-

βῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λα-
 13 βόντες τὰ ἱμάτια πάλιν ἤκειν. εὐθὺς οὖν ὁ Ξενοφῶν
 αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγγεῖν ἐκέλευε
 καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τὰ τε ὀνείρατα καὶ τὸν
 πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ'
 εὐθὺς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ
 14 διηγοῦνται ταῦτά. ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπον-
 δὰς ἐποίη. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγ-
 γελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς
 στρατηγοὺς ἐβουλευόντο, ὅπως ἂν κάλλιστα διαβαῖεν
 καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν
 15 μηδὲν πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον
 μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρα-
 τεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι,
 τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαί-
 16 νειν. ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγοῦντο
 δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς
 17 δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι. πορευο-
 μένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων.
 ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ
 ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρί-
 σοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα
 καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς
 ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀρι-
 18 στερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντεις
 ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευόν
 19 τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνοῦντο. ἐπεὶ δὲ
 καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται
 καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπα-
 σαι· πολλὰ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.
 20 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ
 Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτά-
 τους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ
 τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποι-

ούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν πο-
 ταμὸν ἱππεῖς. οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς ἀμφὶ 21
 Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ
 τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείσαν-
 τες μὴ ἀποκλεισθῆναι φεύγουσιν ἀνὰ κράτος ὡς
 πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. ἐπεὶ δὲ
 κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. /
 Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης 22
 ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσο-
 φον, ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ
 στρατιῶται ἐβόων μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν
 ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν 23
 ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας
 ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινε ἐπὶ τοὺς ἄνω πολε-
 μίους. οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἱππέας
 φεύγοντας, ὀρώντες δ' ὀπλίτας σφίσιν ἐπιόντας, ἐκλεί-
 πουσιν τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα. Ξενοφῶν δ', ἐπεὶ 24
 τὰ πέραν ἐώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχί-
 στην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρ-
 δοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδῖον καταβαίνοντες
 ὡς ἐπιθησόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος 25
 μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρή-
 σας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπό-
 μενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.
 καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
 ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρ-
 δοῦχους ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς
 λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυ-
 τοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν
 ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγούς καὶ τοὺς ἐνω-
 μοτάρχας πρὸς τῶν Καρδούχων ἵεναι, οὐραγούς δὲ
 καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρδοῦχοι 27
 ὡς ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους
 καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήεσαν ὥδ' αὖ



τινας ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ
 ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελτα-
 στὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιῶν
 28 ὅ, τι ἂν παραγγέλλῃ. ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ
 Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μέιναι ἐπὶ
 τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ' ἄρξωνται αὐτοὶ
 διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν
 ὡς διαβησομένους, διηγκυλωμένους τοὺς ἰκοντιστάς
 καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ
 29 ποταμοῦ προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγει-
 λεν, ἐπειδὰν σφενδὸν ἑξικνῆται καὶ ἀσπίς ψοφῇ,
 παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὰν δὲ
 ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλ-
 πιγκτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ
 δόρυ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ
 διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν,
 ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο,
 30 ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι
 ὁρῶντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ
 τῶν μένειν τεταγμένων ὥχοντο ἐπιμελησόμενοι οἱ μὲν
 ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, ἐνταῦθα δὲ
 ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν.
 31 οἱ δὲ "Ελληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐ-
 τοὺς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι
 ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ
 φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς.
 32 ἐν τούτῳ σημαίνει ὁ σαλπιγκτῆς· καὶ οἱ μὲν πολέμιοι
 ἔφευγον πολὺ ἔτι θᾶττον, οἱ δ' "Ελληνες τὰναντία
 στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα.
 33 τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδρα-
 μον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρω-
 σαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι
 34 φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες ἀνδρι-
 ζόμενοι καὶ προσωτέρῳ τοῦ καιροῦ προϊόντες ὕστερον

τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησαν τινες καὶ τούτων.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέ- 4
ρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίων ἅπαν καὶ
λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ
γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους
τοὺς πρὸς τοὺς Καρδούχους, εἰς δὲ ἦν ἀφίκοντο κώ- 2
μην μεγάλη τε ἦν καὶ βασιλείον εἶχε τῷ σατράπῃ
καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπὶ
τήδεα δ' ἦν δαψιλῇ. ἐντεῦθεν δ' ἐπορεύθησαν στα- 3
θμοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερῆλθον τὰς
πηγὰς τοῦ Τύγρητος ποταμοῦ. ἐντεῦθεν δ' ἐπορεύ-
θησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ
τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν καλὸς μέν, μέ-
γας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν.

ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. 4
ὑπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος
γενόμενος, καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα
ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἱππέας 5
ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν, ὅτι βούλοιο δια-
λεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν
ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων, τί
δέλοι. ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ 6
μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν
τὰς οἰκίας, λαμβάνειν τε τὰπιτήδεα, ὅσων δέοιντο.
ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τού-
τοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πε- 7
δίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρη-
κολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὥς δέκα
σταδίους· καὶ ἀφίκοντο εἰς βασιλεία καὶ κώμας περίξ
πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. στρατοπε- 8
δευομένων δ' αὐτῶν γίνεται τῆς νυκτὸς χιῶν πολλή·
καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρα-

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- τηγούς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐ
 δένα καὶ ἀσφαλές ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος.
- 9 ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθὰ,
 ἱερεῖα, σῖτον, οἶνους παλαιούς εὐώδεις, ἀσταφίδας,
 ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαννυμένων τινὲς
 ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατῖδοσεν στράτευμα
- 10 καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. ἐδόκει δὴ τοῖς
 στρατηγοῖς οὐκ ἀσφαλές εἶναι διασκηνοῦν, ἀλλὰ συν-
 αγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνῆλθον· καὶ
- 11 γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν ἐν-
 ταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ
 τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ
 ὑποζύγια συνεπόδισεν ἡ χιὼν· καὶ πολὺς ὄκνος ἦν
- 12 ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρυνεῖη. ἐπεὶ δὲ Ξενοφῶν
 ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστὰς
 τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τού-
 του καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
- 13 πολὺ γὰρ ἐνταῦθα εὕρισκετο χρίσμα, ᾧ ἐχρῶντο ἀντ'
 ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν
 πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων
 καὶ μύρον εὕρισκετο.
- 14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς
 τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν
 πολλῇ κραυγῇ καὶ ἡδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ
 ἐπιτήδεια· ὅσοι δέ, ὅτε τὸ πρότερον ἀπήεσαν, τὰς οἰ-
 κίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς
- 15 σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην
 Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ
 ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει
 καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα
- 16 τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς
 δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν
 ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ

σάγαριν, οἷανπερ αἱ Ἀμαζόνες ἔχουσιν. ἐρωτώμενος 17
 δὲ τὸ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι
 δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια
 λάβοι. οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅποσον τε
 εἶη καὶ ἐπὶ τίνι συνειλεγμένον. ὁ δὲ εἶπεν, ὅτι Τιρί- 18
 βαζος εἶη ἔχων τὴν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους
 Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη
 ὥς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ
 μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλ- }
 λησιν. ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ 19
 στράτευμα συναγαγεῖν. καὶ εὐθὺς φύλακας καταλι-
 πόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον
 Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα
 ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτα- 20
 σταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ
 ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ
 στρατόπεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυ- 21
 βον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέ-
 θανόν τινες τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἴκοσι
 καὶ ἡ σκηνὴ ἡ Τιριβάζου ἐάλω καὶ ἐν αὐτῇ κλῖναι ἀρ-
 γυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἶνο-
 χόοι φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ 22
 τῶν ὀπλιτῶν στρατηγοί, ἔδόκει αὐτοῖς ἀπξέναι τὴν τα-
 χίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο
 τοῖς καταλελειμμένοις, καὶ εὐθὺς ἀνακαλεσάμενοι τῇ
 σάλπιγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ
 στρατόπεδον.

Τῇ δ' ὑστεραίᾳ ἔδόκει πορευτέον εἶναι ὅπη δύναιντο 5
 τάχιστα πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ
 καταλαβεῖν τὰ στενά. συσκευασάμενοι-δ' εὐθὺς ἐπο-
 ρεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς·
 καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν
 ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. ἐντεῦ- 2
 θεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας

πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέ-
 βαλλον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο
 3 δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. ἐντεῦθεν ἐπορεύ-
 οντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς,
 παρασάγγας πεντεκαίδεκα. ὁ δὲ τρίτος ἐγένετο χαλε-
 πὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν
 4 ἀποκαίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. ἔνθα
 δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ,
 καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι
 τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος
 ὀργυιᾶ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων
 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα.
 5 διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν
 τῷ σταθμῷ πολλά· οἱ δὲ ὄψ' ἐπ' ἐλπίσιν προσιόντες ξύλα οὐκ
 εἶχον. οἱ οὖν πάλαι ἦκοντες καὶ πῦρ καίοντες οὐ
 προσέσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μετα-
 δοίεν αὐτοῖς πυροὺς ἢ ἄλλο [τι] εἴτι ἔχοιεν βρωτόν.
 6 ἔνθα δὴ μετεδίδουσιν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα
 δὲ τὸ πῦρ ἐκαίετο διατηκομένης τῆς χιόνος· βόθροι
 ἐγίνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὲ παρῆν
 7 μετρεῖν τὸ βάθος τῆς χιόνος. ἐντεῦθεν δὲ τὴν ἐπιού-
 σαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ
 τῶν ἀνθρώπων ἐβουλιμίαςαν. Ἑενοφῶν δ' ὀπισθο-
 φυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀν-
 8 θρώπων ἡγνόμενος, ὅ, τι τὸ πάθος εἶη. ἐπειδὴ δὲ εἶπέ τις
 αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, καὶν τι
 φάγωσιν, ἀναστήσονται, περιὼν περὶ τὰ ὑποζύγια,
 εἴ ποὺ τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμπε διδόντας
 τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ
 9 δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. πορευο-
 μένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην
 ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ
 κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν
 10 τοῦ ἐρύματος. αὗται ἡρώτων αὐτοῦς, τίνες εἶεν. ὁ δ'

ἑρμηνεύς εἶπε **Π**ερσιιστί, ὅτι παρὰ βασιλέως πορεύον-
 ται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ
 ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ',
 ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ
 ἔρυμα σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ 11
 ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατο-
 πεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνά-
 μενοι διατελέσαι ἐν τῇ ὁδῷ ἐνυκτέρευσαν ἄριτοι καὶ
 ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλονται τῶν στρα-
 τιωτῶν. ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι 12
 τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον καὶ
 ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ καὶ τῶν **Ε**
 στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς
 ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν
 ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπι- 13
 κούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν
 ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ
 μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο·
 ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς 14
 πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο·
 καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,
 καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. διὰ 15
 τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρα-
 τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοι-
 πέναι αὐτόθι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ τετήκει **Ε**
 διὰ κρήνην τινά, ἥ πλησίον ἦν ἀτμίζουσα ἐν νάπη.
 ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύ-
 εσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἦσθετο, 16
 ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπε-
 σθαι, λέγων, ὅτι ἔπονται πολλοὶ πολέμιοι συνειλε-
 γμένοι, καὶ τελευτῶν ἐχαλέπαινε. οἱ δὲ σφάττειν
 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆ-
 σαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν

μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ ἀμφὶ
 18 ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ μὲν ὀπισθοφύλακες
 ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολε-
 μίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἠδύναντο
 μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ
 δὲ πολέμιοι δέισαντες ἤκαν ἑαυτοὺς κατὰ τῆς χιόνος
 εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.
 19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-
 νοῦσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτούς, πο-
 ρευόμενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν
 ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρα-
 τιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία
 20 καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον,
 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριὼν καὶ
 παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέ-
 λευε σκέψασθαι, τί εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον,
 21 ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. ἐνταῦθα
 καὶ οἱ ἀμφὶ Ξενοφῶντα ἠϋλίσθησαν αὐτοῦ ἄνευ πυρὸς
 καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι.
 ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς
 τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέ-
 22 λευεν ἀναγκάζειν προΐεναι. ἐν δὲ τούτῳ Χειρίσοφος
 πέμπει τῶν ἐκ τῆς κώμης σκεψομένους, πῶς ἔχοιεν οἱ
 τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦν-
 τας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,
 αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυ-
 θέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠϋλίζετο.
 23 ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας
 ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος
 μὲν αὐτοῦ ἔμενε, οἱ δὲ ἄλλοι διαλαχόντες ἄς ἐώρων
 24 κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι
 ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην,
 ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς

κωμήτας καὶ τὸν κωμάρχην, καὶ πώλους εἰς δασμὸν
 βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα
 τοῦ κωμάρχου ἐγνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ
 αὐτῆς λαγῶς ὥχετο θηράσων καὶ οὐχ ἤλω ἐν ταῖς κώ-
 μαις. αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα 25
 ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἰσοδοὶ τοῖς
 μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον
 ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες,
 βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη
 πάντα χιλῶ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ 26
 κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρσιν.
 ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι
 ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ
 ἔχοντες· τούτους δ' ἔδει, ὅποτε τις διψῶν, λαβόντα 27
 εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις
 ὕδωρ ἐπιχέοι· καὶ πάνυ ἠδὺ συμμαθόντι τὸ πόμα ἦν·
 ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σὺν- 28
 δειπνον ἐποιήσατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων,
 ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ
 ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἣν ἀγαθόν
 τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν
 ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ 29
 φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορω-
 γμένος. ταύτην μὲν οὖν τὴν νύκτα διασκεπήσαντες
 οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρα-
 τιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα
 αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενο- 30
 φῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο·
 ὅπου δὲ παρῶι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς
 κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ
 εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι
 αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ 31
 τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια,
 μόσχεια, ὀρνίθεια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρί-

32 νοῖς τοῖς δὲ κριθίνοις. ὁπότε δὲ τις φιλοφρονούμενός
 τῷ βούλοιτο προπιεῖν, εἴλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν
 ἐπικύψαντα ἔδει ῥοφούντα πίνειν ὥσπερ βοῦν. καὶ
 τῷ κωμάρχει ἐδίδοσαν λαμβάνειν ὃ, τι βούλοιτο. ὁ δὲ
 ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν
 33 ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς
 Χειρίσοφον, κατελάμβανον καὶ κείνους σκηνοῦντας ἐστε-
 φανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακο-
 νοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στο-
 λαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς, ὃ, τι
 34 δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χει-
 ρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρ-
 χην διὰ τοῦ ἰερσίζοντος ἑρμηνέως, τίς εἴη ἡ χώρα.
 ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. καὶ πάλιν ἠρώτων, τίνι οἱ
 ἵπποι τρέφονται. ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμός·
 τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν
 35 ὁδὸν ἔφραζεν ἡ εἴη. καὶ αὐτὸν τότε μὲν ὄχρετο ἄγων
 Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον δὲν εἰ-
 λήφει παλαιότερον δίδωσι τῷ κωμάρχει ἀναθρέψαντι
 καταθῆσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἑλίου,
 δεδιώς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας·
 αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρα-
 36 τηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. ἦσαν δ'
 οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέ-
 στεροι δὲ πολὺ. ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχης
 περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία
 περιελεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν
 σακίων κατεδύοντο μέχρι τῆς γαστροῦς.

6 Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδί-
 δωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κω-
 μάρχει, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβάσκοντος· τοῦτον δ'
 Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως,
 εἰ καλῶς ἡγήσαιο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν
 οἰκίαν αὐτοῦ εἰσεφόρησαν ὥς ἐδύναντο πλείστα, καὶ

ἀναζεύξαντες ἐπορεύοντο. ἤγειτο δ' αὐτοῖς ὁ κωμάρ- 2
 χης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ
 σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς
 κώμας ἦγεν. ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ
 τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μέν, ἔδησε δ' 3
 οὐ. ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδράς ὄχρετο
 καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ
 Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἡ
 τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ
 ἡράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ
 ἐχρήτο. μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνὰ 4
 πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν πο-
 ταμόν, εὖρος πλεθριαῖον. ἐντεῦθεν ἐπορεύθησαν στα- 5
 θμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίου
 ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Ταόχοι
 καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατεῖδε τοὺς πολε- 6
 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέ-
 χων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων
 πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς
 ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος
 γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύ- 7
 λακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγοὺς καὶ
 ἔλεξεν ὧδε. Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι
 τὰς ὑπερβολὰς τοῦ ὄρους· ὥρα δὲ βουλευέσθαι, ὅπως
 ὡς κάλλιστα ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ πα- 8
 ραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς
 δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερ-
 βάλλειν τὸ ὄρος. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, 9
 ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχι-
 στα ἵεναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν
 τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὁρῶντες πολέμιοι
 θαρραλεώτεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρ-
 ρούντων πλείους προσγενέσθαι. μετὰ τοῦτον Ξενο- 10
 φῶν εἶπεν, Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν ἀνάγκη

place

υἱὸς

ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς
 κράτιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα
 ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως
 ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ
 11 σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν ὄρος ἐστὶ
 τὸ ὀρώμενον πλεόν ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ'
 οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἀλλ' ἢ κατ'
 αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους
 καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθά-
 σαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία
 12 καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. πολὺ γὰρ
 ῥᾶον ὀρθιον ἀμαχεῖ ἵεναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν
 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ
 ποδῶν ὀρώη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τρα-
 χεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὁμαλὴ
 13 τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι οὐκ ἀδύνατόν
 μοι δοκεῖ εἶναι ἐξὸν μὲν νυκτὸς ἵεναι, ὡς μὴ ὀρᾶσθαι,
 ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν.
 δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβάλ-
 λειν ἐρημοτέρῳ ἢ τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν
 14 γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ
 περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χει-
 ρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν
 ὁμοίων, εὐθύς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ
 αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει
 15 νόμος. ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε
 λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῆτε κλέ-
 πτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν
 ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ
 ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πλη-
 16 γὰς λάβωμεν. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ
 ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν
 τὰ δημόσια καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ
 κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ

ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιούνται· ὥστε ὥρα καὶ σοὶ
 ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοῖνυν, ἔφη 17
 ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων,
 ἐπειδὰν δειπνήσωμεν, ἵεναι καταληψόμενος τὸ ὄρος.
 ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων
 ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων
 πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμε-
 ται αἰξὶ καὶ βουσίν· ὥστε, εἴανπερ ἄπαξ λάβωμέν τι
 τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ 18
 οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς
 ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι
 καταβαίνειν ἡμῖν εἰς τὸ ἴσον. ὁ δὲ Χειρίσοφος εἶπε, 19
 Καὶ τί δεῖ σὲ ἵεναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν ;
 ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνων-
ται. ἐκ τούτου Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλί- 20
 τας ἔχων καὶ Ἀριστέας Χῖος γυμνήτας καὶ Νικόμαχος
 Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποτε
 ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ταῦτα συνθέ- 21
μενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χει-
 ρίσοφος τὸ στράτευμα πᾶν ὥς δέκα σταδίους πρὸς
 τοὺς πολεμίους, ὅπως ὥς μάλιστα δοκῶη ταύτῃ προσ-
ἄξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν 22
 ταχθέντες ὥχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ
 ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἤσθοντο
 ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλά
 διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν 23
 θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλα-
 βόντες κατὰ τὰ ἄκρα ἐπήεσαν. τῶν δ' αὖ πολεμίων 24
 τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος
 δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ
 εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύασιν οἱ κατὰ
 τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. ἐν 25
 τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν

Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26 οἱ δὲ πολέμοιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἐώρων ἦν τώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς 27 μαχαίραις κόπτοντες ἀχρεῖα ἐπαίου. ὥς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδῖον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

7 Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Ταόχοι, ἐν οἷς καὶ 2 τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἡκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν 3 ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος, Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. 4 ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος, τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος, [Ἀλλὰ] μία αὕτη πάροδος ἐστὶν ἣν ὁράς· ὅταν δέ τις ταύτῃ πειράται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται. ἅμα δ' ἔδειξε συντετριμ- 5 μένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων 6 δύο ἢ τρεῖς ὀπλισμένους. τὸ δὲ χωρίον, ὥς καὶ σὺ

ὄρᾱς, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὃ δεῖ βαλλομένους
 διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι δια-
 λειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν
 πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν
 κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίννεται ὡς ἡμί-
 πλεθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν.
 Ἀλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς 7
 τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ
 ἂν, ἔφη, τὸ δέον εἴη. θάττον γὰρ ἀναλώσουσι τοὺς
 λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παρα-
 δραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν
 βουλόμεθα.

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ 8
 Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγε-
 μονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέ-
 ρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ
 τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδο-
 μήκοντα, οὐκ ἀθρόοι, ἀλλὰ καθ' ἓνα, ἕκαστος φυλατ-
 τόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ 9
 Ἀριστῶνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυ-
 λάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω
 τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστά-
 ναι πλεῖον ἢ τὸν ἓνα λόχον. ἔνθα δὲ Καλλίμαχος 10
 μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν
 αὐτός, δύο καὶ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο,
 ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλεον
 ἢ δέκα ἅμαξαι πέτρων ἀνηλίσκοντο. ὁ δὲ Ἀγασίας 11
 ὡς ὄρᾳ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα
 πᾶν θεώμενον, δείσας, μὴ οὐ πρῶτος παραδράμοι εἰς
 τὸ χωρίον, οὔτε τὸν Ἀριστῶνυμον πλησίον ὄντα παρα-
 καλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας
 οὔτε ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάν-
 τας. ὁ δὲ Καλλίμαχος ὡς ἑώρα αὐτὸν παριόντα, ἐπι- 12
 λαμβάνεται αὐτοῦ τῆς ἵτιος· ἐν δὲ τούτῳ παρέθει

οὐκ ἔστιν ἀνέχοντα

- αὐτοὺς Ἀριστάνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον
 Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο
 ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως
 ἐρίζοντες αἰροῦσι τὸ χωρίον. ὥς γὰρ ἅπαξ εἰσέδρα-
 13 μον, οὐδεὶς πέτρον ἄνωθεν ἠνέχθη. ἐνταῦθα δὴ δεινὸν
 ἦν θέαμα, αἱ γὰρ γυναῖκες ῥιπτοῦσαι τὰ παιδία εἴτα
 καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως.
 ἐνθα δὴ καὶ Αἰνείας Στυμφάλιος λοχαγὸς ἰδὼν τινα
 θέοντα ὥς ῥίψοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπι-
 14 λαμβάνεται ὥς κωλύσων. ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ
 ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ
 ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλή-
 φθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.
- 15 Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς
 ἑπτὰ, παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διηλ-
 θον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦεσαν. εἶχον δὲ
 θώρακας λινοῦς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύ-
 16 γων σπάρτα πύκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνημί-
 δας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον
 ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο,
 καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο,
 καὶ ἦδον καὶ ἐχόρευον, ὅποτε οἱ πολέμοι αὐτοὺς ὄψε-
 σθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὥς πεντεκαίδεκα
 17 πηχῶν μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πο-
 λίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο
 αἰεὶ μαχόμενοι. ᾤκουν δὲ ἐν τοῖς ὄχυροῖς, καὶ τὰ ἐπι-
 τήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν
 λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διетράφησαν
 18 τοῖς κτήνεσιν, ἃ ἐκ τῶν Ταόχων ἔλαβον. ἐκ τούτου
 οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμόν, εὐ-
 ρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ
 Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ
 πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ
 19 ἐπεσιτίσαντο. ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας,

παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαί-
 μονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνίας. ἐκ ταύτης
 ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει,
 ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20
 ἔλθων δ' ἐκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν
 εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μή, τεθνά-
 ναι ἐπηγγέλλετο. καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς
 τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθει-
 ρεῖν τὴν χώραν· ὧ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα
 ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνοῦνται 21
 ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν
 Θήχης. ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους
 καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο.
 ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ψήθησαν 22
 ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ
 καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ
 ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐζώγρησαν
 ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν
 ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δὲ (ἡ) βοὴ πλείων 23
 τε ἐγένετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον
 δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγένετο
 ἡ βοὴ ὅσῳ δὴ πλείους ἐγέννοντο, ἐδόκει δὴ μείζον τι
 εἶναι τῷ Ξενοφῶντι· καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον 24
 καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ
 ἀκούουσι βοῶντων τῶν στρατιωτῶν, θάλαττα, θάλατ-
 τα, καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ
 ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπ-
 ποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα 25
 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχα-
 γοὺς δακρύοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαν-
 τος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν
 μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμο- 26
 βοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ
 ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις

27 διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα ἥτοι δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς, οὐ σκηνήσουσι, καὶ τὴν ὁδόν, ἣν πορεύσονται εἰς Μάκρωνα, ἐπεὶ ἑσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπιών.

8 Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠρίζε τὴν τε 2 τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι πάχέσι μὲν οὐ, 3 πυκνοῖς δέ. ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἐκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὥς τάχιστα ἐξελθεῖν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμόν ἐρρίπτουν· ἐξικνούντο δὲ οὐ οὐδ' ἔβλαπτον οὐδέν.

4 Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει, 5 ἐθέλω αὐτοῖς διαλεχθῆναι. Ἄλλ' οὐδὲν κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον, τίνες εἰσίν. οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτούς, τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν 6 πολέμιοι εἶναι. οἱ δ' ἀπεκρίναντο, Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. λέγειν ἐκέλευον οἱ στρατηγοί, ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ 7 θάλατταν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκεῖνοι, εἰ

δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι¹ καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφοτέρω.

Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα⁸ συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν, ὥς διαβιβάσοντας, ἐν μέσοις ἀναμεμυγμένοι τοῖς Ἑλλησιν, καὶ ἀγορὰν οἷαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις, ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ⁹ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα, ὥς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγεῖσιν, ὅπως ὥς κάλλιστα ἀγωνιοῦνται. ἔλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ¹⁰ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὀρώσιν. ἔπειτα, ἦν μὲν ἐπὶ πολλοὺς¹¹ τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὃ, τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἷη θυμαστὸν εἰ διακοπείῃ ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δέ πῃ τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους¹² τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἥ τε ἂν εὐοδον ἦ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. καὶ εἰς τε τὸ¹³

- διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν
 ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον
 ἔσται λόχον ὀρθιον προσιόντα. εἴαν τέ τις πιέζηται
 τῶν λόχων, ὁ πλησίον βοηθήσει. ἦν τε εἰς πη δυνηθῇ
 τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη
 14 τῶν πολεμίων. ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς
 λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ
 δεξιοῦ ἔλεγε τοῖς στρατιώταις, "Ἄνδρες, οὗτοί εἰσι
 οὓς ὁράτε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ ἤδη εἶναι ἔνθα
 πάλαι ἐσπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ
 ὤμους δεῖ καταφαγεῖν.
- 15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς
 λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν
 ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος
 σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστάς καὶ τοὺς
 τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω,
 τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακο-
 16 σίους ἑκάστους. ἐκ τούτου παρηγγίησαν οἱ στρατηγοὶ
 εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο.
 καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς
 πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι
 17 ἐπορεύοντο· οἱ δὲ πολέμιοι ὥς εἶδον αὐτούς, ἀντιπα-
 ραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον
διεσπάρσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ
 18 μέσῳ κενὸν ἐποίησαν. ἰδόντες δὲ αὐτοὺς διαχάζοντας
 οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης
 ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον·
 καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαλίνουσι· συνέφει-
 πετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε
 19 Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέμιοι, ὥς ἤρξαντο
 δεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτρά-
 πετο. οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο
 ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις.
 20 καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὅ, τι καὶ ἐθαύμασαν· τὰ δὲ

σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγύγνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἴστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐώκεσαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς 21 γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς, παρα- 22 σάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμας· κἀντεῦθεν ὁρμώμενοι ἐληίζοντο 23 τὴν Κολχίδα. ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιστα καὶ οἶνον. συνδιεπράτ- 24 τουτο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βοές. μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὗξαντο, 25 παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ τῷ σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ᾧ εὗξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἔνθαπερ ἐσκήνουν. εἵλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακτανὼν ξυήλῃ πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ 26 Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποιηκὼς εἴη. ὁ δὲ δείξας οὐπερ ἐστηκότες ἐτύγγα- νον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅποι ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν

μίσχ

ἐν σκληρῷ καὶ δασεῖ οὕτως ; ὁ δ' εἶπε, Μᾶλλον τι
 27 ἀνιάσεται ὁ καταπρασών. ἡγωνίζοντο δὲ παῖδες μὲν
 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ
 Κρήτες πλείους ἢ ἐξήκοντα ἔθεον, πάλην δὲ καὶ πυ-
 γμὴν καὶ παγκράτιον ἕτεροι. καὶ καλὴ θία ἐγένετο·
 πολλοὶ γὰρ κατέβησαν καὶ ἅτε θρωμένων τῶν ἐταίρων
 28 πολλὴ φιλονεικία ἐγένετο. ἔθεον δὲ καὶ ἵπποι καὶ
 ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θα-
 λάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμόν
 ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ
 πρὸς τὸ ἰσχυρῶς ὀρθιον μόλις βάδην ἐπορεύοντο οἱ
 ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευ-
 σις ἐγένετο αὐτῶν.

BOOK V.

- 1 Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου
 ἔπραξαν οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι
 ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς
 Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέ-
 θυσαν ἃ εὗξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς
 φιλίαν γῆν ἀφίκοιντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.
- 2 ἐκ δὲ τούτου ξυνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς
 πορείας· ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος καὶ
 ἔλεξεν ὧδε. Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπεί-
 ρηκα ἤδη ξυσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ
 τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων
 καὶ μαχόμενος, ἐπιθυμῶ δὲ ἤδη παυσάμενος τούτων
 τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν
 καὶ ἐκταθεῖς, ὥσπερ Ὀδυσσεύς, καθεύδων ἀφικέσθαι
- 3 εἰς τὴν Ἑλλάδα. ταῦτα ἀκούσαντες οἱ στρατιῶται
 ἀνεθορύβησαν, ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε,

καὶ πάντες οἱ παρόντες. ἔπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε. Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, 4 ναυαρχῶν δὲ [καὶ] τυγχάνει. ἦν οὖν πέμψητέ με, οἷομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα· ὑμεῖς δὲ εἴπερ πλεῖν βούλεσθε, περιμένετε, ἔστ' ἂν ἐγὼ ἔλθω· ἥξω δὲ ταχέως. ἀκούσαντες ταῦτα οἱ στρατιῶται ἡσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὥς τάχιστα.

Μετὰ τοῦτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε. 5 Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενούμεν· ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορί- 6 ζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἔστιν ἱκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία, εἰ μὴ ὀλίγοις τισίν· ἡ δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἦν ἀμελῶς τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ 7 ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὥς σώζησθε, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. ἔδοξε ταῦτα. Ἔτι τοίνυν ἀκούσατε καὶ τάδε. ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύουσιν 8 ταί τινες. οἷομαι οὖν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ ξυμ- παρασκευάζωμεν εἴαν τι δέη, καὶ βοηθῆσαί τισι καιρὸς ἦ, εἰδῶμεν ὅποι δεήσει βοηθεῖν, καὶ εἴαν τις τῶν ἀπειροτέρων ἐγχειρῇ ποι, συμβουλεύωμεν πειρώμενοι εἰδέναί τὴν δύναμιν ἐφ' οὗς ἂν ἴωσιν. ἔδοξε καὶ ταῦτα. Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. σχολὴ τοῖς πολεμίοις ληί- 9 ζεσθαι, καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. φύλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι· εἴαν οὖν κατὰ μέρος [μερισθέντες] φυλάττωμεν καὶ σκοπῶμεν, ἥττον ἂν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμιοι. ἔτι τοίνυν τάδε ὁρᾶτε. εἰ μὲν ἠπιστάμεθα σαφῶς, ὅτι ἥξει πλοῖα 10

- Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὦν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτο ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλευσού-
- 11 μεθα, ἐὰν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. ὁρῶ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ φυλάττοιμεν αὐτὰ τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιομεν
- 12 κομιδῆς οἷας δεόμεθα. ἔδοξε καὶ ταῦτα. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν καταγάγωμεν, ὅσον ἂν χρόνον ἡμῶν ἕνεκεν μένωσι, καὶ ναῦλον ξυνθέσθαι, ὅπως ὠφελοῦντες καὶ ὠφελῶνται.
- 13 ἔδοξε καὶ ταῦτα. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραλῆνται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς, ἃς δυσπόρους ἀκούομεν εἶναι, ταῖς παρὰ Θάλατταν οἰκουμέναις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.
- 14 Ἐνταῦθα δὲ ἀνέκραγον, ὥς οὐ δέοι ὁδοιπορεῖν. ὁ δὲ ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν, λέγων, ὅτι θάττον ἀπαλλάσσονται, ἢ εὐποροὶ γένωνται αἱ ὁδοί.
- 15 ἔλαβον δὲ καὶ πεντηκόντερον παρὰ τῶν Τραπεζουντίων, ἣ ἐπέστησαν Δέξιππον Λάκωνα περίοικον. οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδρὰς ὥχετο ἔξω τοῦ Πόντου ἔχων τὴν ναῦν. οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος.
- 16 ἔλαβον δὲ καὶ τριακόντορον, ἣ ἐπεστάθη Πολυκράτης Ἀθηναῖος, ὃς ὅποσα λαμβάνοι πλοῖα κατήγευ ἐπὶ τὸ στρατόπεδον. καὶ τὰ μὲν ἀγώγιμα, εἴ τι ἦγον, ἐξαιρούμενοι φύλακας καθίστασαν, ὅπως σῶα εἴη, τοῖς δὲ
- 17 πλοίοις ἐχρήσαντο εἰς παραγωγὴν. ἐν ᾧ δὲ ταῦτα ἦν

ἐπὶ λείαν ἐξήεσαν οἱ Ἕλληνες, καὶ οἱ μὲν ἐλάμβανον οἱ δὲ καὶ οὐ. Κλεαίνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε 2 ἀπαυθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες τῶν οἰκιῶν, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. οἱ δὲ Τραπεζούντιοι ὀπόθεν μὲν 2 τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὀρεινὰ καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια 3 τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαμβάνειν, εἴ μὴ ὕς ἢ βούς ἢ ἄλλο τι κτῆνος τὸ πῦρ διαπεφευγός. ἐν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς τοῦτο πάντες ξυνερρυήκεσαν. περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεία, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. οἱ δὲ πελτα- 4 σταὶ προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν, διαβάντες τὴν χαράδραν ὀρώντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον· ξυνείποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς δισχιλλίους ἀνθρώπους. ἐπεὶ δὲ μαχόμενοι οὐκ 5 ἐδύναντο λαβεῖν τὸ χωρίον, καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρείᾳ ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι, ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. ὥς δὲ οὐκ 6 ἐδύναντο ἀποτρέχειν, ἦν γὰρ ἐφ' ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν, πέμπουσι πρὸς Ξενο-

- 7 φῶντα, ὃς ἡγεῖτο τοῖς ὀπλίταις. ὁ δ' ἐλθὼν λέγει, ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος
- 8 χαλεπή. ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα, αὐτὸς δὲ διαβὰς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς ἀλόντος ἂν τοῦ
- 9 χωρίου. ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον. καὶ ὁ Ξενοφῶν ξυνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν, ὅτι
- 10 μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε διαβιβάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἅπαντας τοὺς πελ-
- 11 ταστάς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. ἐπεὶ δ' ἤκου οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὥς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων, οἱ πάντα τὸν χρό-
- 12 νον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. καὶ οἱ μὲν ταῦτα ἐποιοῦν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, ὥς, ὁπότεν σημήνη, ἀκοντίζειν δεῆσον, καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὥς, ὁπότεν σημήνη, τοξεύειν δεῆσον, καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς
- 13 ἐπιτηδεῖους ἔπεμψε τούτων ἐπιμεληθῆναι. ἐπεὶ δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιόδυντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώρων·
- 14 μνηοειδῆς γὰρ διὰ τὸ χωρίον ἡ τάξις ἦν· ἐπεὶ δ' ἐπαάνισαν καὶ ἡ σάλπιγξ ἐφθέγγετο, ἅμα τε τῷ Ἐνναλίῳ ἠλάλαξαν καὶ ἔθεον δρόμῳ οἱ ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχοι, τοξεύματα, σφενδόνας, πλείστοι

δ' ἐκ τῶν χειρῶν λίθοι, ἦσαν δὲ οἱ καὶ πῦρ προσέ-
 φερουν. ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ 15
 πολέμιοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε
 Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς κατα-
 θέμενοι τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλος
 ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ
 χωρίον, ὡς ἐδόκει. καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ 16
 εἰσδραμόντες ἤρπαζον ὅ,τι ἕκαστος ἐδύνατο· ὁ δὲ Ξενο-
 φῶν στὰς κατὰ τὰς πύλας ὁπόσους ἐδύνατο κατεκώλυε
 τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἄλλοι ἐφαίνοντο ἐπ'
 ἄκροις τισὶν ἰσχυροῖς. οὐ πολλοῦ δὲ χρόνου μετὰ 17
 γενομένου κραυγὴ τε ἐγίγνετο ἔνδον καὶ ἔφευγον οἱ μὲν
 καὶ ἔχοντες ἃ ἔλαβον, τάχα δέ τις καὶ τετρωμένος· καὶ
 πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα. καὶ ἐρωτώμενοι
 οἱ ἐκπίπτοντες ἔλεγον, ὅτι ἄκρα τέ ἐστὶν ἔνδον καὶ
 οἱ πολέμιοι πολλοί, οἱ παίουσιν ἐκδεδραμηκότες τοὺς
 ἔνδον ἀνθρώπους. ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμύ- 18
 δην τὸν κήρυκα ἰέναι εἰσὼ τὸν βουλόμενόν τι λαμ-
 βάνειν, καὶ ἴεντο πολλοὶ εἰσὼ, καὶ νικῶσι τοὺς
 ἐκπίπτοντας οἱ εἰσωθούμενοι καὶ κατακλείουσι τοὺς
 πολεμίους πάλιν εἰς τὴν ἄκραν. καὶ τὰ μὲν ἔξω τῆς 19
 ἄκρας πάντα διηρπάσθη καὶ ἐξεκομίσαντο οἱ Ἕλλη-
 νες· οἱ δὲ ὀπλίται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ
 σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν
 φέρουσιν. ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν, 20
 εἰ οἶόν τε εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτως σωτη-
 ρία ἀσφαλής, ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι
 ἀπελθεῖν· σκοπούμενοις δὲ αὐτοῖς ἔδοξε παντάπασιν
 ἀνάλωτον εἶναι τὸ χωρίον. ἐνταῦθα παρεσκευάζοντο 21
 τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ'
 αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας
 ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος, καταλιπόν-
 τες οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν. ἐπεὶ δὲ ἤρξαντο 22
 ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέρρα καὶ λόγχας

ἔχοντες καὶ κνημίδας καὶ κράνη Παφλαγονικά, καὶ
 ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν
 23 τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· ὥστε οὐδὲ διώκειν
 ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερού-
 σας. καὶ γὰρ ξύλα μεγάλα ἐπερρίπτουν ἄνωθεν, ὥστε
 χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι, καὶ ἡ νύξ φοβερά
 24 ἦν ἐπιούσα. μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων
 θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. ἑξαπίνης
 γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος.
 ὥς δ' αὕτη ξυνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ
 25 οἰκιῶν. ὥς δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς
 τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας,
 αἱ ξύλιναι ἦσαν, ὥστε καὶ ταχὺ ἐκαίοντο. ἔφευγον
 26 οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. οἱ δὲ κατὰ τὸ
 στόμα δὴ ἔτι μόνοι ἐλύπουν καὶ δῆλοι ἦσαν ὅτι ἐπι-
 κείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. ἐνταῦθα
 παραγγέλλει φέρειν ξύλα ὅσοι ἐτύγχανον ἔξω ὄντες
 τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων.
 ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτου δὲ καὶ τὰς
 παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ
 27 ταῦτα ἔχοιεν. οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου,
 πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι
 καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ
 τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλὴν
 τῆς ἄκρας.

28 Τῇ δὲ ὑστεραίᾳ ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ
 ἐπιτήδεια. ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς
 Τραπεζοῦντα, πρηνῆς γὰρ ἦν καὶ στενὴ, ψευδενέδραν
 29 ἐποίησαντο· καὶ ἀνὴρ Μυσὸς τὸ γένος καὶ τοῦνομα
 τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ
 χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι
 λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε
 30 διεφαίνοντο χαλκαῖ οὔσαι. οἱ μὲν οὖν πολέμιοι ταῦτα
 διορῶντες ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ

ἐν τούτῳ κατέβαινε. Ὡς δὲ ἐδόκει ἤδη ἱκανὸν ὑπε-
 ληλυθέναι, τῷ Μυσῶ ἐσήμηνε φεύγειν ἀνὰ κράτος·
 καὶ ὃς ἐξανάστας φεύγει καὶ οἱ σὺν αὐτῷ. καὶ οἱ μὲν 31
 ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ,
 ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας κυλι-
 δούμενοι ἐσώθησαν, ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων
 ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον 32
 τετρωμένον· καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλό-
 μενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν
 Κρητῶν. οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες
 σῶοι ὄντες.

Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἱκανὰ 3
 ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτέον
 εἶναι. καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνε-
 βίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παῖδας
 καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν·
 καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν
 στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖ-
 σθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιημένη
 ἦν. καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασούντα τρι- 2
 ταῖοι, πόλιν Ἑλληνίδα ἐπὶ θαλάττῃ, Σινωπέων ἀποικ-
 ον, ἐν τῇ Κολχίδι χώρα. ἐνταῦθα ἔμειναν ἡμέρας 3
 δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγένετο καὶ ἀρι-
 θμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. οὗτοι
 ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι
 ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ χιόνος καὶ εἴ τις
 νόσῳ.

Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμα- 4
 λῶτων ἀργύριον γενόμενον. καὶ τὴν δεκάτην, ἣν τῷ
 Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, διέλαβον
 οἱ στρατηγοὶ τὸ μέρος ἕκαστος φυλάττειν τοῖς θεοῖς·
 ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. Ἔξο- 5
 φῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος
 ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν

καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου,
6 δς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. τὸ δὲ
τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπῆει σὺν Ἀγησι-
λάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν, καταλείπει
παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐ-
τὸς κινδυνεύσων ἐδόκει ἰέναι, καὶ ἐπέστειλεν, ἦν μὲν
αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι· εἰ δέ τι πάθοι, ἀναθεῖ-
ναι ποιησάμενον τῇ Ἀρτέμιδι ὃ, τι οἴοιτο χαριεῖσθαι
7 τῇ Θεῷ. ἐπεὶ δ' ἔφευγεν ὁ Ξενοφῶν, κατοικοῦντος ἤδη
αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκι-
σθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγάβυζος εἰς
Ὀλυμπίαν Θεωρήσων, καὶ ἀποδίδωσι τὴν παρακατα-
θήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ
8 Θεῷ ὅπου ἀνεῖλεν ὁ Θεός. ἔτυχε δὲ διὰ μέσου ῥέων
τοῦ χωρίου ποταμὸς Σελινούς. καὶ ἐν Ἐφέσῳ δὲ παρὰ
τὸν τῆς Ἀρτέμιδος νεὼν Σελινούς ποταμὸς παραρρεῖ,
καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαι· ἐν δὲ
τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θῆραι πάντων ὅποσα
9 ἐστὶν ἀγρευόμενα θηρία. ἐποίησε δὲ καὶ βωμὸν καὶ
ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ αἰεὶ
δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραϊα θυσίαν ἐποίει τῇ
Θεῷ, καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες
καὶ γυναῖκες μετεῖχον τῆς ἐορτῆς. παρεῖχε δὲ ἡ Θεὸς
τοῖς σκηνοῦσιν ἄλφита, ἄρτους, οἶνον, τραγήματα, καὶ
τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θη-
10 ρευομένων δέ. καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἐορτὴν
οἳ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν,
οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων· καὶ ἡλίσκετο
τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς
11 Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. ἔστι δὲ ἡ χώρα
ἣ ἐκ Λακεδαίμονος εἰς Ὀλυμπίαν πορεύονται ὥς εἴκοσι
στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. ἔνι δ' ἐν τῷ
ἱερῷ χώρῳ καὶ ἄλση καὶ ὄρη δένδρων μεστά, ἱκανὰ καὶ
σὺς καὶ αἶγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ

τὰ τῶν εἰς τὴν ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι.
 περὶ δὲ αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυ- 12
 τεύθη ὅσα ἐστὶ τρωκτὰ ὥραϊα. ὁ δὲ ναὸς ὡς μικρὸς
 μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται, καὶ τὸ ξόανον ἔοικεν
 ὡς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. καὶ στήλη 13
 ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο**
ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝ-
ΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑ-
ΤΗΝ ΚΑΤΑΘΕΙΝ ΕΚΑΣΤΟΤ ΕΤΟΤΣ. ΕΚ
ΔΕ ΤΟΤ ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤ-
ΑΖΕΙΝ. . ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ
ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.

Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομί- 4
 ζοντο οἷπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπο-
 ρεύοντο. ἐπεὶ δὲ ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὀρίοις, 2
 πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον
 πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες, πότερον
 ὡς διὰ φιλίας ἢ ὡς διὰ πολεμίας πορεύσονται τῆς χώ-
 ρας. οἱ δὲ εἶπον, ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς
 χωρίοις. ἐντεῦθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμιοί 3
 εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα. καὶ ἐδόκει καλέσαι
 ἐκείνους, εἰ βούλονται ξυμμαχίαν ποιήσασθαι· καὶ
 πεμφθεὶς ὁ Τιμησίθεος ἦκεν ἄγων τοὺς ἄρχοντας.
 ἐπεὶ δὲ ἀφίκοντο, συνήλθον οἳ τε τῶν Μοσσυνοίκων 4
 ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεγε
 μὲν Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος· ὦ ἄνδρες 5
 Μοσσύνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν
 Ἑλλάδα πεζῇ· πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ
 οὗτοι ἡμᾶς, οὓς ἀκούομεν ὑμῖν πολεμίους εἶναι. εἰ οὖν 6
 βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους καὶ
 τιμωρήσασθαι, εἴ τι πώποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ
 τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. εἰ δὲ ἡμᾶς 7
 ἀφήσετε, σκέψασθε, πόθεν αὐθις ἂν τοσαύτην δύναμιν
 λάβοιτε ξύμμαχον. πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων 8

τῶν Μοσσυνοίκων, ὅτι καὶ βούλονται ταῦτα καὶ δέ-
 9 χοινο τὴν ξυμμαχίαν. Ἄγετε δὴ, ἔφη ὁ Ξενοφῶν,
 τί ἡμῶν δεήσεσθε χρήσασθαι, ἂν ξύμμαχοι ὑμῶν γε-
 νώμεθα, καὶ ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν συμπράξαι
 10 περὶ τῆς διόδου ; οἱ δὲ εἶπον, ὅτι ἱκανοὶ ἐσμεν εἰς τὴν
 χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε
 καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ
 ἄνδρας, οἵτινες ὑμῖν ξυμμαχοῦνταί τε καὶ τὴν ὁδὸν
 ἡγήσονται.

11 Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο.
 καὶ ἦκον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονό-
 ξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας, ὧν οἱ μὲν δύο ἐκβάν-
 12 τες εἰς τάξιν ἔθεντο τὰ ὄπλα, ὁ δὲ εἷς ἔμενε. καὶ οἱ
 μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν, οἱ δὲ μένοντες
 ἐξετάξαντο ὧδε. ἔστησαν ἀνὰ ἑκατὸν μάλιστα οἶον
 χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες
 λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλῳ, ἐν δὲ
 τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυ, ἔμπροσθεν μὲν λόγχην
 13 ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. χιτω-
 νίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ
 στρωματοδέσμου, ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα οἰ-
 απερ τὰ Παφλαγονικά, κρώβυλον ἔχοντα κατὰ μέσον,
 ἐγγύτατα τιαροειδῇ· εἶχον δὲ καὶ σαγάρεις σιδηράς.
 14 ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἷς, οἱ δὲ ἄλλοι πάντες
 ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν
 τάξεων καὶ διὰ τῶν ὀπλων τῶν Ἑλλήνων ἐπορεύοντο
 εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον, ὃ ἐδόκει ἐπι-
 15 μαχώτατον εἶναι. ᾤκειτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς
 μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρό-
 τατον τῶν Μοσσυνοίκων. καὶ περὶ τούτου ὁ πόλεμος
 ἦν· οἱ γὰρ ἀεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι
 καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους οὐ
 δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὄν καταλαβόντας
 16 πλεονεκτεῖν. εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων

τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἕνεκεν. οἱ δὲ πολέμιοι προσιόντων τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς, καὶ ἀπέκτειναν συχνούς τῶν βαρβάρων καὶ τῶν ξυναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρι οὗ εἶδον τοὺς Ἕλληνας βοηθοῦντας· εἶτα δὲ ἀποτραπόμενοι ὄχοντο, καὶ ἀποτεμόντες τὰς 17 κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον νόμφ τινὲ ᾄδοντες. οἱ δὲ Ἕλληνες μάλα ἤχθοντο, ὅτι τοὺς τε 18 πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ ὅτι οἱ ἐξεληθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλα ὄντες συχνοί· ὃ οὐπὶ πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. Ξενοφῶν δὲ ξυγκαλέσας τοὺς Ἕλληνας εἶπεν, 19 ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ 20 μέλλοντες ἡμῖν ἡγεῖσθαι τῷ ὄντι πολέμιοί εἰσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς ξὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι ξὺν τοῖς βαρβάροις ταῦτὰ πράττειν ἅπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὐθις ἡττον τῆς ἡμετέρας τάξεως ἀπολείψονται. ἀλλ' ὑμᾶς δεῖ παρα- 21 σκευάζεσθαι, ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις δηλώσετε, ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· πῇ δ' 22 ὕστερα λαθύσαντες, ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταῦτὰ ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίων ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. ἦσαν γὰρ τῶν πολεμίων οἱ εὗζωνοι κατα- 23

τρέχοντες τοῖς λίθοις ἔβαλλον. τούτους οὖν ἀνέσταν-
 λον οἱ τοξόται καὶ οἱ πελτασταί. οἱ δ' ἄλλοι βάδην
 ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ' οὗ τῇ προ-
 τεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς·
 24 ἐνταῦθα γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. τοὺς
 μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμά-
 χοντο, ἐπειδὴ δὲ ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο.
 καὶ οἱ μὲν πελτασταὶ εὐθύς εἶποντο διώκοντες ἄνω
 πρὸς τὴν μητρόπολιν, οἱ δὲ ὀπλίται ἐν τάξει εἶποντο.
 25 ἐπεὶ δὲ ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις,
 ἐνταῦθα δὴ οἱ πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμά-
 χοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς, καὶ ἄλλα δόρατα
 ἔχοντες παχέα μακρά, ὅσα ἀνὴρ ἂν φέροι μόλις, τού-
 26 τοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός. ἐπεὶ δὲ οὐχ
 ὑφίεντο οἱ Ἕλληνες, ἀλλ' ὁμόσε ἔχώρουν, ἔφυγον οἱ
 βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον.
 ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσυ τῷ ἐπ' ἄκρου
 ὠκοδομημένῳ, ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα
 καὶ φυλάττουσιν, οὐκ ἤθελεν ἐξελθεῖν, οὐδὲ οἱ ἐν τῷ
 πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσ-
 27 σύνοις κατεκαύθησαν. οἱ δὲ Ἕλληνες διαρπάζοντες
 τὰ χωρία εὗρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων
 νευημένων πατρίους, ὥς ἔφασαν οἱ Μοσσύνοικοι, τὸν
 δὲ νέον σίτον ξὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ
 28 ζεῖαι αἱ πλείσται. καὶ δελφίνων τεμάχη ἐν ἀμφο-
 ρεῦσιν εὗρίσκετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι
 τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ
 Ἕλληνες τῷ ἐλαίῳ· κάρνα δὲ ἐπὶ τῶν ἀνωγαίων ἦν
 πολλὰ τὰ πλατέα, οὐκ ἔχοντα διαφυὴν οὐδεμίαν.
 29 τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ ἄρτους
 ὀπτῶντες. οἶνος δὲ εὗρίσκετο, ὃς ἄκρατος μὲν ὄξυς
 ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος, κερασθεὶς δὲ
 εὐώδης τε καὶ ἡδύς.
 30 Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπο-

ρεύοντο εἰς το πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμ-
μαχήσασι τῶν Μοσσυνοίκων. ὅποσα δὲ καὶ ἄλλα
παρήεσαν χωρία τῶν ξὺν τοῖς πολεμίοις ὄντων, τὰ
εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώ-
ρουν. τὰ δὲ πλεῖστα τοιάδε ἦν τῶν χωρίων. ἀπεῖχον 31
αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ
πλεῖον αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων ξυνήκουον
εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως· οὕτως ὑψηλὴ τε
καὶ κοίλη ἡ χώρα ἦν. ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φέ- 32
λοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων
σιτευτούς, τεθραμμένους· καρύοις ἐφθοῖς, ἀπαλοὺς καὶ
λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ μῆκος
καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμ-
προσθεν πάντα ἐστιγμένους ἀνθέμια. ἐζήτουν δὲ καὶ 33
ταῖς ἐταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς ξυγγί-
γνεσθαι· νόμος γὰρ ἦν οὗτός σφισι. λευκοὶ δὲ πάντες
οἱ ἄνδρες καὶ αἱ γυναῖκες. τούτους ἔλεγον οἱ στρα- 34
τευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλεῖστον τῶν
Ἑλληνικῶν νόμων κεχωρισμένους. ἐν τε γὰρ ὄχλῳ
όντες ἐποίουν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν,
ἄλλως δὲ οὐκ ἂν τολμῶεν, μόνοι τε ὄντες ὅμοια ἔπρατ-
τον ἅπερ ἂν μετ' ἄλλων ὄντες, διελέγοντό τε ἑαυτοῖς
καὶ ἐγέλων ἐφ' ἑαυτῶν καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου
τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς 5
πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτῶ σταθμούς,
καὶ ἀφικνοῦνται εἰς Χάλυβας. οὗτοι ὀλίγοι ἦσαν καὶ
ὑπήκοοι τῶν Μοσσυνοίκων, καὶ ὁ βίος ἦν τοῖς πλεί-
στοις αὐτῶν ἀπὸ σιδηρείας· ἐντεῦθεν ἀφικνοῦνται εἰς
Τιβαρηνούς. ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν 2
πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἥττον ἐρυ-
μνά. καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσ-
βάλλειν καὶ τὴν στρατιὰν ὀνηθῆναί τι, καὶ τὰ ξένια,
ἃ ἦκε παρὰ Τιβαρηνῶν, οὐκ ἐδέχοντο, ἀλλ' ἐπιμεῖναι

- 3 κελεύσαντες, ἔστε βουλευσάιντο, ἐθύοντο. καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην, ὅτι οὐδαμῇ προσίοιντο οἱ θεοὶ τὸν πόλεμον. ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὥς διὰ φιλίας πορευόμενοι δύο ἡμέρας ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, ὄντας δ' ἐν τῇ Τιβαρηνῶν χώρᾳ.
- 4 Μέχρι ἐνταῦθα ἐπέξευσεν ἡ στρατιά. πλῆθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι, χρόνου πλῆθος ὀκτὼ μῆνες.
- 5 ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων καὶ ἀγῶνας γυμνικούς. τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἀγορὰν οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθενοῦντας ἐδέχοντο.
- 7 Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, ἣν γὰρ ἐκείνων καὶ φόρον ἐκείνοις ἔφερον, καὶ περὶ τῆς χώρας, ὅτι ἤκουον δηρουμένην. καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἑκατώνυμος δεινὸς νομιζόμενος εἶναι λέγειν· Ἐπεμψεν ἡμᾶς, ὦ ἄνδρες στρατιῶται, ἢ τῷ Σινωπέων πόλιν ἐπαινέσοντάς τε ὑμᾶς, ὅτι νικᾶτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ ξυνησθησομένους, ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὥς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστε.
- 9 ἀξιοῦμεν δὲ Ἕλληνες ὄντες καὶ αὐτοὶ ὑφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπήρξαμεν κακῶς
- 10 ποιοῦντες. Κοτυωρίται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἀποικοὶ, καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώ-

καμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν
 φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι καὶ Τρα-
 πεζοῦντιοι ὡσαύτως· ὥστε ὃ, τι ἂν τούτους κακὸν
 ποιήσητε ἢ Σινωπέων πόλις νομίζει πάσχειν. νῦν δὲ 11
 ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βία παρεληλυθότας
 ἐνίους σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων βία
 λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. ταῦτ' οὖν οὐκ 12
 ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν καὶ Κο-
 ρύλαν καὶ Παφλαγόνας καὶ ἄλλον ὄντινα ἂν δυνώμεθα
 φίλον ποιεῖσθαι.

Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιω- 13
 τῶν εἶπεν, 'Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγα-
 πῶντες ὅτι τὰ σώματα διεσώσαμεθα καὶ τὰ ὄπλα·
 οὐ γὰρ ἦν δυνατόν ἅμα τε χρήματα ἄγειν καὶ φέρειν
 καὶ τοῖς πολεμίοις μάχεσθαι. καὶ νῦν ἐπεὶ εἰς τὰς 14
 'Ελληνίδας πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μέν, πα-
 ρεῖχον γὰρ ἡμῖν ἀγοράν, ὠνούμενοι εἶχομεν τὰ ἐπιτή-
 δεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ
 στρατιᾷ, ἀντετιμῶμεν αὐτούς, καὶ εἴ τις αὐτοῖς φίλος
 ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολε-
 μίους αὐτῶν, ἐφ' οὓς αὐτοὶ ἡγοῖντο, κακῶς ἐποιοῦμεν
 ὅσον ἐδυνάμεθα. ἐρωτᾶτε δὲ αὐτοὺς ὁποίων τινῶν 15
 ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας
 διὰ φιλίαν ἢ πόλις ξυνέπεμψεν. ὅποι δ' ἂν ἐλθόντες 16
 ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς
 'Ελληνίδα, οὐχ ὕβρει ἀλλὰ ἀνάγκῃ λαμβάνομεν τὰ
 ἐπιτήδεια. καὶ Καρδούχους καὶ Ταόχους καὶ Χαλ- 17
 daίους καίπερ βασιλέως οὐχ ὑπηκόους ὄντας ὅμως καὶ
 μάλα φοβεροὺς ὄντας πολεμίους ἐκτησάμεθα διὰ τὸ
 ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ
 παρεῖχον. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, 18
 ἐπεὶ ἀγορὰν οἶαν ἐδύναντο παρεῖχον, φίλους τε ἐνομί-
 ζομεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων.
 Κοτυωρίτας δέ, οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν 19

- εἰλήφαμεν, αὐτοὶ αἴτιοί εἰσιν· οὐ γὰρ ὡς φίλοι προσ-
 εφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὔτε εἴσω
 ἐδέχοντο οὔτε ἔξω ἀγορὰν ἔπεμπον· ἡτιῶντο δὲ τὸν
 20 παρ' ὑμῶν ἀρμοστήν τούτων αἴτιον εἶναι. ὃ δὲ λέγεις
 βία παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεν τοὺς κάμνον-
 τας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφωγον τὰς
 πύλας, ἥ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον, ταύτῃ εἰσελ-
 θόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν, σκηνοῦσι δ'
 ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν δαπανῶντες,
 καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ
 ἀρμοστῇ ὦσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἥ
 21 κομίσασθαι, ὅταν βουλώμεθα. οἱ δὲ ἄλλοι, ὡς ὁρᾶτε,
 σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν
 μὲν τις εὖ ποιῇ, ἀντ' εὖ ποιεῖν, ἂν δὲ κακῶς, ἀλέξα-
 22 σθαι. ἃ δὲ ἡπέλιπας ὡς, ἣν ὑμῖν δοκῇ, Κορύλαν καὶ
 Παφλαγόνας ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς
 δέ, ἣν μὲν ἀνάγκη ἦ, πολεμήσομεν καὶ ἀμφοτέροις·
 ἤδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμή-
 σαμεν· ἂν δὲ δοκῇ ἡμῖν, καὶ φίλον ποιούμεθα τὸν
 23 Παφλαγόνα. ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς
 ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. πει-
 ρασόμεθα οὖν συμπράττοντες αὐτῷ ὦν ἐπιθυμεῖ φίλοι
 γίνεσθαι.
- 24 Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις
 τῷ Ἐκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις, παρελ-
 θὼν δ' αὐτῶν ἄλλος εἶπεν, ὅτι οὐ πόλεμον ποιησόμενοι
 ἤκοιεν, ἀλλὰ ἐπιδείξοντες, ὅτι φίλοι εἰσὶ. καὶ ξενίοις,
 ἣν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξό-
 μεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύναν-
 25 ται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα, ἃ λέγετε. ἐκ
 τούτου ξενία τε ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρα-
 τηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέ-
 σβεις, καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια
 διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας
 ἐπυνθάνοντο καὶ ὦν ἑκάτεροι ἐδέοντο.

Ταύτη μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. τῇ 6
 δὲ ὑστεραίᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας,
 καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέ-
 σαντας τοὺς Σινωπέας βουλευέσθαι. εἴτε γὰρ πεζῇ
 δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινω-
 πεῖς ἡγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας·
 εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι
 γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἄρκούντα
 τῇ στρατιᾷ. καλέσαντες οὖν τοὺς πρέσβεις ξυνεβου- 2
 λεύοντο, καὶ ἠξίουں "Ελληνας ὄντας "Ελλησι τούτῳ
 πρῶτον καλῶς δέχεσθαι τῷ εὖνους τε εἶναι καὶ τὰ
 βέλτιστα ξυμβουλεύειν.

Ἀναστὰς δὲ Ἐκατόννυμος πρῶτον μὲν ἀπελογή- 3
 σατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγόνα φίλον ποιή-
 σοιντο, ὅτι οὐχ ὡς τοῖς "Ελλησι πολεμησόντων σφῶν
 εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάροις φίλους εἶναι τοὺς
 "Ελληνας αἰρήσονται. ἐπεὶ δὲ ξυμβουλεύειν ἐκέλευον, 4
 ἐπευξάμενος ὧδε εἶπεν. Εἰ μὲν ξυμβουλεύοιμι ἃ βέλ-
 τιστά μοι δοκεῖ εἶναι, πολλὰ μοι κἀγαθὰ γένοιτο· εἰ
 δὲ μή, τᾶναντία. αὕτη γὰρ ἡ ἱερὰ ξυμβουλὴ λεγομένη
 εἶναι δοκεῖ μοι παρῆναι· νῦν γὰρ δὴ, ἂν μὲν εὖ ξυμ-
 βουλεύσας φανῶ, πολλοὶ ἔσεσθε οἱ ἐπαινοῦντές με, ἂν
 δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. πράγματα 5
 μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, ἐὰν κατὰ θάλατ-
 ταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν·
 ἣν δὲ κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχο-
 μένους εἶναι. ὅμως δὲ λεκτέα ἃ γιγνώσκω· ἔμπειρος 6
 γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς
 δυνάμεως. ἔχει γὰρ ἀμφότερα, καὶ πεδία κάλλιστα
 καὶ ὄρη ὑψηλότατα. καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν 7
 εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἢ
 τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκάτερά ἐστιν ὑψη-
 λά, ἃ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιγτ' ἄν·
 τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι

- δύναιντ' ἂν διελθεῖν. ταῦτα δὲ καὶ δείξαιμι ἅν, εἴ μοί
 8 τινὰ βούλοισθε ξυμπέμψαι. ἔπειτα δὲ οἶδα καὶ πεδία
 ὄντα καὶ ἵππειαν, ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι
 κρείττω εἶναι ἀπάσης τῆς βασιλέως ἵππειας. καὶ νῦν
 9 οὔτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μείζον
 φρονεῖ ὁ ἄρχων αὐτῶν. εἰ δὲ καὶ δυνηθεῖτε τά τε ὄρη
 κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι
 μαχόμενοι τοὺς τε ἵππεῖς τούτων καὶ πεζῶν μυριάδας
 πλείον ἢ δώδεκα, ἥξετε ἐπὶ τοὺς ποταμούς, πρῶτον
 μὲν τὸν Θερμώδοντα, εὖρος τριῶν πλέθρων, ὃν χαλε-
 πὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν
 μὲν ἔμπροσθεν ὄντων, πολλῶν δὲ ὀπισθεν ἐπομένων.
 δεύτερον δ' Ἴριν, τρίπλεθρον ὡσαύτως· τρίτον δ'
 Ἄλυν, οὐ μείον δυοῖν σταδίοις, ὃν οὐκ ἂν δύναισθε
 ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων;
 ὥς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε
 10 ἅν, εἰ τὸν Ἄλυν διαβαίητε. ἐγὼ μὲν οὖν οὐ χαλεπὴν
 ὑμῖν εἶναι νομίζω τὴν πορείαν, ἀλλὰ παντάπασιν ἀδύ-
 νατον. ἂν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην
 παραπλεῦσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρα-
 κλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία· πολ-
 λὰ γὰρ καὶ πλοῖά ἐστιν ἐν Ἡρακλείᾳ.
 11 Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπώπτενον φιλίας
 ἔνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ·
 οἱ δὲ καὶ ὥς δῶρα ληψόμενον διὰ τὴν ξυμβουλήν ταύ-
 την· οἱ δὲ ὑπώπτενον καὶ τούτου ἔνεκα λέγειν, ὥς μὴ
 πεζῇ ἰόντες τὴν Σινωπέων τι χώραν κακὸν ἐργάζοντο.
 οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν πο-
 12 ρείαν ποιεῖσθαι. μετὰ ταῦτα Ξενοφῶν εἶπεν, ὦ Σινω-
 πεῖς, οἱ μὲν ἄνδρες ἡρηνται πορείαν ἣν ὑμεῖς ξυμβου-
 λεύετε· οὕτω δὲ ἔχει· εἰ μὲν πλοῖα ἔσεσθαι μέλλει
 ἱκανὰ ἀριθμῷ ὥς ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς
 δὲ πλέοιμεν ἅν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλείψεσθαι,
 οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα.

γυγνώσκομεν γάρ, ὅτι, ὅπου μὲν ἂν κρατῶμεν, δυναί- 13
 μεθ' ἂν καὶ σῶζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ
 που ἥττους τῶν πολεμίων ληφθησόμεθα, εὐδηλον δὴ
 ὅτι ἐν ἀνδραπόδων χώρα ἐσόμεθα. ἀκούσαντες ταῦτα 14
 οἱ πρέσβεις ἐκέλευον πέμπειν πρέσβεις. καὶ πέμ-
 πουσι Καλλίμαχον Ἀρκάδα καὶ Ἀρίστωναν Ἀθηναῖον
 καὶ Σαμόλαν Ἀχαιόν. καὶ οἱ μὲν ὥχοντο.

Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν 15
 ὀπλίτας πολλοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ καὶ πελ-
 ταστάς πολλοὺς καὶ τοξότας καὶ σφενδονήτας καὶ ἵπ-
 πεῖς δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν ἱκανούς, ὄντας δ'
 ἐν τῷ Πόντῳ, ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων
 τοσαύτη δύναμις παρεσκευάσθη, καλὸν αὐτῷ ἐδόκει
 εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσα-
 σθαι πόλιν κατοικίσαντας. καὶ γενέσθαι ἂν αὐτῷ 16
 ἐδόκει μεγάλη, καταλογιζομένῳ τό τε αὐτῶν πλῆθος
 καὶ τοὺς περιοικούντας τὸν Πόντον. καὶ ἐπὶ τούτοις
 ἐθύετο πρὶν τινι εἰπεῖν τῶν στρατιωτῶν Σιλανὸν
 παρακαλέσας, τὸν Κύρου μάντιν γενόμενον, τὸν Ἀμ-
 βρακιώτην. ὁ δὲ Σιλανὸς δεδιώς, μὴ γένηται ταῦτα 17
 καὶ καταμείνῃ που ἡ στρατιά, ἐκφέρει εἰς τὸ στρά-
 τευμα λόγον, ὅτι Ξενοφῶν βούλεται καταμείναι τὴν
 στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ δύνα-
 μιν περιποιήσασθαι. αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο 18
 ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὗς γὰρ παρὰ
 Κύρου ἔλαβε τρισχιλίους δαρεικούς, ὅτε τὰς δέκα ἡμέ-
 ρας ἡλήθευσε θνύμενος Κύρῳ, διεσεσώκει. τῶν δὲ 19
 στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον
 εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳ δὲ ὁ
 Δαρδανεὺς καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινὰς
 παρόντας τῶν Ἑρακλεωτῶν καὶ Σινωπέων λέγουσιν,
 ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν
 τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι το-
 σαύτη δύναμις ἐν τῷ Πόντῳ· βουλεύεται γὰρ Ξενοφῶν

καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰ
 20 πεῖν ἐξαίφνης τῇ στρατιᾷ, Ἄνδρες, νῦν μὲν ὁρῶμεν
 ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπι-
 τήδεια καὶ ὡς οἴκαδε ἀπελθόντας ὀνῆσαι τι τοὺς οἴκοι·
 εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον
 οἰκουμένης ἐκλεξάμενοι ὅπῃ ἂν βούλησθε κατασχεῖν,
 καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα
 μένειν αὐτοῦ, πλοῖα δ' ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν
 21 βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε. ἀκούσαντες ταῦτα
 οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· ξυνέπεμψε δ'
 αὐτοῖς Τιμασίῳν ὁ Δαρδανεὺς Εὐρύμαχόν τε τὸν Δαρ-
 δανέα καὶ Θώρακα τὸν Βοιώτιον τὰ αὐτὰ ταῦτα ἐροῦν-
 τας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες
 πέμπουσι πρὸς τὸν Τιμασίωνα καὶ κελεύουσι προστα-
 τεῦσαι λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιὰ.
 22 ὁ δὲ ἄσμενος ἀκούσας ἐν ξυλλόγῳ τῶν στρατιωτῶν
 ὄντων λέγει τάδε. Οὐ δεῖ προσέχειν μονῇ, ὦ ἄνδρες,
 οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι.
 ἀκούω δὲ τινος θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας.
 23 ὑπισχνοῦμαι δὲ ὑμῖν, ἂν ἐκπλέητε, ἀπὸ νουμηνίας
 μισθοφορὰν παρέξειν Κυζικηνὸν ἐκάστῳ τοῦ μηνός·
 καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμι φυγὰς,
 καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γάρ με δέξον-
 24 ται. ἡγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα
 λήψεσθε. ἔμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυ-
 γίας καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πά-
 σης, τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ξυνε-
 στρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλίδῃ.
 25 ἀναστὰς αὖθις Θώραξ ὁ Βοιώτιος, ὃς αἰεὶ περὶ στρα-
 τηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ
 Πόντου, ἔσεσθαι αὐτοῖς Χερρόνησον, χώραν καλὴν καὶ
 εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βου-
 λομένῳ ἀπιέναι οἴκαδε. γελοῖον δὲ εἶναι ἐν τῇ Ἑλλάδι
 οὔσης χώρας πολλῆς καὶ ἀφθόνου ἐν τῇ βαρβάρων

μαστεύειν. ἔστε δ' ἄν, ἔφη, ἐκεῖ γένησθε, καὶ γὰρ κα- 26
 θάπερ Τιμασίων, ὑπισχνούμαι ὑμῖν τὴν μισθοφοράν.
 ταῦτα δὲ ἔλεγεν εἰδὼς ὁ Τιμασίωνι οἱ Ἑρακλεῶται καὶ
 οἱ Σινωπεῖς ὑπισχνούντο ὥστε ἐκπλεῖν. ὁ δὲ Ξενο- 27
 φῶν ἐν τούτῳ ἐσίγα. ἀναστὰς δὲ Φιλήσιος καὶ Δύκων
 οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν εἶη ἰδίᾳ μὲν Ξενοφῶντα
 πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ
 κοινούμενον τῇ στρατιᾷ, εἰς δὲ τὸ κοινὸν μηδὲν ἀγο-
 ρεύειν περὶ τούτων. ὥστε ἠναγκάσθη ὁ Ξενοφῶν ἀνα-
 στῆναι καὶ εἰπεῖν τάδε. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν, 28
 ὡς ὁρᾶτε, ὅποσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ
 ἑμαντοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ
 πράττων, ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα
 ἔσεσθαι καὶ ἐμοί. καὶ νῦν ἐθυόμην περὶ αὐτοῦ τούτου,
 εἰ ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν
 περὶ τούτων ἢ παντάπασιν μηδὲ ἄπτεσθαι τοῦ πράγμα-
 τος. Σιλανὸς δέ μοι ὁ μάντις ἀπεκρίνατο, τὸ μὲν 29
 μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ ἐμὲ οὐκ
 ἄπειρον ὄντα διὰ τὸ ἀεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δέ,
 ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλὴ ἐμοί,
 ὡς ἄρα γινγνώσκων, ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν
 με πρὸς ὑμᾶς. ἐξήνεγκε γὰρ τὸν λόγον, ὡς ἐγὼ πράτ-
 τειν ταῦτα διανοοίμην ἤδη οὐ πείσας ὑμᾶς. ἐγὼ δὲ εἰ 30
 μὲν ἑώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν, ἀφ'
 οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βου-
 λόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ
 κτήσαιοτο ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆ-
 σαί τι. ἐπεὶ δὲ ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας 31
 Ἑρακλεώτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν
 ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νουμηνίας, καλὸν μοι
 δοκεῖ εἶναι σωζομένους ἔνθα βουλόμεθα μισθὸν τῆς σω-
 τηρίας λαμβάνειν, καὶ αὐτός τε παύομαι ἐκείνης τῆς
 διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήεσαν λέγοντες, ὡς
 χρὴ ταῦτα πράττειν, παύεσθαί φημι χρῆναι. οὕτω γὰρ 32

γιγνώσκω· ὁμοῦ μὲν ὄντες πολλοί, ὥσπερ νυνί, δοκεῖτε
 ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν
 γὰρ τῷ κρᾶτεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττώ-
 νων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης
 τῆς δυνάμεως οὔτ' ἂν τροφήν δύνασθε λαμβάνειν οὔτε
 33 χαίροντες ἂν ἀπαλλάξαίτε. δοκεῖ οὖν μοι ἄπερ ὑμῖν,
 ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἐάν τις μείνῃ ἢ
 ἀπολιπὼν ληφθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στρα-
 τευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. καὶ ὅτῳ δοκεῖ,
 ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. ἀνέτειναν ἅπαντες.
 34 ὁ δὲ Σίλανος ἐβόα, καὶ ἐπεχειρεῖ λέγειν, ὡς δίκαιον
 εἶη ἀπιέναι τὸν βουλόμενον. οἱ δὲ στρατιῶται οὐκ
 ἠνείχοντο, ἀλλ' ἠπείλουν αὐτῷ, ὅτι, εἰ λήψονται ἀπο-
 35 διδράσκοντα, τὴν δίκην ἐπιθήσοιεν. ἐντεῦθεν ἐπεὶ
 ἔγνωσαν οἱ Ἡρακλεῶται, ὅτι ἐκπλεῖν δεδογμένον εἶη
 καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα
 πέμπουσι, τὰ δὲ χρήματα ἃ ὑπέσχοντο Τιμασίῳ
 36 καὶ Θώρακι ἐψευσμένοι ἦσαν τῆς μισθοφορᾶς. ἐν-
 ταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδίεσαν τὴν στρα-
 τιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. παραλαβόντες
 οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκοί-
 νωντο ἃ πρόσθεν ἔπραττον, πάντες δ' ἦσαν πλὴν
 Νέωνος τοῦ Ἀσιναίου, ὃς Χειρισόφῳ ὑπεστρατήγει,
 Χειρίσοφος δὲ οὐπω παρῆν, ἔρχονται πρὸς Ξενοφῶντα,
 καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοίη κρά-
 τιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἐστὶ, καὶ
 37 κατασχεῖν τὴν Φασιανῶν χώραν. Αἰήτου δὲ νίδους
 ἐτύγχανε βασιλεύων αὐτῶν. Ξενοφῶν δὲ ἀπεκρί-
 νατο, ὅτι οὐδὲν ἂν τοιῶτων εἴποι εἰς τὴν στρατιάν·
 ὑμεῖς δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. ἐν-
 ταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεὺς γνώμην
 οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγοὺς
 πρῶτον πειρᾶσθαι πείθειν. καὶ ἀπελθόντες ταῦτ'
 ἐποιοῦν.

Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο πραττόμενα. 7
καὶ ὁ Νέων λέγει, ὡς Ξενοφῶν ἀναπεπειακῶς τοὺς ἄλ-
λους στρατηγούς διανοεῖται ἄγειν τοὺς στρατιώτας
ἐξαπατήσας πάλιν εἰς Φᾶσιν. ἀκούσαντες δ' οἱ στρα- 2
τιῶται χαλεπῶς ἔφερον, καὶ ξύλλογοι ἐγίνοντο καὶ
κύκλοι ξυνίσταντο, καὶ μάλα φοβεροὶ ἦσαν, μὴ ποιή-
σειαν, οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν
καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν
κατέφυγον κατελεύσθησαν. ἐπεὶ δὲ ἤσθάνετο Ξενο- 3
φῶν, ἔδοξεν αὐτῷ ὡς τάχιστα ξυναγαγεῖν αὐτῶν ἀγο-
ράν, καὶ μὴ ἐᾶσαι ξυλληγῆναι αὐτομάτους· καὶ ἐκέ-
λευσε τὸν κήρυκα ξυλλέγειν ἀγοράν. οἱ δ' ἐπεὶ τοῦ 4
κήρυκος ἤκουσαν, ξυνέδραμον καὶ μάλα ἐτοίμως· ἐν-
ταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι
ἦλθον πρὸς αὐτόν, λέγει δὲ ὧδε.

Ἀκούω τινὰ διαβάλλειν, ὦ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα 5
ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. ἀκούσατε
οὖν μου πρὸς θεῶν, καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικῶν,
οὐ χρή με ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἂν δ'
ὑμῖν φαίνωνται ἀδικρύντες οἱ ἐμὲ διαβάλλοντες, οὕτως
αὐτοῖς χρήσθε ὥσπερ ἄξιον. ὑμεῖς δ', ἔφη, ἴστε δὴ· 6
που, ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται, καὶ ὅτι, ἐὰν
μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵεναι, πρὸς ἐσπέραν
δεῖ πορεύεσθαι· ἦν δέ τις βούληται εἰς τοὺς βαρβά-
ρους, τοῦμπαλιν πρὸς ἑῷ. ἔστιν οὖν ὅστις τοῦτο ἂν
δύναιτο ὑμᾶς ἐξαπατήσαι, ὡς ἥλιος ἐνθεν μὲν ἀνίσχει,
δύεται δὲ ἐνταῦθα, ἐνθα δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν ;
ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω 7
τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς
Φᾶσιν, καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ
εἰσιν εἰς τὴν Ἑλλάδα. τοῦτο οὖν ἔστιν ὅπως τις ἂν
ὑμᾶς ἐξαπατήσαι, ὥστε ἐμβαίνειν, ὁπότεν νότος πνέῃ ;
ἀλλὰ γὰρ ὁπότεν γαλήνη ᾗ ἐμβιβῶ. οὐκοῦν ἐγὼ μὲν 8
ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν

ἑκατον. πῶς ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς ξὺν ἐμοὶ
 9 πλεῖν μὴ βουλομένους ἢ ἐξαπατήσας ἄγοιμι ; ποιῶ δ'
 ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ
 ἦκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώ-
 ραν· γνῶσεσθε δήπου, ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ·
 καὶ ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκὼς εἰς, ὑμεῖς δὲ οἱ ἐξη-
 πατημένοι ἐγγὺς μυρίων ἔχοντες ὅπλα. πῶς ἂν οὖν
 10 εἰς ἀνὴρ μᾶλλον δοίῃ δίκην ἢ οὕτω περὶ αὐτοῦ τε καὶ
 ὑμῶν βουλευόμενος ; ἀλλ' οὗτοί εἰσιν οἱ λόγοι ἀνδρῶν
 καὶ ἡλιθίων καὶ μοι φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶ-
 μαι. καίτοι οὐ δικαίως γ' ἂν μοι φθονοῖεν· τίνα γὰρ
 αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἰ τίς τι ἀγαθὸν δύναται
 ἐν ὑμῖν, ἢ μάχεσθαι εἰ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ
 ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας
 ἐπιμελόμενον ; τί γάρ ; ἄρχοντας αἰρουμένων ὑμῶν
 ἐγὼ τινι ἐμποδὼν εἰμι ; παρίημι, ἀρχέτω· μόνον ἀγα-
 11 θόν τι ποιῶν ὑμᾶς φαινέσθω. ἀλλὰ γὰρ ἐμοὶ μὲν
 ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς
 ἐξαπατηθῆναι ἂν οἴεται ταῦτα ἢ ἄλλον ἐξαπατῆσαι
 12 ταῦτα, λέγων διδασκέτω. ὅταν δὲ τούτων ἄλλος ἔχητε,
 μὴ ἀπέλθητε, πρὶν ἂν ἀκούσητε, οἷον ὁρῶ ἐν τῇ στρα-
 τιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἷον
 ὑποδείκνυσιν, ὥρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν
 μὴ κάκιστοί τε καὶ αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα
 καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ
 13 πολεμίων, καὶ καταφρονηθῶμεν. ἀκούσαντες δὲ ταῦτα
 οἱ στρατιῶται ἐθαύμασάν τε, ὅ,τι εἶη, καὶ λέγειν ἐκέ-
 λευον. ἐκ τούτου ἄρχεται πάλιν, Ἐπίστασθέ που,
 ὅτι χωρία ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς
 Κερασουντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν
 ἡμῖν καὶ ἄλλα ὧν εἶχον, δοκοῦσι δέ μοι καὶ ὑμῶν τινες
 εἰς τὸ ἐγγυτάτῳ χωρίῳ τούτων ἐλθόντες ἀγοράσαντές
 14 τι πάλιν ἀπελθεῖν. τοῦτο καταμαθὼν Κλεάρετος ὁ
 λοχαγὸς ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον διὰ τὸ

φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς
 ὥς πορθήσων, οὐδενὶ ἡμῶν εἰπών. διενενόητο δέ, εἰ 15
 λάβοι τόδε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι
 ἐλθεῖν, ἐμβὰς δὲ εἰς πλοῖον, ἐν ᾧ ἐτύγγανον οἱ ξύσκη-
 νοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος εἴ τι λάβοι,
 ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου, καὶ ταῦτα ξυνω-
 μολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὥς ἐγὼ
 νῦν αἰσθάνομαι. παρακαλέσας οὖν ὁπόσους ἔπειθεν 16
 ἦγεν ἐπὶ τὸ χωρίον. πορευόμενον δ' αὐτὸν φθάνει
 ἡμέρα γενομένη, καὶ ξυστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυ-
 ρῶν τόπων βάλλοντες καὶ παίοντες τὸν τε Κλεάρετον
 ἀποκτείνουσι καὶ τῶν ἄλλων συχνούς, οἱ δέ τινες καὶ
 εἰς Κερασοῦντα αὐτῶν ἀποχωροῦσι. ταῦτα δ' ἦν ἐν 17
 τῇ ἡμέρᾳ, ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν πεζῇ· τῶν δὲ
 πλεόντων ἔτι τινὲς ἦσαν ἐν Κερασοῦντι, οὐπω ἀνηγμέ-
 νοι. μετὰ τοῦτο, ὥς οἱ Κερασούντιοι λέγουσιν, ἀφι-
 κνοῦνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέ-
 ρων πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν.
 ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασουντίους 18
 ἔλεγον, ὅτι θαυμάζοιεν, τί ἡμῖν δόξειεν ἐλθεῖν ἐπ' αὐ-
 τοὺς. ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ
 κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαί τε αὐτοὺς καὶ μέλ-
 λειν ἐνθάδε πλεῖν, ὥς ἡμῖν λέξαι τὰ γενόμενα καὶ τοὺς
 νεκροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου
 δεομένους. τῶν δ' ἀποφυγόντων τινὲς Ἑλλήνων ἔτυ- 19
 χον ἔτι ὄντες ἐν Κερασοῦντι· αἰσθόμενοι δὲ τοὺς βαρ-
 βάρους ὅποι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς
 λίθοις καὶ τοῖς ἄλλοις παρεκελεύοντο. καὶ οἱ ἄνδρες
 ἀποθνήσκουσι τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες.
 ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερα- 20
 σούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρα-
 τηγοὶ ἀκούσαντες ἠχθόμεθα τε τοῖς γεγενημένοις καὶ
 ἐβουλευόμεθα ξὺν τοῖς Κερασουντίοις, ὅπως ἂν ταφείη-
 σαν οἱ τῶν Ἑλλήνων νεκροί. συγκαθήμενοι δ' ἔξωθεν 21

τῶν ὅπλων ἐξαίφνης ἀκούομεν θορύβου πολλοῦ, Παῖε,
 παῖε, βάλλε, βάλλε, καὶ τάχα δὴ ὁρῶμεν πολλοὺς
 προσθέοντας λίθους ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ
 22 ἀναιρουμένους. καὶ οἱ μὲν Κερασούντιοι, ὥς ἂν καὶ
 ἐωρακότες τὸ παρ' ἑαυτοῖς πρᾶγμα, δέισαντες ἀποχω-
 ροῦσι πρὸς τὰ πλοῖα. ἦσαν δὲ νῆ Δία καὶ ἡμῶν οἱ
 23 ἔδεισαν. ἐγὼ γε μὴν ἦλθον πρὸς αὐτοὺς καὶ ἡρώτων,
 ὅ,τι ἐστὶ τὸ πρᾶγμα. τῶν δὲ ἦσαν μὲν οἱ οὐδὲν ᾔδεσαν,
 ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. ἐπεὶ δὲ εἰδότες τινὶ
 ἐπέτυχον, λέγει μοι, ὅτι οἱ ἀγορανόμοι δεινότατα ποι-
 24 οῦσι τὸ στράτευμα. ἐν τούτῳ τις ὁρᾷ τὸν ἀγορανόμον
 Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέ-
 κραγεν· οἱ δὲ ὥς ἤκουσαν, ὥσπερ ἡ συὸς ἀγρίου ἢ ἐλά-
 25 φου φανέντος, ἵενται ἐπ' αὐτόν. οἱ δ' αὖ Κερασούντιοι
 ὥς εἶδον ὁρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ
 σφᾶς ἴεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν
 θάλατταν. ξυνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες,
 καὶ ἐπνίγετο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος.
 26 καὶ τούτους τί δοκεῖτε; ἡδίκουν μὲν οὐδέν, ἔδεισαν δέ,
 μὴ λύττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτώκοι. εἰ οὖν
 ταῦτα τοιαῦτα ἔσται, θεάσασθε, οἷα ἢ κατάστασις
 27 ἡμῖν ἔσται τῆς στρατιᾶς. ὑμεῖς μὲν οἱ πάντες οὐκ
 ἔσεσθε κύριοι οὔτε ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε
 οὔτε καταλῦσαι, ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα
 ἐφ' ὅ,τι ἂν θέλῃ. καὶ τινες πρὸς ὑμᾶς ἴωσι πρέσβεις
 ἢ εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακανόντες τού-
 τους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ
 28 ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. ἔπειτα δὲ οὓς μὲν ἂν
 ὑμεῖς ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσον-
 ται, ὅστις δ' ἂν ἑαυτὸν ἔληται στρατηγὸν καὶ ἐθέλῃ
 λέγειν, Βάλλε, βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα
 κατακανεῖν καὶ ἰδιώτην δν ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἣν
 ὦσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο.
 29 οἷα δὲ ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὔτοι

στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανό-
 μος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δούς ὑμῖν
 δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος
 δείσας, μὴ ἀδίκως ἄκριτος ἀποθάνῃ. οἱ δὲ καταλεύ- 30
 σαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν
 Ἑλλήνων εἰς Κερασούντα μὴ ἀσφαλὲς εἶναι, ἂν μὴ
 σὺν ἰσχύϊ ἀφικνησθε· τοὺς δὲ νεκρούς, οὓς πρόσθεν
 αὐτοὶ οἱ κατακανόντες ἐκέλευον θάπτειν, τούτους διε-
 πράξαντο μηδὲ ξὺν κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελέ-
 σθαι. τίς γὰρ ἐθελήσει κῆρυξ ἰέναι κήρυκας ἀπεκτο-
 νῶς ; ἀλλ' ἡμεῖς Κερασουντίων θάψαι αὐτοὺς ἐδεήθη- 31
 μεν. εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν, ἵνα
 ὥς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις
 καὶ τὰ ἐρυμνὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν.
 εἰ μέντοι ὑμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων εἶναι 32
 τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ
 μή, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἡδέως ποιούντες
 ἔργα ἀσεβῆ, ἢ πολεμίοις πῶς μαχούμεθα, ἢν ἀλλήλους
 κατακαίνωμεν ; πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις 33
 ἂν ὁρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν ; ἀγορὰν δὲ τίς ἄξει
 θαρρῶν, ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες
 φαινώμεθα ; οὐ δὲ δὴ πάντων οἴόμεθα τεύξεσθαι ἐπαί-
 νου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαινέσειεν ; ἡμεῖς
 μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίημεν εἶναι τοὺς τὰ
 τοιαῦτα ποιούντας.

Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν 34
 τούτων ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι
 ἐξεῖναι ἀνομίας ἄρξαι· ἐὰν δὲ τις ἄρξῃ, ἄγεσθαι αὐ-
 τοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγοὺς εἰς δίκας πάντας
 καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἠδίκητο
 ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς
 ἐποίησαντο. παραινοῦντος δὲ Ξενοφῶντος καὶ τῶν 35
 μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στρα-
 τευμα. καὶ ἐγένετο καθαρμός.

- 8 Ἔδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. καὶ διδόντων Φιλήσιος μὲν ὥφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς, Σοφαίνετος δέ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες φάσκοντες παλεσθαι ὑπ' αὐτοῦ καὶ
- 2 ὥς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα, ποῦ καὶ ἐπλήγη. ὁ δὲ ἀποκρίνεται, "Ὅπου καὶ τῷ
- 3 ῥίγῃ ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. ὁ δὲ εἶπεν, Ἄλλα μὴν καὶ χειμῶνός γε ὄντος οἴου λέγεις, σίτου δὲ ἐπιλελοιπότος, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρόν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι, οἷς φασιν ὑπὸ τῆς
- 4 ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. πότερον ἦτουν σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπήτουν; ἀλλὰ περὶ
- 5 παιδικῶν μαχόμενος; ἀλλὰ μεθύων ἐπαρφύνησα; ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήρετο αὐτόν, εἰ ὀπλιτεύοι. οὐκ ἔφη. πάλιν, εἰ πελτάζοι. οὐδὲ τοῦτ' ἔφη, ἀλλ' ἡμίλονον ἐλαύνειν ταχθεὶς ὑπὸ τῶν συσκήνων ἐλεύθερος
- 6 ὢν. ἐνταῦθα δὴ ἀναγινώσκει αὐτὸν καὶ ἤρετο, Ἡ σὺ εἰ ὁ τὸν κάμνοντα ἀγαγών; Ναὶ μὰ Δί', ἔφη. σὺ γὰρ ἠνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκεύη διέρριψας.
- 7 Ἄλλ' ἢ μὲν διάρριψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. διέδωκα ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν, καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. οἶον δὲ τὸ
- 8 πρᾶγμα ἐγένετο ἀκούσατε, ἔφη. καὶ γὰρ ἄξιον. ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγύγνωσκον, ὅτι εἰς ἡμῶν εἴη· ἠνάγκασα δὲ σέ τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γάρ, ὥς ἐγὼ εἶμαι, πολέμιοι ἡμῖν ἐφείποντο.

συνέφη τοῦτο ὁ ἄνθρωπος. Οὐκοῦν, ἔφη ὁ Ξενοφῶν, 9
 ἐπεὶ προὔπεμψά σε, καταλαμβάνω αὐθις σὺν τοῖς
 ὀπισθοφύλαξι προσιὼν βόθρον ὀρύττοντα ὡς κατορύ-
 ξοντα τὸν ἄνθρωπον, καὶ ἐπιστὰς ἐπήνουν σε. ἐπεὶ 10
 δὲ παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνὴρ,
 ἀνέκραγον οἱ παρόντες, ὅτι ζῇ ὁ ἀνὴρ, σὺ δ' εἶπας,
 Ὅπόσα γε βούλεται· ὡς ἔγωγε αὐτὸν οὐκ ἄξω. ἐν-
 ταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γάρ μοι
 εἰδότι εἰκέναι, ὅτι ἔζη. Τί οὖν; ἔφη, ἡττόν τι ἀπέ- 11
 θανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς,
 ἔφη ὁ Ξενοφῶν, πάντες ἀποθανούμεθα· τούτου οὖν
 ἔνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι; τοῦτον μὲν 12
 ἀνέκραγον πάντες ὡς ὀλίγας παίσειεν· ἄλλους δ' ἐκέ-
 λευε λέγειν, διὰ τί ἕκαστος ἐπλήγη. ἐπεὶ δὲ οὐκ 13
 ἀνίσταντο, αὐτὸς ἔλεγεν, Ἐγώ, ὦ ἄνδρες, ὁμολογῶ
 παῖσαι δὴ ἄνδρας ἔνεκεν ἀταξίας ὅσοις σώζεσθαι μὲν
 ἥρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων ὅπου
 δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προθέοντες ἀρπά-
 ζειν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. εἰ δὲ τοῦτο πάντες
 ἐποιοῦμεν, ἅπαντες ἂν ἀπωλόμεθα. ἤδη δὲ καὶ μαλα- 14
 κιζόμενόν τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι, ἀλλὰ
 προϊέμενον αὐτὸν τοῖς πολεμίοις καὶ ἔπαισα καὶ ἐβια-
 σάμην πορεύεσθαι. ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ
 αὐτός ποτε ἀναμένων τινὰς συσκευαζομένους καθεζό-
 μενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ
 τὰ σκέλη ἐκτείνας. ἐν ἐμαυτῷ οὖν πείραν λαβὼν ἐκ 15
 τούτου καὶ ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλα-
 κεύοντα, ἤλανον· τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι
 παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα, τὸ δὲ καθῆσθαι
 καὶ ἡσυχίαν ἔχειν ἑώρων ὑπουργὸν ὃν τῷ τε ἀποπή-
 γνυσθαι τὸ αἷμα καὶ τῷ ἀποσῆπεςθαι τοὺς τῶν ποδῶν
 δακτύλους, ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας.
 ἄλλον δέ γε ἴσως ὑπολειπόμενόν που διὰ ῥαστώνην 16
 καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς

ὀπισθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγχῃ ὑπὸ
 17 τῶν πολεμίων παλαιοτο. καὶ γὰρ οὖν νῦν ἔξεστιν αὐ-
 τοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον,
 δίκην λαβεῖν. εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί
 μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἡξίουσιν λαμ-
 18 βάνειν; ἀπλοῦς μοι, ἔφη, ὁ λόγος. ἐγὼ γὰρ εἰ μὲν
 ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην, οἷαν καὶ
 γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ. καὶ γὰρ οἱ ἱατροὶ
 19 καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. εἰ δὲ ὕβρει νομί-
 ζeté με ταῦτα πράττειν, ἐνθυμήθητε, ὅτι νῦν ἐγὼ
 θαρρῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε καὶ θρασύτερός
 εἰμι νῦν ἢ τότε καὶ οἶνον πλείω πίνω, ἀλλ' ὅμως οὐ
 20 δένα παίω· ἐν εὐδία γὰρ ὁρῶ ὑμᾶς. ὅταν δὲ χειμῶν
 ᾗ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὁρᾶτε, ὅτι καὶ
 νεύματος μόνου ἔνεκα χαλεπαίνει μὲν πρωρεὺς τοῖς
 ἐν πρῶρᾳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ;
 ἱκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάν-
 21 τα συνεπιτρίψαι. ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ
 ὑμεῖς κατεδικάσατε τότε· ἔχοντες ξίφη, οὐ ψήφους,
 παρέστητε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβού-
 λεσθε. ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε
 22 σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. τοιγαροῦν ἐξουσίαν
 ἐποιήσατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἐὼντες αὐτοὺς.
 οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε
 23 καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. Βοτόκος
 γοῦν ὁ πύκτης ὁ Θετταλὸς τότε μὲν διεμάχετο ὡς
 κάμνων ἀσπίδα μὴ φέρειν, νῦν δ', ὡς ἀκούω, Κοττω-
 24 ριτῶν πολλοὺς ἤδη ἀποδέδυκεν. ἤν οὖν σωφρονῆτε,
 τοῦτον τάναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς
 μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι
 τὰς δὲ νύκτας ἀφιάσι, τοῦτον δέ, ἤν σωφρονῆτε, τὴν
 25 νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. ἀλλὰ γάρ,
 ἔφη, θαυμάζω, ὅτι, εἰ μὲν τινι ὑμῶν ἀπηχθόμην, μέ-
 μνησθε καὶ οὐ σιωπᾶτε, εἰ δὲ τῷ ἢ χειμῶνα ἐπεκούρησα

ἢ πολέμιον ἀπήρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξε-
 πόρισά τι, τούτων οὐδεὶς μέμνηται, οὐδ' εἴ τινα καλῶς
 τι ποιοῦντα ἐπήνεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν
 ἐτίμησα ὥς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. ἀλλὰ 26
 μὴν καλὸν γε καὶ δίκαιον καὶ ὅσιον καὶ ἥδιον τῶν ἀγα-
 θῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύμνησκον.
 καὶ περιεγένετο ὥστε καλῶς ἔχειν.

BOOK VI.

Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς 1
 ἀγορᾶς ἔζων, οἱ δὲ καὶ ληιζόμενοι ἐκ τῆς Παφλαγονίας.
 ἐκλώπευον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀπο-
 σκεδαννυμένους, καὶ τῆς νυκτὸς δὲ τοὺς προσω σκη-
 νοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτατα
 πρὸς ἀλλήλους εἶχον ἐκ τούτων. ὁ δὲ Κορύλας, ὃς 2
 ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς
 Ἕλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς,
 λέγοντας, ὅτι Κορύλας ἔτοιμος εἴη τοὺς Ἕλληνας μήτε
 ἀδικεῖν μήτε ἀδικεῖσθαι. οἱ δὲ στρατηγοὶ ἀπεκρίναντο, 3
 ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλευσούντο,
 ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ
 τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι.
 θύσαντες δὲ βούς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα 4
 εὐωχίαν μὲν ἀρκοῦσαν παρείχον, κατακείμενοι δὲ ἐν
 στιβάσιν ἐδείπνουν, καὶ ἔπινον ἐκ κερατίνων ποτη-
 ρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ. ἐπεὶ δὲ σπουδαί 5
 τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν
 Θράκες καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν τοῖς ὅπλοις
 καὶ ἤλλοντο ὑψηλά τε καὶ κούφως καὶ ταῖς μαχαίραις
 ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὥς πᾶσιν

ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς
 6 πῶς. καὶ ἀνέκραγον οἱ Παφλαγόνες. καὶ ὁ μὲν σκυ-
 λεύσας τὰ ὄπλα τοῦ ἐτέρου ἐξήει ἄδων τὸν Σιτάλκαν·
 ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνη-
 7 κότα· ἣν δὲ οὐδὲν πεπονθώς. μετὰ τοῦτο Αἰνιᾶνες
 καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν
 8 καλουμένην ἐν τοῖς ὄπλοις. ὁ δὲ τρόπος τῆς ὀρχήσεως
 ἦν, ὁ μὲν παραθέμενος τὰ ὄπλα σπείρει καὶ ζευγηλατεῖ
 πυκνὰ μεταστρεφόμενος ὡς φοβούμενος, ληστής δὲ
 προσέρχεται· ὁ δ' ἐπειδὰν προΐδῃται, ἀπαντᾷ ἀρπά-
 σας τὰ ὄπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι
 ταῦτ' ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ
 ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίστε
 δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα παρὰ τοὺς βοῦς
 9 ζεύξας ὀπίσω τὸ χεῖρε δεδεμένον ἐλαύνει. μετὰ τοῦτο
 Μυσὸς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην,
 καὶ τοτὲ μὲν ὡς δύο ἀντιταττομένων μιμούμενος ὠρ-
 χεῖτο, τοτὲ δὲ ὡς πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τοτὲ
 δ' ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας, ὥστε
 10 ὄψιν καλὴν φαίνεσθαι. τέλος δὲ τὸ περσικὸν ὠρχεῖτο
 κρούων τὰς πέλτας, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ
 11 ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. ἐπὶ
 δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν
 Ἀρκάδων ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύναντο κάλ-
 λιστα ἤεσαν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον ῥυθμὸν
 αὐλούμενοι, καὶ ἐπαιώνισαν καὶ ὠρχήσαντο ὥσπερ ἐν
 ταῖς πρὸς τοὺς θεοὺς προσόδοις. ὀρῶντες δὲ οἱ Πα-
 φλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν
 12 ὄπλοις εἶναι. ἐπὶ τούτοις ὀρῶν ὁ Μυσὸς ἐκπεπλη-
 γμένους αὐτούς, πείσας τῶν Ἀρκάδων τινὰ πεπαμένον
 ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύναντο κάλλιστα
 καὶ ἀσπίδα δοὺς κούφην αὐτῇ. ἡ δὲ ὠρχήσατο πυρ-
 13 ρίχην ἐλαφρῶς. ἐνταῦθα κρότος ἦν πολὺς, καὶ οἱ
 Παφλαγόνες ἤρουντο, εἰ καὶ γυναῖκες συνεμάχοντο αὐ-

τοῖς. οἱ δ' ἔλεγον, ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἰεν βασιλέα ἐκ τοῦ στρατοπέδου. τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

Τῇ δὲ ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στράτευμα· 14 καὶ ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖσθαι. μετὰ τοῦτο οἱ μὲν πρέσβεις ὥχοντο· οἱ δὲ Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρῆναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῶ, ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. τῇ δ' ἄλλῃ 15 ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δὲ ἄποικοί εἰσιν. οὗτοι δὲ ξένια πέμπουσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισχιλίους, οἴνου δὲ κεράμια χίλια καὶ πεντακόσια. καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρη ἔχων. καὶ οἱ μὲν 16 στρατιῶται προσεδόκων ἄγοντά τί σφισιν ἦκειν· ὁ δ' ἦγε μὲν οὐδέν, ἀπήγγελλε δέ, ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφικνοῖντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι. καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ 17 στρατιῶται ἡμέρας πέντε. ὥς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτούς, ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. ἠγήσαντο οὖν, εἰ ἓνα ἔλοιντο ἄρχοντα, μᾶλλον ἂν ἢ 18 πολυαρχίας οὔσης δύνασθαι τὸν ἓνα χρήσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι, καὶ εἴ τι αὐτῷ δέοι φθάνειν, ἥττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἄν· τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί. ὥς δὲ ταῦτα διεννοοῦντο, ἐτράποντο ἐπὶ 19 τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ, ὅτι ἡ στρατιὰ οὕτω γυγνώσκει, καὶ εὖνοιαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστήναι τὴν

- 20 ἀρχήν. ὁ δὲ Ξενοφῶν πῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως γίγνεσθαι καὶ πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ
- 21 στρατιᾷ γενέσθαι. τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. ὁπότε δ' αὖ ἐνθυμοίτο, ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ, ὅπῃ τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἶη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν,
- 22 ἤπορεῖτο. διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κρᾶτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἐωρακέναι, ὃ εἶδεν, ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι.
- 23 καὶ ὅτε ἐξ Ἐφέσου δὲ ὥρμᾳτο Κύρῳ συσταθησόμενος αἰτὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις ὁ προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἶωνός εἶη καὶ οὐκ ἰδιωτικός καὶ ἔνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ αἰτῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἶωνόν· τὸν γὰρ αἰτὸν
- 24 πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖσθαι τῆς ἀρχῆς μήτε, εἰ αἰροῖντο, ἀποδέχεσθαι.
- 25 τοῦτο μὲν δὴ οὕτως ἐγένετο. ἡ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. ἐπεὶ δὲ ἐδόκει δῆλον εἶναι, ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε.
- 26 Ἐγώ, ὦ ἄνδρες, ἤδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἄνθρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτιὸν τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑπὸ ὑμῶν ἄρχοντα Λακε-

δαιμονίου ἀνδρὸς παρόντος οὔτε ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοί τε αὖ οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο. ὁρῶ γάρ, ὅτι καὶ τῇ πατρίδι 27 μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθύς 28 ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκίην, ὅπου δυναίμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθείην. ὃ δὲ 29 ὑμεῖς ἐννοεῖτε, ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γάρ, ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ ἔλησθε, οὐκ ἂν θάυμάσαιμι, εἴ τινα εὔροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

Ἐπεὶ δὲ ταῦτα εἶπε, πολὺ πλείονες ἐξανίσταντο 30 λέγοντες, ὥς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν, ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι, εἰ ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται. ἐπεὶ εἰ οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὥς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. ἐνταῦθα δὴ ὥς εὖ εἰπόντος τοῦ Ἀγασίου ἀνεθορύβησαν. καὶ ὁ Ξενοφῶν 31 ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν, Ἀλλ', ὦ ἄνδρες, ἔφη, ὥς πάνυ εἰδῆτε, ὁμνύω ὑμῖν θεοὺς πάντας καὶ πάσας, ἥ μὴν ἐγώ, ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθαι νόμην, ἐθυόμην, εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαί με δεῖ. οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ 32

ἤρέθη, παρελθὼν εἶπεν, 'Αλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε, ὅτι οὐδ' ἂν ἔγωγε ἐστασίαζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλόμενοι· ὥς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς 'Αναξίβιον ὃ, τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν συγάζοντος. ὁ δ' ἔφη νομίζειν αὐτὸν Τιμασίῳνι μᾶλλον συνάρχειν ἐθελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ ἐαυτῷ
 33 Δάκῳνι ὄντι. ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσομαι ὃ, τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὥς αὔριον, ἐὰν πλοῦς ᾖ, ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς 'Ηράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὰν ἐκεῖσε ἔλθωμεν, βουλευσόμεθα.

2 'Εντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. καὶ παραπλέοντες ἐθεώρουν τήν τε 'Ιασονίαν ἀκτὴν, ἔνθα ἡ 'Αργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ 'Ιριος, ἔπειτα δὲ τοῦ 'Αλυος, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς 'Ηράκλειαν, πόλιν 'Ελληνίδα, Μεγαρέων ἀποικον, οὔσαν δ' ἐν τῇ Μαριαν-
 2 δυνῶν χώρα. καὶ ὠρμίσαντο παρὰ τῇ 'Αχερουσιᾷδι Χερρονήσῳ, ἔνθα λέγεται ὁ 'Ηρακλῆς ἐπὶ τὸν Κέρβερὸν κύνα καταβῆναι, ἣ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως, τὸ βάθος πλεον ἢ ἐπὶ δύο στάδια.
 3 ἐνταῦθα τοῖς 'Ελλησιν οἱ 'Ηρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχιλίους καὶ οἴνου κεράμια δισχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς Δύκος ὄνομα, εὖρος ὥς δύο πλέθρων.

4 Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. ἀναστὰς δὲ Δύκων 'Αχαιὸς εἶπε, Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν,

ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σιτία· ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχιλίους κυζικηνοὺς· ἄλλος δ' εἶπε 5 μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅ, τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλευέσθαι. ἐντεῦθεν προὔβάλλοντο πρέσβεις πρῶτον 6 μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο, εἰσὶ δ' οἱ καὶ Ξενοφῶντα. οἱ δὲ ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ, τι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. ἐπεὶ δ' οὗτοι ἐδόκουν 7 ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιοὺν καὶ Καλλίμαχον Παρράσιον καὶ Ἀγασίαν Στυμφάλιον. οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. ἀκούσαντες 8 δ' οἱ Ἡρακλεῶται βουλεύσεσθαι ἔφασαν· καὶ εὐθύς τά τε χρήματα ἐκ τῶν ἀγρῶν συνήγουν καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγοὺς 9 ἠτιῶντο διαφθεῖρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρράσιος καὶ Λύκων ὁ Ἀχαιός. οἱ δὲ λόγοι ἦσαν αὐτοῖς, ὥς αἰσχρὸν εἶη ἄρχειν ἓνα 10 Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν, καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδεν εἶναι. καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες καὶ στρατηγοὺς 11

ἐλόμενοι ἑαυτῶν καθ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο
 12 καὶ πειρῶντο ἀγαθὸν τι λαμβάνειν. ταῦτ' ἔδοξε· καὶ
 ἀπολιπόντες Χειρίσοφον εἴ τινες ἦσαν παρ' αὐτῷ
 Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ
 στρατηγοὺς αἰροῦνται ἑαυτῶν δέκα· τούτους δὲ ἐψη-
 φίσαντο ἐκ τῆς νικώσης ὃ, τι δοκοίη, τοῦτο ποιεῖν.
 ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατε-
 λύθη ἡμέρᾳ ἕκτῃ ἢ ἐβδόμῃ ἀφ' ἧς ἤρέθη.

13 Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτοῦ τὴν
 πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλέστερον εἶναι
 ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν
 καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου, ὅτι
 Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη τριήρεις ἔχων
 14 ἤξειν εἰς Κάλπης λιμένα· ὅπως οὖν μηδεὶς μετάσχοι,
 ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ
 τῶν τριήρων, διὰ ταῦτα συνεβούλευε. καὶ Χειρίσο-
 φος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν
 ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν ὃ, τι
 15 βούλεται. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλ-
 λαγεῖς τῆς στρατιᾶς ἐκπλεύσαι· θυομένῳ δὲ αὐτῷ τῷ
 ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ, πότερα λῶον καὶ
 ἄμεινον εἴη στρατεύεσθαι ἔχοντι τοὺς παραμείναντας
 τῶν στρατιωτῶν ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς
 16 τοῖς ἱεροῖς συστρατεύεσθαι. οὕτω γίγνεται τὸ στρά-
 τευμα τριχῇ, Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τε-
 τρακισχίλιοι καὶ πεντακόσιοι, ὅπλῃται πάντες, Χειρι-
 σόφῳ δ' ὅπλῃται μὲν εἰς τετρακοσίους καὶ χιλίους,
 πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες,
 Ξενοφῶντι δὲ ὅπλῃται μὲν εἰς ἑπτακοσίους καὶ χιλίους,
 πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος
 εἶχεν, ἀμφὶ τετταράκοντα ἵππείας.

17 Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ
 τῶν Ἡρακλεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης
 ἐπιπесόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλεῖστα· καὶ

ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πῶς τῆς
 Θράκης. Χειρίσοφος δ' εὐθύς ἀπὸ τῆς πόλεως τῶν 18
 Ἑρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς χώ-
 ρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατ-
 ταν ἦει· καὶ γὰρ ἤδη ἡσθένει. Ξενοφῶν δὲ πλοῖα 19
 λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς
 Ἑρακλεώτιδος καὶ διὰ μεσογαίας ἐπορεύετο.

[Ὅν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ 3
 παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα
 ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.] Ἐπραξαν δ' αὐτῶν
 ἕκαστοι τάδε. οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νυκτὸς 2
 εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κώμας,
 στάδια ἀπὸ θαλάττης ὡς τριάκοντα. ἐπεὶ δὲ φῶς
 ἐγένετο, ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λάχος ἐπὶ
 κώμην· ὅποια δὲ μείζων ἐδόκει εἶναι σύνδυο λόχους
 ἦγον οἱ στρατηγοί. συνεβάλοντο δὲ καὶ λόφον, εἰς δὲ 3
 δύοι πάντας ἀλίζεσθαι· καὶ ἅτε ἐξαίφνης ἐπιπесόντες
 ἀνδράποδά τε πολλὰ ἔλαβον καὶ πρόβατα πολλὰ πε-
 ριεβάλοντο. οἱ δὲ Θράκες ἡθροίζοντο οἱ διαφεύγοντες· 4
 πολλοὶ δὲ διέφευγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐ-
 τῶν τῶν χειρῶν. ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ
 Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπι-
 ὄντι ἤδη εἰς τὸ συγκεείμενον καὶ πολλὰ χρήματα ἄγοντι
 ἐπιτίθενται. καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι 5
 οἱ Ἕλληνες, ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐ-
 τοὺς, καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτιννύασι καὶ
 τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρα-
 τηγῶν τοῦ Ἡγησάνδρου ὀκτὼ μόνους κατέλιπον· καὶ
 αὐτὸς Ἡγήσανδρος ἐσώθη. καὶ οἱ ἄλλοι μὲν λοχαγοὶ 6
 συνῆλθον οἱ μὲν σὺν πράγμασιν οἱ δὲ ἄνευ πραγμά-
 των· οἱ δὲ Θράκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύ-
 χημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρρω-
 μένως τῆς νυκτός. καὶ ἅμα ἡμέρᾳ κύκλῳ περὶ τὸν
 λόφον, ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο, ἐτάττοντο

- καὶ ἵππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες
 7 συνέρρεον· καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφα-
 λῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε
 ἀκοντιστὴν οὔτε ἵππέα· οἱ δὲ προσθέοντες καὶ προσε-
 λαύνοντες ἠκόντιζον· ὁπότε δὲ αὐτοῖς ἐπίοιεν, ῥαδίως
 8 ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. καὶ τῶν μὲν
 πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινηθῆναι
 οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ
 9 ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θρᾷκες. ἐπεὶ δὲ
 ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ
 μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν
 οἱ Θρᾷκες αἰτούντων τῶν Ἑλλήνων, ἀλλ' ἐν τούτῳ
 ἴσχετο. τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.
- 10 Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατ-
 ταν ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ διὰ
 τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες
 ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. καὶ ἐπεὶ
 ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτούς, εἴ που
 11 ᾔσθηνται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. οἱ
 δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορ-
 κοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾷκες πάντες περικεκυκλω-
 μένοι εἰεν αὐτούς. ἐνταῦθα τοὺς μὲν ἀνθρώπους τού-
 τους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἰεν ὅποι δέοι·
 σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ
 12 ἔλεξεν, Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν
 τεθνήσκειν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται.
 νομίζω δ' ἐγώ γε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι
 οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων πολεμίων,
 13 οὕτω δὲ τεθαρρηκότων. κράτιστον οὖν ἡμῖν ὥς τάχι-
 στα βοηθεῖν τοῖς ἀνδράσιν, ὅπως, εἰ ἔτι εἰσὶ σῶοι, σὺν
 ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ
 14 κινδυνεύωμεν. νῦν μὲν οὖν στρατοπεδευσώμεθα προελ-
 θόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖ-
 σθαι· ἕως δ' ἂν πορευώμεθα, Τιμασίῳ ἔχων τοὺς

ἵππεῖς προελαυνέτω ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ
 ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ. παρέπεμψε δὲ καὶ 15
 τῶν γυμνήτων ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ
 εἰς τὰ ἄκρα, ὅπως, εἴ ποῦ τί ποθεν καθορῶεν, σημαί-
 νοιεν· ἐκέλευε δὲ καλεῖν ἅπαντα ὅτῳ ἐντυγχάνοιεν καυ-
 σίμῳ· ἡμεῖς γὰρ ἀποδραίημεν ἂν οὐδαμοῖ ἐνθένδε.
 πολλὴ μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, 16
 πολλὴ δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι
 πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰ-
 κάζομεν εἶναι, εἰ σέσωσται, ἐλαχίστη ὁδός. ἀλλὰ δὴ
 ἐκεῖ μὲν οὔτε πλοῖα ἔστιν, οἷς ἀποπλευσούμεθα, μένουσι
 δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. τῶν δὲ 17
 πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρισόφου μό-
 νοις κάκιόν ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων
 πάντας εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχε-
 σθαι. ἀλλὰ χρὴ παρασκευασαμένους τὴν γνώμην
 πορεύεσθαι, ὥς νῦν ἢ εὐκλεῶς τελευτῆσαι ἔστιν ἢ
 κάλλιστον ἔργον ἐργάσασθαι Ἑλληνας τοσοῦτους
 σώσαντας. καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγα- 18
 ληγορήσαντας ὥς πλέον φρονούντας ταπεινῶσαι βού-
 λεται, ἡμᾶς δὲ τοὺς ἀπὸ θεῶν ἀρχομένους ἐντιμοτέ-
 ρους ἐκείνων καταστήσαι. ἀλλ' ἔπεσθαι χρὴ καὶ
 προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον δύνῃ-
 σθε ποιεῖν.

Ταῦτ' εἰπὼν ἡγεῖτο. οἱ δ' ἵππεῖς διασπειρόμενοι 19
 ἐφ' ὅσον καλῶς εἶχεν ἔκαιον ἢ ἐβάδιζον, καὶ οἱ πελτα-
 σταὶ ἐπιπαριόντες κατὰ τὰ ἄκρα ἔκαιον πάντα ὅσα
 καύσιμα ἐώρων, καὶ ἡ στρατιὰ δέ, εἴ τιτι παραλειπο-
 μένῳ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἴθεσθαι ἐδό-
 κει καὶ τὸ στράτευμα πολὺ εἶναι. ἐπεὶ δὲ ὥρα ἦν, 20
 κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε
 τῶν πολεμίων πυρὰ ἐώρων, ἀπεῖχον δὲ ὥς τετταρά-
 κοντα σταδίους, καὶ αὐτοὶ ὥς ἐδύναντο πλείιστα πυρὰ
 ἔκαιον. ἐπεὶ δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ 21

πυρὰ κατασβεννύναι πάντα. καὶ τὴν μὲν νύκτα φυ-
 λακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσ-
 ευξάμενοι τοῖς θεοῖς καὶ συνταξάμενοι ὥς εἰς μάχην
 22 ἐπορεύοντο ἢ ἐδύναντο τάχιστα. Τιμασίων δὲ καὶ οἱ
 ἵππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ προελαύνοντες ἐλάν-
 θανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι, ἔνθα ἐπολιορ-
 κοῦντο οἱ Ἕλληνες. καὶ οὐχ ὁρῶσιν οὔτε φίλιον
 στράτευμα οὔτε πολέμιον, καὶ ταῦτα ἀπαγγέλλουσι
 πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα, γράδια δὲ καὶ
 γερόντια καὶ πρόβατα ὀλίγα καὶ βοῦς καταλελειμ-
 23 μένους. καὶ τὸ μὲν πρῶτον θαῦμα ἦν, τί εἴη τὸ γεγε-
 νημένον, ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυνθά-
 νοντο, ὅτι οἱ μὲν Θράκες εὐθύς ἀφ' ἐσπέρας ὄχοντο
 ἀπιόντες, ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν οἴχε-
 σθαι· ὅπου δέ, οὐκ εἰδέναι.

24 Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἠρί-
 στησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὥς
 τάχιστα συμμίξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα
 καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ
 Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. ἐπεὶ δὲ ἀφίκοντο
 εἰς τὸ αὐτό, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἡσπάζοντο
 25 ὥσπερ ἀδελφούς. καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν
 περὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν
 γάρ, ἔφασαν, ὥμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ
 πυρὰ οὐχ ἐωρῶμεν, τῆς νυκτὸς ἥξειν ἐπὶ τοὺς πολε-
 μίους· καὶ οἱ πολέμιοι δέ, ὥς γε ἡμῖν ἐδόκουν, τοῦτο
 δείσαντες ἀπῆλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν
 26 χρόνον ἀπήεσαν. ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ χρόνος
 ἐξῆκεν, ὥμεθα ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβη-
 θέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει
 ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. οὕτως οὖν καὶ ἡμεῖς
 δεῦρο ἐπορεύθημεν.

4 Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ηὐλίζοντο ἐπὶ
 τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. τὸ δὲ χωρίον τοῦτο, δ

καλεῖται Κάλπης λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν
 τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ
 στόματος τοῦ Πόντου μέχρι Ἡρακλείας ἐπὶ δεξιὰ εἰς
 τὸν Πόντον εἰσπλέοντι. καὶ τριήρει μὲν ἐστὶν εἰς 2
 Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρὰς
 πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε
 φιλία οὔτε Ἑλληνίς, ἀλλὰ Θράκες Βιθυνοί· καὶ οὐς
 ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτοντας ἢ ἄλλως πως
 δεινὰ ὑβρίζειν λέγονται τοὺς Ἑλληνας. ὁ δὲ Κάλπης 3
 λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ
 Ἡρακλείας καὶ Βυζαντίου, ἔστι δ' ἐν τῇ θαλάττῃ
 προκείμενον χωρίον, τὸ μὲν εἰς τὴν θαλάτταν καθήκον
 αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπῃ ἐλάχιστον οὐ μείον
 εἴκοσιν ὀργυῶν, ὁ δὲ αὐχὴν ὁ εἰς τὴν γῆν ἀνήκων τοῦ
 χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ'
 ἐντὸς τοῦ αὐχένος χωρίον ἱκανὸν μυρίοις ἀνθρώποις
 οἰκῆσαι. λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέ- 4
 ραν αἰγιαλὸν ἔχων. κρήνη δὲ ἡδέος ὕδατος καὶ ἄφθο-
 νος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ
 τοῦ χωρίου. ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ
 πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ.
 τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνήκει 5
 ὅσον ἐπὶ εἴκοσι σταδίους, καὶ τοῦτο γεῶδες καὶ ἄλι-
 θον· τὸ δὲ παρὰ θαλάτταν πλεον ἢ ἐπὶ εἴκοσι στα-
 δίους δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις
 ξύλοις. ἡ δὲ ἄλλη χώρα καλὴ καὶ πολλή, καὶ κῶμαι 6
 ἐν αὐτῇ εἰσι πολλαὶ καὶ εὖ οἰκούμεναι· φέρει γὰρ ἡ
 γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὅσπρια πάντα καὶ μελί-
 νας καὶ σήσαμα καὶ σῦκα ἀρκούντα καὶ ἀμπέλους
 πολλὰς καὶ ἡδυοῖνους καὶ τὰλλα πάντα πλὴν ἐλαιῶν.
 ἡ μὲν χώρα ἦν τοιαύτη. ἐσκήνουν δὲ ἐν τῷ αἰγιαλῷ 7
 πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον
 οὐκ ἐβούλοντο στρατοπεδεύεσθαι, ἀλλὰ ἐδόκει καὶ τὸ
 ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν

- 8 κατοικίσαι πόλιν. τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματ' αὐτοῖς κτησάμενοι ἤξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σῶζεσθαι.
- 9 Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτον συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. ἐπεὶ δὲ τὰ ἱερὰ καλὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἐν θαπερ ἔπεσον ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίους δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὕρισκον, κενοτάφιον
- 10 αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους ἐπέθεσαν. ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν. τῇ δὲ ὑστεραίᾳ συνήλθον οἱ στρατιῶται πάντες· συνῆγε δὲ μάλιστα Ἀγασίας [τε] Στυμφάλιος λοχαγὸς καὶ Ἰερώνυμος Ἡλεῖος λοχαγὸς καὶ [οἱ] ἄλλοι οἱ πρεσβύτατοι τῶν
- 11 Ἀρκάδων. καὶ δόγμα ἐποιήσαντο, εἴαν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι, καὶ κατὰ χώραν ἀπιέναι ἢ περὶ πρόσθεν εἶχε τὸ στράτευμα καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει φάρμακον πίων πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.
- 12 Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν, ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, δῆλον ὅτι περὶ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. ἡμεῖς μὲν

οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς
μαχουμένους εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμιοι
ἀνατεθαρρήκασιν. ἐκ τούτου ἐθύοντο οἱ στρατηγοί, 13
μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· ὃ δὲ Σιλανὸς ὁ
Ἀμβρακιώτης ἤδη ἀποδεδράκει πλοῖον μισθωσάμενος
ἐξ Ἡρακλείας. θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγί-
γνετο τὰ ἱερά. ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. 14
καὶ τινες ἐτόλμων λέγειν, ὡς ὁ Ξενοφῶν βουλόμενος
τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν, ὡς τὰ
ἱερά οὐ γίγνεται ἐπὶ ἀφόδῳ. ἐντεῦθεν κηρύξας τῇ 15
αὔριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον, καί,
μάντις εἴ τις εἴη, παραγγείλας παρεῖναι ὡς συνθεα-
σόμενον τὰ ἱερά, ἔθνε· καὶ ἐνταῦθα παρῆσαν πολλοί.
θυομένων δὲ πάλιν εἰς τρίς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο 16
τὰ ἱερά. ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται·
καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν, ἃ ἔχοντες ἦλθον, καὶ
ἀγορὰ οὐδεμία παρῆν.

Ἐκ τούτου ξυνελθόντων εἶπε πάλιν Ξενοφῶν, Ὡς 17
ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὁρᾶτε, τὰ ἱερά οὐπω
γίγνεται· τῶν δ' ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους·
ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου.
ἀναστὰς δέ τις εἶπε, Καὶ εἰκότως ἄρα ἡμῖν οὐ γίγνεται 18
τὰ ἱερά· ὡς γὰρ ἐγὼ ἀπὸ τοῦ αὐτομάτου χθὲς ἤκουτος
πλοίου ἤκουσά τινος ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου
ἄρμοστής μέλλει ἥξειν πλοῖα καὶ τριήρεις ἔχων. ἐκ 19
τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπι-
τήδεια ἀνάγκη ἦν ἐξιέναι· καὶ ἐπὶ τούτῳ πάλιν ἐθύετο
εἰς τρίς, καὶ οὐκ ἐγίγνετο τὰ ἱερά. καὶ ἤδη καὶ ἐπὶ
σκηνὴν ἰόντες τὴν Ξενοφώντος ἔλεγον, ὅτι οὐκ ἔχοιεν
τὰ ἐπιτήδεια. ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνο-
μένων τῶν ἱερῶν.

Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα 20
ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ
ἱερά· τὰ δὲ θύματα ἐπιλελοίπει. οἱ δὲ στρατηγοί

- 21 ἐξῆγον μὲν οὖ, συνεκάλεσαν δέ. εἶπεν οὖν Ξενοφῶν,
 "Ἴσως οἱ πολέμιοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχε-
 σθαι. εἰ οὖν καταλιπόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ
 χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἵοιμεν, ἴσως ἂν
 22 τὰ ἱερὰ μᾶλλον προχωροίη ἡμῖν. ἀκούσαντες δ' οἱ
 στρατιῶται ἀνέκραγον, ὥς οὐδὲν δέον εἰς τὸ χωρίον
 ἄγειν, ἀλλὰ θύεσθαι ὥς τάχιστα. καὶ πρόβατα μὲν
 οὐκέτι ἦν, βοῦς δὲ ὑπὸ ἀμάξης πριάμενοι ἐθύοντο.
 καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυ-
 μείσθαι, εἴ τι. ἐν τούτῳ εἶη. ἀλλ' οὐδ' ὥς ἐγένετο.
- 23 Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου
 μέρος, ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὥς εἶχον δεινῶς
 τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα
 ἄνθρωπον Ἡρακλεώτην, ὃς ἔφη κώμας ἐγγὺς εἶδέναι,
 ὃθεν εἶη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον
 ἵεναι ἐπὶ τὰ ἐπιτήδεια ὥς ἡγεμόνος ἐσομένου. ἐξέρ-
 χονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ
 24 ἄλλοις ἀγγείοις εἰς δισχιλίους ἀνθρώπους. ἐπειδὴ δὲ
 ἦσαν ἐν ταῖς κώμας καὶ διεσπείροντο ὥς ἐπὶ τὸ λαμ-
 βάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαρναβάζου ἵππεῖς
 πρῶτοι. βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς, βου-
 λόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιτο, ἀποκωλύσαι
 τοὺς Ἕλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν. οὗτοι οἱ
 ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακο-
 25 σίους. οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον. ἐκ τούτου
 ἀπαγγέλλει τις ταῦτα τῶν ἀποπεφευγόντων εἰς τὸ
 στρατόπεδον. καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγεγένητο τὰ
 ἱερὰ ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ
 ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει καὶ οἱ ἄλλοι
 26 οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες. καὶ ἀναλαβόντες
 τοὺς λοιποὺς ἄνδρας εἰς τὸ στρατόπεδον ἀφικνουῦνται.
 καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν καὶ οἱ Ἕλληνες
 μάλ' ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἑξαπίνης
 διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς

ροφύλαξι τοὺς μὲν κατέκανον τοὺς δὲ ἐδίωξαν μέχρι
 τὸ στρατόπεδον. καὶ κραυγῆς γενομένης εἰς τὰ 27
 ἔλα πάντες ἔδραμον οἱ Ἕλληνες· καὶ διώκειν μὲν
 οὐκ ἐκινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει
 εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις
 νυκτέρευον φυλαττόμενοι ἱκανοῖς φύλαξι.

Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ 5
 στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἤγουντο· οἱ δὲ
 ἔλασσαν ἀναλαβόντες τὰ ὅπλα καὶ τὰ σκεύη. πρὶν δὲ
 ἰστού ὄραν εἶναι ἀπετάφρευσαν ἢ ἡ εἴσοδος ἦν εἰς
 χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες
 εἰς πύλας. καὶ πλοῖον ἐξ Ἡρακλείας ἦκεν ἄλφιστα 2
 ὄνον καὶ ἱερεῖα καὶ οἶνον. πρῶι δ' ἀναστὰς Ξενοφῶν
 ἔλετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου
 εἰλου. καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὁρᾷ ἀετὸν
 ἰόντα ὁ μάντις Ἀρηξίων Παρράσιος, καὶ ἡγεῖσθαι
 κελεύει τὸν Ξενοφῶντα. καὶ διαβάντες τὴν τάφρον 3
 ὅπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντες ἐξιέναι
 ἐκ τῆς στρατιῶτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον καὶ τὰ
 ἱράποδα αὐτοῦ καταλιπεῖν. οἱ μὲν δὴ ἄλλοι πάντες 4
 ἔφυγον, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦ-
 φύλακα καταλιπεῖν τῶν ἐπὶ στρατοπέδου. ἐπεὶ
 οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς,
 χυνόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέ-
 ουν αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη.
 οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. πρὶν δὲ 5
 τεκαῖδεκα στάδια διεληλυθέναι ἐνέτυχον ἤδη νε-
 ῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ
 τὸν πρῶτον φανέντας νεκροὺς ἔθαπτον πάντας, ὅπό-
 τος ἐπελάμβανε τὸ κέρας. ἐπεὶ δὲ τοὺς πρῶτους 6
 ἔθαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησά-
 μενοι κατὰ τοὺς πρῶτους τῶν ἀτάφων ἔθαπτον τὸν
 ἄνθρωπον τῷ τρόπῳ ὅπόσους ἐπελάμβανε ἡ στρατιά. ἐπεὶ
 ἔφυγον τὴν ὁδὸν ἦκου τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο
 οἱ, συνενεγκόντες αὐτοὺς ἔθαψαν.

- 7 Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες
τὸ στράτευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτή-
δεια, ὃ, τι τις ὀρώη ἐντὸς τῆς φάλαγγος, καὶ ἐξαίφνης
ὀρώσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους
τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος,
8 ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης
καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες τὴν δύ-
ναμιν. ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμοι,
ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίους.
ἐκ τούτου εὐθύς ὁ Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων
σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ
9 σφάγια. ἔνθα δὴ Ξενοφῶν λέγει, Δοκεῖ μοι, ὦ ἄνδρες
στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας,
ἵνα, ἂν που δέη, ὥσιν οἱ ἐπιβοηθήσουντες τῇ φάλαγγι
καὶ οἱ πολέμοι τεταραγμένοι ἐμπίπτωσιν εἰς τετα-
10 γμένους καὶ ἀκεραίους. συνεδόκει ταῦτα πᾶσιν. Ὑμεῖς
μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους,
ὥς μὴ ἐστήκωμεν, ἐπεὶ ὤφθημεν καὶ εἶδομεν τοὺς
πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους κατα-
11 χωρίσας ἥπερ ὑμῖν δοκεῖ. ἐκ τούτου οἱ μὲν ἥσυχoi
προῆγον, ὁ δὲ τρεῖς ἀφελὼν τὰς τελευταίας τάξεις ἀνὰ
διακοσίους ἄνδρας τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν
ἐφέπεσθαι ἀπολιπόντας ὥς πλέθρον· Σαμόλας Ἀχαιοὺς
ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν
ἐπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν
ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναῖος ταύτῃ ἐφειστή-
12 κει. προϊόντες δέ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ
νάπει μεγάλῳ καὶ δυσπόρῳ, ἔστησαν ἀγνοοῦντες, εἰ
διαβατέον εἴη τὸ νάπος. καὶ παρεγγυῶσι στρατηγοὺς
13 καὶ λοχαγοὺς παριέναι ἐπὶ τὸ ἡγούμενον. καὶ ὁ Ξενο-
φῶν θauμάσας, ὃ, τι τὸ ἴσχον εἴη τὴν πορείαν, καὶ
ταχὺ ἀκούων τὴν παρεγγυήν ἐλαύνει ἢ ἐδύνατο τάχι-
στα. ἐπεὶ δὲ συνήλθον, λέγει Σοφαίνετος πρεσβύ-
τατος ὢν τῶν στρατηγῶν, ὅτι βουλῆς οὐκ ἄξιον εἴη,

ἡ διαβατέον ἐστὶ τοιοῦτον ὃν τὸ νάπος. καὶ ὁ Ξενο- 14
 κλῶν σπουδῇ ὑπολαβὼν ἔλεξεν, Ἄλλ' ἴστε μὲν με, ὦ
 ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελού-
 ριον· οὐ γὰρ δόξης ὁρῶ δεομένους ὑμᾶς εἰς ἀνδρειό-
 ητα, ἀλλὰ σωτηρίας. νῦν δὲ οὕτως ἔχει· ἀμαχεῖ μὲν 15
 νθένδε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν
 πρὸς τοὺς πολεμίους, οὗτοι ἡμῖν, ὁπότεν ἀπίωμεν, ἔψον-
 αι καὶ ἐπιπεσοῦνται. ὁρᾶτε δὴ, πότερον κρεῖττον 16
 εἶναι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ ὄπλα ἢ
 εταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολε-
 μίους θεᾶσθαι. ἴστε γε μέντοι, ὅτι τὸ μὲν ἀπιέναι 17
 πρὸ πολεμίων οὐδενὶ καλῶ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ
 οὕτως κακίους θάρρος ἐμποιεῖ. ἐγὼ γοῦν ἡδιον ἂν σὺν
 κίσεσιν ἐποίμην ἢ σὺν διπλασίοις ἀποχωροῖην. καὶ
 οὕτως οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς ἐλπί-
 τε αὐτοὺς δέξασθαι ἡμᾶς, ἀπιόντων δὲ πάντες ἐπι-
 ᾶμεθα, ὅτι τολμήσουσιν ἐφέπεσθαι. τὸ δὲ διαβάντας 18
 ὀπισθεν νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχε-
 σθαι ἂρ' οὐχὶ καὶ ἀρπάσαι ἄξιον ; τοῖς μὲν γὰρ πολε-
 μίοις ἐγὼ βουλοίμην ἂν εὖπορα πάντα φαίνεσθαι ὥστε
 ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκε-
 σθαι, ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. θαυμάζω δ' 19
 οὐ γὰρ καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερόν
 οἶζε εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων.
 οὐ μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς
 πέλας ; πῶς δὲ ἂν διεληλύθαμεν ὄρη, ἢν πελτασταὶ
 τοῖδε ἐφέπωνται ; ἢν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατ- 20
 τινι, πόσον τι νάπος ὁ Πόντος ; ἔνθα οὔτε πλοῖα ἔστι
 ἀπάξοντα οὔτε σῖτος, ὃ θρεψόμεθα μένοντες, δεήσει
 ἢν θᾶπτον ἐκεῖ γενώμεθα, θᾶπτον πάλιν ἐξιέναι
 τὰ ἐπιτήδεια. οὐκοῦν νῦν κρεῖττον ἡρισθηκότας 21
 γίνεσθαι ἢ αὖριον ἀναρίστους. ἄνδρες, τά τε ἱερὰ
 καὶ καλὰ οἷ τε οἶωνοι αἰσίοι τά τε σφάγια κάλλιστα·
 οὐδεὶς ἐπὶ τοὺς ἄνδρας. οὐδεὶς ἔτι τούτους, ἐπεὶ ἡμᾶς

πάντως εἶδον, ἡδέως δειπνήσαι οὐδ' ὅπου ἂν θέλῃσι σκηνήσαι.

- 22 Ἐντεῦθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. καὶ ὃς ἡγεῖτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγγχανε τοῦ νάπους ὧν· θάττον γὰρ ἀθρόον ἐδόκει ἂν οὕτω πέραν γενέσθαι τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν, ἢ ἐπὶ τῷ νάπῃ ἦν, ἐξεμηρύοντα.
- 23 ἐπεὶ δὲ διέβησαν, παριὼν παρὰ τὴν φάλαγγα ἔλεγε, Ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολέμους φεύγοντες, καὶ τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς
- 24 θύραις τῆς Ἑλλάδος ἐσμέν. ἀλλ' ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ καὶ ἀλλήλους παρακαλεῖτε ὀνομαστί· ἡδὺ τοι ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα
- 25 μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ. ταῦτα παραλαύνων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολέμους. παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προσβολὴν καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν. ἐκ τούτου σύνθημα παρήει Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών. οἱ δὲ πολέμοι ὑπέ-
- 26 μενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. ἐπεὶ δ' ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολέμους πρὶν τινα κελεύειν· οἱ δὲ πολέμοι ἀντίοι ὥρμησαν, οἳ θ' ἵππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστὰς. ἀλλ' ἐπεὶ ὑπὴν-
- 27 τιάζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιώνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα
- 28 οὐκέτι ἐδέξαντο οἱ πολέμοι, ἀλλὰ ἔφευγον. καὶ Τιμασίῳ μὲν ἔχων τοὺς ἵππεῖς ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσους περ ἐδύναντο ὡς ὀλίγοι ὄντες. τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὃ οἱ Ἕλληνες

ἵππεῖς ἦσαν, τὸ δὲ δεξιὸν, ἅτε οὐ σφόδρα διωκόμενον, ἐπὶ λόφου συνέστη. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπο- 29 μένοντας αὐτούς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ἰέναι ἤδη ἐπ' αὐτούς. παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν αὐ διεσπάρη· ἀπέθανον δὲ ὀλίγοι· τὸ γὰρ ἵππικὸν φόβον παρείχε τὸ τῶν πολεμίων πολὺ ὄν. ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε 30 Φαρναβάζου ἵππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππέας πρὸς τοῦτο συναθροιζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναιντο, ὥς μὴ τεθαρρηκότες ἀναπαύσαιντο. συντα- 31 ξάμενοι δὴ πορεύονται. ἐντεῦθεν οἱ πολέμιοι ἱππεῖς φεύγουσι κατὰ τοῦ πρानοῦς ὁμοίως ὥσπερ ὑπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ᾔδεσαν οἱ Ἕλληνες, ἀλλὰ προαπετράποντο διώκοντες· ὄψ' ἔτι γὰρ ἦν. ἐπανελθόντες δὲ ἔνθα ἡ πρώτη συμβολή 32 ἐγένετο στησάμενοι τρόπαιον ἀπήεσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὥς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν 6 καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα ὥς ἦξοντα, ἐξιόντες δ' ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυρούς, κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλὴν ἐλαίου. καὶ ὅποτε μὲν καταμένοι τὸ 2 στράτευμα ἀναπαυόμενον, ἐξῆν ἐπὶ λείαν ἰέναι, καὶ ἐλάμβανον οἱ ἐξιόντες· ὅποτε δὲ ἐξίλοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. ἤδη δὲ ἦν πολλὴ πάντων ἀφθονία· καὶ γὰρ ἀγο- 3 ραὶ πάντοθεν ἀφικνοῦντο ἐκ τῶν Ἑλληνίδων πόλεων

καὶ οἱ παραπλέοντες ἄσμενοι κατήγοντο, ἀκούοντες ὡς
 4 οἰκίζοντο πόλιν καὶ λιμὴν εἶη. ἔπεμπον δὲ καὶ οἱ πολέ-
 μιοι ἤδη, οἱ πλησίον ὤκουν, πρὸς Ξενοφῶντα, ἀκούον-
 τες, ὅτι οὗτος πολίζει τὸ χωρίον, ἐρωτῶντες, ὅ, τι δέει
 ποιῶντας φίλους εἶναι. ὁ δ' ἐπεδείκνυεν αὐτοὺς τοῖς
 5 στρατιώταις. καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο
 τριήρεις ἔχων, πλοῖον δ' οὐδέν. ἐτύγγχανε δὲ τὸ στρά-
 τευμα ἔξω ὃν ὅτε ἀφίκετο καὶ ἐπὶ λείαν τινὲς οἰχόμενοι
 ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εἰλήφεσαν πρόβατα πολ-
 λά· ὀκνοῦντες δέ, μὴ ἀφαιρεθεῖεν, τῷ Δεξίππῳ λέγου-
 σιν, ὅς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπε-
 ζοῦντος, καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα
 6 τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι. εὐθὺς
 δ' ἐκεῖνος ἀπελαύνει τοὺς περιεστῶτας τῶν στρατιω-
 τῶν καὶ λέγοντας, ὅτι δημόσια εἶη, καὶ τῷ Κλεάνδρῳ
 ἐλθὼν λέγει, ὅτι ἀρπάζειν ἐπιχειροῦσιν. ὁ δὲ κελεύει
 7 τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. καὶ ὁ μὲν λαβὼν
 ἦγέ τινα· περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ
 ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. οἱ δ' ἄλλοι οἱ παρόντες
 τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δεξίππον,
 ἀνακαλοῦντες τὸν προδότην. ἔδεισαν δὲ καὶ τῶν τριηρ-
 τῶν πολλοὶ καὶ ἔφευγον εἰς τὴν θάλατταν, καὶ Κλέαν-
 8 δρος δ' ἔφευγε. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ
 κατεκώλυόν τε καὶ τῷ Κλεάνδρῳ ἔλεγον, ὅτι οὐδὲν εἶη
 πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἶη τὸ τοῦ στρατεύ-
 9 ματος ταῦτα γενέσθαι. ὁ δὲ Κλέανδρος ὑπὸ τοῦ
 Δεξίππου τε ἀνερεθιζόμενος καὶ αὐτὸς ἀχθεσθεὶς, ὅτι
 ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν μηδεμίαν
 πόλιν δέχεσθαι αὐτούς, ὡς πολεμίους. ἦρχον δὲ τότε
 10 πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. ἐνταῦθα
 πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἕλλησι, καὶ
 ἐδέοντο μὴ ποιεῖν ταῦτα. ὁ δ' οὐκ ἂν ἄλλως ἔφη
 γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ
 11 τὸν ἀφελόμενον. ἦν δὲ ὃν ἐξήτει Ἀγασίας, διὰ τέλους

φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτὸν ὁ
 Δέξιππος. καὶ ἐντεῦθεν, ἐπειδὴ ἀπορία ἦν, συνήγα-
 γον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν
 παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον, τῷ δὲ Ξενο-
 φῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀνα-
 στας ἔλεξεν, ὦ ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐ φαῦλον 12
 δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην
 Κλέανδρος ἄπεισιν, ὥσπερ λέγει. εἰσὶ μὲν γὰρ ἤδη
 ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακε-
 δαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς ἕκαστος
 Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅ, τι βούλονται δια-
 πράττεσθαι. εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαν- 13
 τίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς
 παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦν-
 τας Λακεδαιμονίοις καὶ ἀνόμους ὄντας, ἔτι δὲ πρὸς
 Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν
 ἥξει, χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ
 ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ
 τὸν νῦν χρόνον. οὐκ οὐδεὶς ἑνὸς ἀνδρὸς ἕνεκα 14
 οὐτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι,
 ἀλλὰ πειστέον ὅ, τι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις
 ἡμῶν ὅθεν ἐσμέν πείθονται αὐτοῖς. ἐγὼ μὲν οὖν, καὶ 15
 γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὐκ
 ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευ-
 σα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ
 Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ ἐμέ τι τούτων αἵ-
 τιον εἶναι, καὶ καταδικάζω ἑμαυτοῦ, εἰ ἐγὼ πετροβο-
 λίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης
 ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. φημὶ δὲ καὶ εἴ τινα 16
 ἄλλον αἰτιᾶται, χρήναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ
 κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας
 εἴητε. ὥς δὲ νῦν ἔχει, χαλεπὸν, εἰ, οἰόμενοι ἐν τῇ
 Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τού-
 των οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα
 ἐκ τῶν Ἑλληνίδων πόλεων.

- 17 Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας, Ἐγώ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεὰς ἢ μὴν μήτε με Ξενοφῶντα κελεύσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξίππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ.
- 18 καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δὲ ἐμαυτόν, ὥσπερ Ξενοφῶν λέγει, παρασχῆσω κρίναντι Κλεάνδρῳ ὃ, τι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις σῴζοισθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οἵτινες, ἂν τι ἐγὼ παραλείπω, καὶ
- 19 λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὐστinas βούλοιτο προελόμενον ἰέναι. ὁ δὲ προείλετο τοὺς στρατηγούς. μετὰ ταῦτα ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ
- 20 ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου. καὶ ἔλεγον οἱ στρατηγοί, Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὦ Κλεάνδρε, καὶ ἐκέλευσέ σε, εἴτε πάντας αἰτιᾶ, κρίναντά σε αὐτὸν χρῆσθαι ὃ, τι ἂν βούλη, εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιᾶ, τούτους ἀξιούσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. εἴτε οὖν ἡμῶν τινα αἰτιᾶ, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τινά, φράσον· οὐδεὶς γάρ σοι
- 21 ἀπέσται, ὅστις ἂν ἡμῖν ἐθέλῃ πείθεσθαι. μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν, Ἐγώ εἰμι, ὦ Κλεάνδρε, ὁ ἀφελόμενος Δεξίππου ἄγοντος τούτου τὸν ἄνδρα καὶ
- 22 παίειν κελεύσας Δέξιππον. τούτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα, Δέξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἥς ἡγησάμεθα παρὰ Τραπεζουντίων ἐφ' ὧτε πλοῖα συλλέγειν, ὡς σωζοίμεθα, καὶ ἀποδράντα Δέξιππον καὶ προδόντα
- 23 τοὺς στρατιώτας, μεθ' ὧν ἐσώθη. καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τούτου, αὐτοὶ τε τὸ ἐπὶ τούτῳ

ἄπολώλαμεν. ἤκουε γάρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἶη
 πρὸς τὸν ἄπιόντα τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι
 εἰς τὴν Ἑλλάδα. τοῦτον οὖν τοιοῦτον ὄντα ἀφειλό-
 μην. εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ 24
 μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν
 τούτων ἐποίησα. νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνῃς,
 δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀπο-
 κτείνων.

Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι Δέξιππον 25
 μὲν οὐκ ἐπαινοίῃ, εἰ ταῦτα πεποιηκὼς εἶη· οὐ μέντοι
 ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δέξιππος βίαν
 χρῆναι πᾶσχειν αὐτόν, ἀλλὰ κριθέντα, ὥσπερ καὶ
 ὑμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. νῦν μὲν οὖν 26
 ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ
 κελεύσω, πάρεστε πρὸς τὴν κρίσιν. αἰτιῶμαι δὲ οὔτε
 τὴν στρατιὰν οὔτε ἄλλον οὐδένα ἔτι, ἐπεὶ γε οὗτος αὐ-
 τὸς ὁμολογεῖ ἀφελῆσθαι τὸν ἄνδρα. ὁ δὲ ἀφαιρεθεὶς 27
 εἶπεν, Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶμαι με ἀδικοῦντά τι
 ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον, ἀλλ' εἶπον,
 ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν
 δόγμα, εἴ τις, ὅποτε ἢ στρατιὰ ἐξίοι, ἰδίᾳ ληίζοιτο,
 δημόσια εἶναι τὰ ληφθέντα. ταῦτα εἶπον· ἐκ τούτου 28
 με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ'
 αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ
 τὴν ῥήτραν τὰ χρήματα. πρὸς ταῦτα ὁ Κλέανδρος
 εἶπεν, Ἐπεὶ τοίνυν τοιοῦτος εἶ, κατάμενε, ἵνα καὶ περὶ
 σοῦ βουλευσώμεθα.

Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἡρίστων· τὴν 29
 δὲ στρατιὰν συνήγαγε Ξενοφῶν καὶ συνεβούλευε πέμ-
 ψαι ἄνδρας πρὸς Κλέανδρον παραιτησομένους περὶ
 τῶν ἀνδρῶν. ἐκ τούτου ἔδοξεν αὐτοῖς πέμψαντας 30
 στρατηγοὺς καὶ λοχαγοὺς καὶ Δρακόντιον τὸν Σπαρ-
 τιάτην καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδαιοι εἶναι δεῖ-
 σθαι Κλεάνδρου κατὰ πάντα τρόπον ἀφεῖναι τὸν ἄνδρα.

- 31 ἔλθων οὖν ὁ Ξενοφῶν λέγει, "Ἐχεις μέν, ὦ Κλέανδρε, τοὺς ἄνδρας, καὶ ἡ στρατιά σοι ὑφείτο, ὃ, τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων· νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναί σφισι τὸ ἄνδρε καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν
- 32 χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. ταῦτα δέ σου τυχόντες ὑπισχνοῦνταί σοι ἀντὶ τούτων, ἣν βούλη ἡγείσθαι αὐτῶν καὶ ἣν οἱ θεοὶ ἴλεω ὦσιν, ἐπιδείξω σοι καὶ ὡς κόσμιοί εἰσι καὶ ὡς ἱκανοὶ τῷ ἄρχοντι περὶ θόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι.
- 33 δέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξίππου καὶ σφῶν τῶν ἄλλων οἷος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἑκάστοις νεῖμαι.
- 34 ἀκούσας ταῦτα ὁ Κλέανδρος, "Ἀλλὰ ναὶ τὸ σιῶ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. καὶ τῷ τε ἄνδρε ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἣν οἱ θεοὶ παραδιδῶσιν, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ περὶ ὑμῶν ἐνίσαν ἤκουον, ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.
- 35 Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸ ἄνδρε· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ ξυνὴν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυνεβάλλοντα. ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι
- 36 αὐτῶν. ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγένετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγοὺς εἶπεν, "Ἐμοὶ μὲν οὐκ ἐτελέσθη τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε. ἡμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκείσε ἤκητε, δεξόμεθα ὡς ἂν δυνάμεθα κάλλιστα.
- 37 Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα· ὁ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέ-

δωκε. καὶ οὗτος μὲν ἀπέπλει. οἱ δὲ στρατιῶται διαθέ-
 μενοι τὸν σῖτον, ὃν ἦσαν συγκεκομισμένοι, καὶ τὰλλα,
 ἃ εἰλήφεσαν, ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. ἐπεὶ δὲ 38
 οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, ὥστε ἔχον-
 τές τι εἰς τὴν φιλίαν διεξελθεῖν, ἔδοξεν αὐτοῖς τοῦμ-
 παλιν ὑποστρέψαντες ἐλθεῖν μίαν ἡμέραν καὶ νύκτα.
 τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ
 πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς
 Καλχηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυρο-
 πωλοῦντες.

BOOK VII.

"Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου 1
 ἔπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ
 Κύρος ἐτελεύτησεν, ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον
 ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου πεζῇ ἐξιόντες καὶ
 ἐκπλέοντες ἐποιοῦν μέχρι ἔξω τοῦ στόματος ἐγένοντο
 ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδή-
 λωται. ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στρα- 2
 τευμα μὴ ἐπὶ τὴν αὐτοῦ ἀρχὴν στρατεύηται, πέμψας
 πρὸς Ἀναξίβιον τὸν ναύαρχον, ὃ δ' ἔτυχεν ἐν Βυζαν-
 τίῳ ὢν, ἐδεῖτο διαβιβάσαι τὸ στρατευμα ἐκ τῆς Ἀσίας,
 καὶ ὑπισχνεῖτο πάντα ποιήσκειν αὐτῷ, ὅσα δέοι. καὶ 3
 Ἀναξίβιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχα-
 γοὺς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο,
 εἰ διαβαῖεν, μισθοφορὰν ἔσεσθαι τοῖς στρατιώταις.
 οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν, 4
 Ξενοφῶν δὲ εἶπεν αὐτῷ, ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς
 στρατιᾶς καὶ βούλοιτο ἀποπλεῖν. ὃ δὲ Ἀναξίβιος
 ἐκέλευσεν αὐτὸν συνδιαβάνα ἔπειτα οὕτως ἀπαλλάτ-
 τεσθαι. ἔφη οὖν ταῦτα ποιήσκειν.

- 5 Σεύθης δὲ ὁ Θρᾶξ πέμπει Μηδοσάδην καὶ κελεύει
 Ξενοφῶντα συμπροθυμείσθαι, ὅπως διαβῇ τὸ στρά-
 τευμα, καὶ ἔφη αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ
 6 μεταμελήσει. ὁ δ' εἶπεν, Ἀλλὰ τὸ μὲν στράτευμα
 διαβήσεται· τούτου ἔνεκα μηδὲν τελείτω μήτε ἐμοὶ
 μήτε ἄλλῳ μηδενί· ἐπειδὰν δὲ διαβῇ, ἐγὼ μὲν ἀπαλ-
 λάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους
 ὄντας προσφερέσθω ὥς ἂν αὐτῷ δοκῇ ἀσφαλές.
- 7 Ἐκ τούτου διαβαίνουσι πάντες εἰς τὸ Βυζάντιον
 οἱ στρατιῶται. καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξί-
 βιος, ἐκήρυξε δὲ λαβόντας τὰ ὅπλα καὶ τὰ σκεύη τοὺς
 στρατιώτας ἐξιέναι, ὥς ἀποπέμψων τε ἅμα καὶ ἀρι-
 θμὸν ποιήσων. ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι
 οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ
 8 ὀκνηρῶς συνεσκευάζοντο. καὶ ὁ Ξενοφῶν Κλεάνδρῳ
 τῷ ἄρμοστῇ ξένος γεγεννημένος προσελθὼν ἡσπάζετο
 αὐτὸν ὥς ἀποπλευσούμενος ἤδη. ὁ δὲ αὐτῷ λέγει, Μὴ
 ποιήσης ταῦτα· εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ
 νῦν τινὲς ἤδη σὲ αἰτιῶνται, ὅτι οὐ ταχὺ ἐξέρπει τὸ
 9 στράτευμα. ὁ δ' εἶπεν, Ἀλλ' αἴτιος μὲν ἔγωγε οὐκ
 εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεό-
 10 μενοι διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. Ἀλλ'
 ὅμως, ἔφη, ἐγὼ σοι σύμβουλεύω ἐξελθεῖν μὲν ὥς πορευ-
 σόμενον, ἐπειδὰν δ' ἔξω γένηται τὸ στράτευμα, τότε
 ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόν-
 11 τες πρὸς Ἀναξίβιον διαπραξώμεθα. οὕτως ἐλθόντες
 ἔλεγον ταῦτα. ὁ δὲ ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξιέναι
 τὴν ταχίστην συνεσκευασμένους, καὶ προσανεπιπεῖν, ὅς
 ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι
 12 αὐτὸς αὐτὸν αἰτιάσεται. ἐντεῦθεν ἐξήεσαν οἱ τε στρα-
 τηγοὶ πρῶτοι καὶ οἱ ἄλλοι. καὶ ἄρδην πάντες πληρὴν
 ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς
 πύλας ὥς, ὅποτε ἔξω γένοιτο πάντες, συγκλείσων τὰς
 13 πύλας καὶ τὸν μοχλὸν ἐμβαλὼν. ὁ δὲ Ἀναξίβιος

συγκαλέσας τοὺς στρατηγοὺς καὶ τοὺς λοχαγοὺς ἔλεξε, Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλὰ κριθὰ καὶ πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. ἐπα- 14 κούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα, ἥ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα· καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης. ἐν ᾧ δὲ 15 ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὅπλα θέουσι δρόμῳ πρὸς τὰς πύλας ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. οἱ δὲ στρατιῶται 16 ἔκοπτόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. ἄλλοι δὲ ἔθεον ἐπὶ θάλατταν καὶ παρὰ τὴν χηλὴν 17 τοῦ τείχους ὑπερβαίνουσιν εἰς τὴν πόλιν, ἄλλοι δὲ οἱ ἐτύγγανον ἔνδον ὄντες τῶν στρατιωτῶν, ὡς ὁρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξίναις τὰ κλεῖθρα ἀναπέταννύουσι τὰς πύλας, οἱ δ' εἰσπίπτουσιν.

Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιννόμενα, δέισας, μὴ 18 ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔθει καὶ συνεισπίπτει εἰσω τῶν πυλῶν σὺν τῷ ὄχλῳ. οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βία εἰσπίπτον, 19 φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε, ὅσοι δὲ ἔνδον ἐτύγγανον ὄντες ἔξω ἔθεον, οἱ δὲ καθείλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζοντο, πάντες δὲ ᾤοντο ἀπολωλέναι ὡς ἐαλωκυίας τῆς πόλεως. ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. ὁ δὲ 20

Ἀναξίβιος καταδραμών ἐπὶ θάλατταν ἐν ἀλιευτικῇ
 πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μετα-
 πέμπεται ἐκ Καλχηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ
 ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.
 21 οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπί-
 πτουσιν αὐτῷ πολλοὶ καὶ λέγουσι, Νῦν σοι ἔξεστιν, ὦ
 Ξενοφῶν, ἀνδρὶ γενέσθαι. ἔχεις πόλιν, ἔχεις τριήρεις,
 ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. νῦν ἂν, εἰ
 βούλοιο, σύ τε ἡμᾶς ὀνήσαιοι καὶ ἡμεῖς σὲ μέγαν ποιή-
 22 σαιμεν. ὁ δ' ἀπεκρίνατο, Ἀλλ' εὖ τε λέγετε καὶ
 ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ
 ὄπλα ἐν τάξει ὡς τάχιστα· βουλόμενος αὐτοὺς κατηρε-
 μίσαι· καὶ αὐτός τε παρηγγύα ταῦτα καὶ τοὺς ἄλλους
 23 ἐκέλευε παρεγγυᾶν καὶ τίθεσθαι τὰ ὄπλα. οἱ δὲ αὐτοὶ
 ὑφ' ἑαυτῶν ταττόμενοι οἳ τε ὀπλῖται ἐν ὀλίγῳ χρόνῳ
 εἰς ὀκτὼ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκά-
 24 τερον παραδεδραμήκεσαν. τὸ δὲ χωρίον οἶον κάλλι-
 στον ἐκτάξασθαι ἐστὶ τὸ Θράκιον καλούμενον, ἔρημον
 οἰκιῶν καὶ πεδινόν. ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατη-
 ρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιὰν καὶ λέγει
 25 τάδε. Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ
 νομίζετε δεινὰ πάσχειν ἑξαπατῶμενοι οὐ θαυμάζω.
 ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς
 παρόντας τῆς ἑξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν
 τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἃ ἔσται
 26 ἐντεῦθεν. πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακε-
 δαιμονίοις καὶ τοῖς συμμάχοις. οἷος δ' ὁ πόλεμος ἂν
 γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνη-
 27 σθέντας τὰ νῦν δὴ γεγενημένα. ἡμεῖς γὰρ οἱ Ἀθηναῖοι
 ἦλθομεν εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ
 τοὺς συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ
 τὰς δ' ἐν τοῖς νεωρίοις οὐκ ἐλάττους τριακοσίων,
 ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει καὶ
 προσόδου οὔσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ

ἔκ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες
 δὲ τῶν νήσων ἀπασῶν καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς
 ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς
 καὶ αὐτὸ τοῦτο τὸ Βυζάντιον, ὅπου νῦν ἐσμεν, ἔχοντες
 κατεπολεμήθημεν οὕτως, ὥς πάντες ὑμεῖς ἐπίστασθε.
 νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν Λακεδαιμονίοις μὲν καὶ 28
 τῶν ἀρχαίων συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ καὶ
 ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενη-
 μένων, Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων
 βάρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιωτά-
 του δὲ αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρη-
 σόμενοί τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες, εἰ δυναίμεθα.
 τούτων δὲ πάντων ὁμοῦ ὄντων ἔστι τις οὕτως ἄφρων,
 ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι ; μὴ πρὸς θεῶν 29
 μαινόμεθα μηδ' αἰσχρῶς ἀπολώμεθα πολέμιοι ὄντες
 καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε
 καὶ οἰκείοις. ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς
 ἐφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ βάρβαρον
 μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα
 κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἤλθο-
 μεν, ταύτην ἐξαλαπάξομεν. ἐγὼ μὲν τοίνυν εὐχομαι 30
 πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γενόμενα μυρίας ἐμέ γε
 κατὰ γῆς ὀργυιὰς γενέσθαι. καὶ ὑμῖν δὲ συμβουλεύω
 Ἑλληνας ὄντας τοῖς τῶν Ἑλλήνων προεστηκόσι πει-
 θομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. εἰ δὲ
 μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν
 Ἑλλάδος μὴ στéρεσθαι. καὶ νῦν μοι δοκεῖ πέμψαντας 31
 Ἀναξιβίῳ εἰπεῖν, ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντες
 παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἣν μὲν δυνώμεθα
 παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι, εἰ δὲ μή, ἀλλὰ δη-
 λώσοντες, ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ πειθόμενοι
 ἐξερχόμεθα.

Ταῦτα ἔδοξε, καὶ πέμπουσιν Ἰερώνυμόν τε Ἡλείον 32
 ἐροῦντα ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλήσιον
 Αἰαίον. οἱ μὲν ταῦτα ᾤχοντο ἐροῦντες.

- 33 Ἔτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται
 Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα πε-
 ριῇ, ἀλλὰ στρατηγιῶν καὶ ἐπαγγελλόμενος, εἴ τις ἢ
 πόλις ἢ ἔθνος στρατηγοῦ δέοιτο· καὶ τότε προσελθὼν
 ἔλεγεν ὅτι ἕτοιμος εἶη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα
 καλούμενον τῆς Θράκης, ἔνθα πολλὰ καὶ ἀγαθὰ λή-
 ψοιντο· ἔστε δ' ἂν μόλῳσιν, εἰς ἀφθονίαν παρέξεν
 34 ἔφη καὶ σιτία καὶ ποτά. ἀκούουσι ταῦτα τοῖς στρα-
 τιώταις καὶ τὰ παρὰ Ἀναξιβίου ἅμα ἀπαγγελλόμενα·
 ἀπεκρίνατο γὰρ ὅτι πειθομένοις αὐτοῖς οὐ μεταμελήσει,
 ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτοὶ
 35 βουλευσοῖτο περὶ αὐτῶν ὃ, τι δύναιτο ἀγαθόν· ἐκ τού-
 του οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρα-
 τηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον. ὁ δὲ Κοιρατάδης
 συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ
 στράτευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σιτία καὶ
 36 ποτὰ τῇ στρατιᾷ. ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξίβιος
 ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν, ὅστις ἂν ἀλῶ ἔνδον
 37 ὧν τῶν στρατιωτῶν, ὅτι πεπράσεται. τῇ δ' ὑστεραίᾳ
 ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε
 καὶ ἄλφιστα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ
 οἶνον ἄλλοι εἴκοσιν ἄνδρες καὶ ἐλαιῶν τρεῖς καὶ σκορό-
 δων εἰς ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίου καὶ ἄλλος
 κρομμύων. ταῦτα δὲ καταθέμενος ὥς ἐπὶ δάσμευσιν
 38 ἐθύετο. Ξενοφῶν δὲ μεταπεμψάμενος Κλέανδρον ἐκέ-
 λευε διαπράξαι, ὅπως εἰς τὸ τεῖχος τε εἰσέλθοι καὶ
 39 ἀποπλεύσαι ἐκ Βυζαντίου. ἐλθὼν δ' ὁ Κλέανδρος,
 Μάλα μόλις, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ
 Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν στρατιώ-
 τας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον·
 τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς
 ἀλλήλους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοις
 40 σὺν αὐτῷ ἐκπλεῖν. ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος
 τοὺς στρατιώτας εἰσὼ τοῦ τείχους ἀπῆει σὺν Κλεάνδρῳ.

Δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει
 οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστε-
 ραία τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοι-
 ρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ
 Τιμασίῳ ὁ Δαρδανεὺς καὶ Νέων ὁ Ἀσιναῖος καὶ
 Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν,
 ὥς οὐχ ἡγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτή-
 ρεια. ὁ δὲ κελεύει διαμετρεῖσθαι. ἐπεὶ δὲ πολλῶν 41
 ἐνέδει αὐτῷ ὥστε ἡμέρας σῖτον ἐκάστῳ γενέσθαι τῶν
 στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει καὶ τὴν στρα-
 τηγίαν ἀπειπών.

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Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ 2
 Φιλήσιος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμα-
 σίῳ ὁ Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς
 κώμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον
 ἐστρατοπεδεύοντο. καὶ οἱ στρατηγοὶ ἐστασίαζον, 2
 Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι
 ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον,
 τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον, οἰόμενος, εἰ
 ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προεστάναι
 τοῦ στρατεύματος· Τιμασίῳ δὲ προὔθυμειτο πέραν
 εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἂν οἴκαδε
 κατελθεῖν. καὶ οἱ στρατιῶται ταῦτ' ἐβούλοντο. δια- 3
 τριβομένου δὲ τοῦ χρόνου πολλοὶ τῶν στρατιωτῶν, οἱ
 μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον
 ὥς ἐδύναντο, οἱ δὲ καὶ [διδόντες τὰ ὄπλα κατὰ τοὺς
 χώρους] εἰς τὰς πόλεις κατεμιγνύοντο. Ἀναξίβιος δ' 4
 ἔχαιρε ταῦτα ἀκούων, διαφθειρόμενον τὸ στράτευμα·
 τούτων γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι
 Φαρναβάζῳ.

Ἀποπλέοντι δὲ Ἀναξιβίῳ ἐκ Βυζαντίου συναντᾷ 5
 Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζαντίου
 ἄρμοστής· ἐλέγετο δέ, ὅτι καὶ ναύαρχος διάδοχος
 Πῶλος ὅσον οὐ παρείη ἤδη εἰς Ἑλλήσποντον. καὶ 6

- Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὅπουσιν
 ἂν εὖροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους ἀποδόσθαι· ὁ δὲ Κλέανδρος οὐδένα ἐπράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτεῖραν καὶ ἀναγκάζων οἰκίᾳ δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο.
- 7 Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμπει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. ὁ δ' ἐπεὶ ᾗσθητο Ἀρίσταρχόν τε ἤκοντα εἰς Βυζάντιον ἀρμοστήν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἡμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος, ἅπερ καὶ πρὸς Ἀναξίβιον.
- 8 Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὥς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὥς ἂν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύοντα τοὺς Περιθλίους ὥς τάχιστα Ξενοφῶντα προ
- 9 πέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο ἄσμενοι ὥς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.
- 10 Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς αὐτὸν κατὰ θάλατταν Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτόν, ὑπισχνούμενος αὐτῷ, ὅ, τι ᾔετο λέγων πείσειν. ὁ δ' ἀπεκρίνατο αὐτῷ, ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. καὶ ὁ μὲν ταῦτα ἀκούσας ᾔχετο. οἱ δὲ Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὥς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περιθλίῳ ἦν.

Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, 12
 ὥπως ὅτι τάχιστα διαβαίειν. ἐν δὲ τούτῳ ἀφικόμενος
 Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἁρμοστής, ἔχων δύο τριή-
 ρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις
 ὑπέειπε μὴ διάγειν ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς
 στρατιώταις εἶπε μὴ περαιούσθαι εἰς τὴν Ἀσίαν. ὁ δὲ 13
 Ξενοφῶν ἔλεγεν, ὅτι Ἀναξίβιος ἐκέλευσε καὶ ἐμὲ πρὸς
 τοῦτο ἔπεμψεν ἐνθάδε. πάλιν δ' Ἀρίσταρχος ἔλεξεν,
 Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῇδε
 ἁρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ,
 καταδύσω. ταῦτ' εἰπὼν ᾤχετο εἰς τὸ τεῖχος. τῇ δ' 14
 ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς καὶ λοχα-
 γούς τοῦ στρατεύματος. ἤδη δὲ ὄντων πρὸς τῷ τείχει
 ἐξαγγέλλει τις τῷ Ξενοφῶντι, ὅτι, εἰ εἴσεισι, συλλη-
 φθήσεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ
 παραδοθήσεται. ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προ-
 πέμπεται, αὐτὸς δὲ εἶπεν ὅτι θῦσαί τι βούλοιτο. καὶ 15
 ἀπελθὼν ἐθύετο, εἰ παρείεν αὐτῷ οἱ θεοὶ πειράσθαι
 πρὸς Σεύθην ἄγειν τὸ στράτευμα. ἑώρα γὰρ οὔτε δια-
 βαίνειν ἀσφαλὲς ὄν τριήρεις ἔχοντος τοῦ κωλύσοντος,
 οὔτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο
 καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι,
 ἔνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἁρμοστῇ, τῶν δὲ
 ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν τὸ στράτευμα.

Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ 16
 λοχαγοὶ ἤκουτες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον,
 ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δέλλης δὲ ἦκειν·
 ἔνθα καὶ δήλη μᾶλλον ἐδόκει ἢ ἐπιβουλή. ὁ οὖν 17
 Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ
 στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι, παραλαβὼν
 Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν
 στρατηγῶν ἐκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ᾧ
 ἕκαστος ἐπίστευεν, ᾤχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου
 στράτευμα ἐξήκοντα στάδια. ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, 18

ἐπιτυγχάνει πυροῖς ἐρήμοις. καὶ τὸ μὲν πρῶτον ἔπει
 μετακεχωρηκέναι ποι τὸν Σεύθην· ἐπεὶ δὲ Δορύβου τε
 ἦσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθη,
 κατέμαθεν, ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἴη
 τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων, ὅπως οἱ μὲν φύλακες
 μὴ ὀρώντο ἐν τῷ σκότει ὄντες μήτε ὀπόσοι μήτε ὅπου
 εἶεν, οἱ δὲ προσιόντες μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς
 19 καταφανεῖς εἶεν· ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἐρμη-
 νέα, ὃν ἐτύγγανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ, ὅτι
 Ξενοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. οἱ
 δὲ ἤρουντο, εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος.
 20 ἐπειδὴ δὲ ἔφη οὗτος εἶναι ἀναπηδήσαντες ἐδίωκον· καὶ
 ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι,
 καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον
 21 πρὸς Σεύθην. ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος,
 καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι. διὰ γὰρ
 τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ
 22 νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο. ἐλέγετο γὰρ
 καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ
 χώρα πολλὸν ἔχων στρατεύμα ὑπὸ τούτων τῶν ἀνδρῶν
 πολλοὺς ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι·
 ἦσαν δ' οὗτοι Θυνοί, πάντων λεγόμενοι εἶναι μάλιστα
 νυκτὸς πολεμικώτατοι.

23 Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενο-
 φῶντα ἔχοντα δύο, οὓς βούλοιτο. ἐπειδὴ δὲ ἔνδον
 ἦσαν, ἡσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν
 Θράκιον νόμον κέρατα οἴνου προὔπινον· παρὴν δὲ καὶ
 Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ πάν-
 24 τοσε. ἔπειτα δὲ Ξενοφῶν ἤρχετο λέγειν, Ἐπεμψας
 πρὸς ἐμέ, ὦ Σεύθη, εἰς Καλχηδόνα πρῶτον Μηδοσάδην
 τουτονί, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ
 στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ
 ταῦτα πράξαίμι, εὖ ποιήσῃς, ὥς ἔφη Μηδοσάδης οὐ-
 25 τος. ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ

αὐτ' εἶη. ὁ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος, ἐπεὶ γὰρ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπὸ χνούμενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τᾶλλά τέ γε φίλῳ μοι χρήσεσθαι καὶ ἀδελφῷ καὶ τὰ ἐπὶ θαλάττῃ ιοι χωρία, ὧν σὺ κρατεῖς, ἔσεσθαι παρὰ σοῦ. ἐπὶ 26 τούτοις πάλιν ἐπήρετο τὸν Μηδοσάδην, εἰ ἔλεγε ταῦτα. ὁ δὲ συνέφη καὶ ταῦτα. Ἴθι νυν, ἔφη, ἀφήγησαι τούτῳ, τί σοι ἀπεκρινάμην ἐν Καλχηδόνι πρῶτον. Ἄπε- 27 κρίνω, ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον καὶ οὐδὲν τούτου ἔνεκα δέοι τελεῖν οὔτε σοὶ οὔτε ἄλλῳ· αὐτὸς δέ, ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ 28 Σηλυβρίαν ἀφίκου; Οὐκ ἔφησθα οἷόν τε εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. Νῦν 29 τοίνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστῳ πλὴν Νέωνος τοῦ Λακωνικοῦ. εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πράξιν, καὶ ἐκεῖ- 30 νους κάλεσαι. τὰ δὲ ὄπλα σὺ ἐλθὼν εἶπέ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν, καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἵσιθι.

Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν, ὅτι οὐδενὶ ἂν ἀπι- 31 στήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ φίλους εὖνους ἔφη νομίζειν. μετὰ ταῦτα δ', ἐπεὶ εἰσῆλθον οὗς ἔδει, πρῶτον Ξενοφῶν ἐπήρετο Σεύθην, ὅ, τι δέοιτο χρήσθαι τῇ στρατιᾷ. ὁ δὲ εἶπεν ὧδε. 32 Μαισάδης ἦν πατήρ μοι, ἐκείνου δὲ ἦν ἀρχὴ Μελανδίται καὶ Θυνοὶ καὶ Τρανίψαι. ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν ἀποθνήσκει νόσῳ, ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς ἄλλο- 33 τριαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμην ἐνδίφριος

αὐτῷ ἰκέτης δοῦναί μοι ὅπόσους δυνατὸς εἴη ἄνδρας,
 ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυναίμην κακὴν
 ποιόην καὶ ζῶην μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέ-
 34 πων ὥσπερ κύων. ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας
 καὶ τοὺς ἵππους, οὓς ὑμεῖς ὄψεσθε, ἐπειδὴν ἡμέρα
 γένηται. καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος
 τὴν ἐμαντοῦ πατρώαν χώραν. εἰ δέ μοι ὑμεῖς παρα-
 γένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβῶ
 τὴν ἀρχήν. ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι.

35 Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν,
 τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρα-
 36 τηγοῖς; λέξον, ἵνα οὗτοι ἀπαγγέλλωσιν. ὁ δ' ὑπέ-
 σχετο τῷ μὲν στρατιώτῃ κυζικηνόν, τῷ δὲ λοχαγῷ
 διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν,
 ὅπόσῃν ἂν βούλωνται, καὶ ζεύγη καὶ χωρίον ἐπὶ θα-
 37 λάττῃ τετειχισμένον. Ἐὰν δέ, ἔφη ὁ Ξενοφῶν, ταῦτα
 πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ
 Λακεδαιμονίων ᾗ, δέξῃ εἰς τὴν σεαυτοῦ, εἴ τις ἀπίεμαι
 38 βούληται παρὰ σέ; ὁ δ' εἶπε, Καὶ ἀδελφοὺς γε ποιή-
 σομαι καὶ ἐνδιφρίους καὶ κοινωνοὺς ἀπάντων ὧν ἂν
 δυνώμεθα κτᾶσθαι. σοὶ δέ, ὦ Ξενοφῶν, καὶ θυγατέρα
 δώσω καί, εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ
 νόμῳ, καὶ Βισάνθην οἴκησιν δώσω, ὅπερ ἐμοὶ κάλλ-
 στον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

3 Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες
 ἀπήλαινον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατο-
 2 πέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. ἐπεὶ
 δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς
 στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς
 Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκαλέσαι
 καὶ συνῆλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπεί-
 3 χον ὥς δέκα στάδια. ἐπεὶ δὲ συνῆλθον, ἀναστὰς Ξενο-
 φῶν εἶπε τάδε. Ἄνδρες, διαπλεῖν μὲν ἔνθα βουλόμεθα
 Ἀρίσταρχος τριήρεις ἔχων κωλύει, ὥστε εἰς πλοῖα

οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς
 Ξερρόνησον βία διὰ τοῦ ἱεροῦ ὄρους πορεύεσθαι· ἦν
 δὲ κρατήσαντες τούτου ἐκεῖσε ἔλθωμεν, οὔτε πωλήσειν
 ἔτι ὑμᾶς φησιν ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσε-
 τθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψε-
 τθαι ἔτι ὥσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. οὗτος 4
 μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνον
 ἴητε, εὖ ποιήσειν ὑμᾶς. νῦν οὖν σκέψασθε, πότερον
 ἐνθάδε μένοντες τοῦτο βουλεύσεσθε ἢ εἰς τὰ ἐπιτήδεια
 ἐπανελθόντες. ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε 5
 ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργυρίου
 ἐῷσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς
 κώμας, ὅθεν οἱ ἥττους ἐῷσι λαμβάνειν, ἐκεῖ ἔχοντας
 τὰ ἐπιτήδεια ἀκούοντας, ὅ, τι τις ὑμῶν δεῖται, αἰρεῖ-
 σθαι, ὅ, τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. καὶ ὅτῳ, 6
 ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. ἀνέτειναν ἅπαν-
 τες. Ἀπιόντες τοίνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὰν
 παραγγέλλῃ τις, ἔπεσθε τῷ ἡγουμένῳ.

Μετὰ ταῦτα Ξενοφῶν μὲν ἡγεῖτο, οἱ δ' εἶποντο. 7
 Νέων δὲ καὶ παρ' Ἀριστάρχου ἄλλοι ἔπειθον ἀποτρέ-
 πεσθαι· οἱ δ' οὐχ ὑπήκουον. ἐπεὶ δ' ὅσον τριάκοντα
 σταδίους προεληλύθεσαν, ἅπαντ' Ἀριστάρχου. καὶ ὁ Ξενο-
 φῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλεί-
 στων ἀκούοντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν. ἐπεὶ 8
 δὲ προσῆλθεν, εἶπε Ξενοφῶν, Ἡμεῖς πορευόμεθα ὅπου
 μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες
 καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἵρησόμεθα ἃ ἂν κρά-
 τιστα δοκῇ εἶναι. ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλείστα
 ἐστὶν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ἐξενίσθαι. καὶ ὁ 9
 Σεύθης ἔφη, Ἀλλὰ οἶδα κώμας πολλὰς ἀθρόας καὶ
 πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον
 διελθόντες ἂν ἡδέως ἀριστώγητε. Ἡγοῦ τοίνυν, ἔφη ὁ
 Ξενοφῶν. ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δέλλης, 10
 συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε.

Ἐγώ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί, καὶ ὑπισχνοῦμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. σῖτα δὲ καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας λαμβάνοντες ἔξετε· ὅποσα δ' ἂν ἀλίσκηται ἀξιόσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέ-
 11 μενος ὑμῖν τὸν μισθὸν πορίζω. καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δέ τις ἀνθιστῇται, σὺν ὑμῖν πειρασό-
 12 μεθα χειροῦσθαι. ἐπήρετο ὁ Ξενοφῶν, Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; ὁ δ' ἀπεκρίνατο, Οὐδαμῇ πλείον ἐπτὰ ἡμερῶν, μείων δὲ πολλαχῇ.

13 Μετὰ ταῦτα ἐδίδδοτο λέγειν τῷ βουλομένῳ· καὶ ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λέγει Σεύθης· χειμῶν γὰρ εἴη καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατόν εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἶόν τ' εἴη, εἰ δέοι ὠνουμένους ζῆν, ἐν δὲ τῇ πολεμῇ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν
 14 προσλήψοιντο, εὖρημα ἐδόκει εἶναι. ἐπὶ τούτοις εἶπε Ξενοφῶν, Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μή, ἐπιψήφизέτω ταῦτα. ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταῦτα. εὐθύς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύσονται αὐτῷ.

15 Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατηγοὺς δὲ καὶ λοχαγοὺς ἐπὶ δεῖπνον Σεύθης ἐκά-
 16 λεσε, πλησίον κώμην ἔχων. ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὥς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνείτης· οὗτος προσιὼν ἐνὶ ἐκάστῳ οὔστινας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, οἱ παρήσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα

μερῶν ἀπὸ θαλάττης ὁδόν, Σεύθης δ' ἐπεὶ τὸ στρά-
 τευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ.
 εἰτὼν οὖν ὧν ἱκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ κακῶς 17
 γοιεῖν. ἦν οὖν σωφρονήτε, τούτῳ δώσετε ὅ, τι ἄγετε·
 καὶ ἄμεινον ὑμῖν διακείσεται ἢ εἰάν Μηδόκῳ τῷ πρόσω
 ἱκοῦντι δῶτε. τούτους μὲν οὕτως ἔπειθεν. αὐθις δὲ 18
 Γεμασκῶνι τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ
 εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικάς, ἔλεγεν,
 ὅτι νομίζοιτο, ὅποτε ἐπὶ δεῖπνον καλέσαι Σεύθης, δω-
 ρεῖσθαι αὐτῷ τοὺς κληθέντας. οὗτος δ' ἦν μέγας
 ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν
 καὶ ἐνθάδε πλούσιον ποιῆσαι. τοιαῦτα προὔμνᾳτο
 ἐκάστῳ προσίων. προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε, 19
 Σὺ καὶ πόλεως μεγίστης εἶ καὶ παρὰ Σεύθῃ τὸ σὸν
 ὄνομα μέγιστόν ἐστι, καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώ-
 σεις καὶ τείχη λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέ-
 ρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλο-
 πρεπέστατα τιμῆσαι Σεύθην. εὖνους δέ σοι ὧν 20
 παραινῶ· εὖ οἶδα γάρ, ὅτι ὅσῳ ἂν μείζω τούτῳ δω-
 ρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. ἀκούων
 ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ
 Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν 21
 οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ
 λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ
 πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα
 δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν
 μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμῖται μεγάλοι προσ-
 πεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. μάλιστα δ' 22
 αἱ τράπεζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο· νόμος γὰρ
 ἦν. καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς
 ἑαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ
 διερρίπτει οἷς αὐτῷ ἐδόκει, καὶ τὰ κρέα ὡσαύτως, ὅσον
 μόνον γεύσασθαι ἑαυτῷ καταλιπών. καὶ οἱ ἄλλοι δὲ 23

κατὰ ταῦτὰ ἐποιοῦν, καθ' οὗς αἱ τράπεζαι ἔκειντο.
 Ἀρκὰς δέ τις Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν
 διαρριπτεῖν εἷα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον
 τριχόλινικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα
 24 ἐδείπνει. κέρατα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέ-
 χοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας
 ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκ ἐτι δε-
 πνοῦντα, Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐν
 25 δὲ οὐδέπω. ἀκούσας Σεύθης τὴν φωνὴν ἡρώτα τὸν
 οἰνοχόον, τί λέγοι. ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζεις γὰρ
 ἠπίστατο. ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

26 Ἐπεὶ δὲ προὔχώρει ὁ πότος, εἰσῆλθεν ἀνὴρ θραξ
 ἵππον ἔχων λευκόν, καὶ λαβὼν κέρας μεστὸν εἶπε,
 Προπίνω σοι, ὦ Σεύθῃ, καὶ τὸν ἵππον τοῦτον δωροῦ-
 μαι, ἐφ' οὗ καὶ διώκων ὃν ἂν θέλῃς αἰρήσεις καὶ ἀπο-
 27 χωρῶν οὐ μὴ δείσης τὸν πολέμιον. ἄλλος παῖς
 εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος
 ἱμάτια τῇ γυναικί. καὶ Τιμασίῳ προπίνων ἐδωρή-
 σατο φιάλην τε ἀργυρᾶν καὶ τάπιδά ἀξίαν δέκα μνῶν.
 28 Γνήσιππος δέ τις Ἀθηναῖος ἀναστὰς εἶπεν, ὅτι ἀρ-
 χαῖος εἴη νόμος κάλλιστος τοὺς μὲν ἔχοντας δίδοναι
 τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι δίδοναι τὸν
 βασιλέα, ἵνα καὶ ἐγώ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ
 29 τιμᾶν. ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ, τι ποιήσῃ· καὶ γὰρ
 ἐτύγχανεν ὡς τιμώμενος ἐν τῷ πλησιστάτῳ δίφῳ
 Σεύθῃ καθήμενος. ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ
 τὸ κέρας ὀρέξαι τὸν οἰνοχόον. ὁ δὲ Ξενοφῶν, ἤδη γὰρ
 ὑποπεπωκὼς ἐτύγχανεν, ἀνέστη θαρραλέως δεξάμενος
 30 τὸ κέρας καὶ εἶπεν, Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι
 ἑμαυτὸν καὶ τοὺς ἐμούς τούτους ἐταίρους φίλους εἶναι
 πιστούς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἐπὶ
 31 ἐμοῦ σοι βουλομένους φίλους εἶναι. καὶ νῦν πάρεισθαι
 οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προϊέμενοι καὶ πο-
 νεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν

ὃν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ
πατρίαν οὔσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους,
πολλοὺς δὲ ἄνδρας καὶ γυναῖκας κατακτήσῃ, οὗς οὐ
ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς
τε δῶρα. ἀναστὰς ὁ Σεύθης συνεξέπιε καὶ κατεσκε- 32
δάσατο μετὰ τοῦτο τὸ κέρας. μετὰ ταῦτα εἰσῆλθον
κέρασί τε οἷσις σημαίνουσιν αὐλοῦντες καὶ σάλπιγγιν
ὠμοβοῦναις ῥυθμούς τε καὶ οἶον μαγάδι σαλπίζοντες.
καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγέ τε πολεμικὸν καὶ 33
ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα ἐλαφρῶς.
εἰσῆεσαν δὲ καὶ γελωτοποιοί.

Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλ- 34
ληνες καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι καὶ
σύνθημα παραδιδόναι. καὶ Σεύθην ἐκέλευον παραγ-
γεῖλαι, ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν
Θρακῶν εἴσεισι νυκτός· οἳ τε γὰρ πολέμιοι Θράκες
ἡμῖν καὶ ὑμεῖς οἱ φίλοι. ὥς δ' ἐξήεσαν, συνανέστη ὁ 35
Σεύθης οὐδέν τι μεθύοντι ἐοικώς. ἐξελθὼν δ' εἶπεν
αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας, Ὡ ἄνδρες, οἱ
πολέμιοι ἡμῶν οὐκ ἴσασί πω τὴν ἡμετέραν συμμαχίαν·
ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ
ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μά-
λιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα.
συνεπῆνουν ταῦτα οἱ στρατηγοὶ καὶ ἡγεῖσθαι ἐκέλευον. 36
ὁ δ' εἶπε, Παρασκευασάμενοι ἀναμενεῖτε· ἐγὼ δέ,
ὅποταν καιρὸς ᾗ, ἥξω πρὸς ὑμᾶς, καὶ τοὺς πελταστὰς
καὶ ὑμᾶς ἀναλαβὼν ἡγήσομαι σὺν τοῖς θεοῖς. καὶ ὁ 37
Ἐενοφῶν εἶπε, Σκέψαι τοίνυν, εἴπερ νυκτός πορευσό-
μεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν
μὲν γὰρ ἐν ταῖς πορείαις ἡγεῖται τοῦ στρατεύματος
ὁποῖον ἂν αἰὲ πρὸς τὴν χώραν συμφέρῃ, εἴαν τε ὀπλι-
τικὸν εἴαν τε πελταστικὸν εἴαν τε ἵππικόν· νύκτωρ δὲ
νόμος τοῖς Ἑλλησιν ἡγεῖσθαί ἐστι τὸ βραδύτατον·
οὕτω γὰρ ἥκιστα διασπᾶται τὰ στρατεύματα καὶ 38

ἥκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ
 διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις
 39 καὶ ὠγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. εἶπεν
 οὖν Σεύθης, Ὀρθῶς τε λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ
 ὑμετέρῳ πείσομαι. καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν
 πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς
 δ' ἐφέψομαι τελευταῖος τοὺς ἵππους ἔχων· ταχὺ γὰρ
 πρῶτος, ἂν δέῃ, παρέσομαι. σύνθημα δ' εἶπον Ἀθη-
 ναίαν κατὰ τὴν συγγένειαν. ταῦτ' εἰπόντες ἀνεπαύ-
 οντο.

40 Ἠνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης
 ἔχων τοὺς ἱππέας τεθωρακισμένους καὶ τοὺς πελτα-
 στὰς σὺν τοῖς ὅπλοις. καὶ ἐπεὶ παρέδωκε τοὺς ἡγε-
 μόνας, οἱ μὲν ὀπλῖται ἡγοῦντο, οἱ δὲ πελτασταὶ εἶποντο,
 41 οἱ δ' ἱππεῖς ὠπισθοφυλάκουν. ἐπεὶ δ' ἡμέρα ἦν, ὁ
 Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήνεσε τὸν
 Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς
 καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς
 ἵπποις ἀπὸ τῶν πεζῶν· νῦν δ', ὥσπερ δεῖ, ἀθροοί
 πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. ἀλλὰ ὑμεῖς μὲν
 περιμένετε αὐτοῦ καὶ ἀναπαύεσθε, ἐγὼ δὲ σκεψάμενός
 42 τι ἥξω. ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λα-
 βών. ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο,
 εἰ εἴη ἵχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία.
 43 ἐπεὶ δὲ ἀτριβῇ ἐώρα τὴν ὁδόν, ἤκε ταχὺ πάλιν καὶ
 ἔλεγεν, Ἄνδρες, καλῶς ἔσται, ἦν θεὸς θέλη· τοὺς γὰρ
 ἀνθρώπους λήσομεν ἐπιπεσόντες. ἀλλ' ἐγὼ μὲν ἡγή-
 σομαι τοῖς ἵπποις, ὅπως, ἂν τινα ἴδωμεν, μὴ δια-
 φυγὼν σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κἂν
 λειφθῆτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε. ὑπερβάντες
 δὲ τὰ ὄρη ἥξομεν εἰς κώμας πολλάς τε καὶ εὐδαί-
 μονας.

44 Ἠνίκα δ' ἦν μέσον ἡμέρας, ἤδη τε ἦν ἐπὶ τοῖς
 ἄκροις καὶ κατιδὼν τὰς κώμας ἤκεν ἐλαύνων πρὸς τοὺς

ὀπλίτας καὶ ἔλεγεν, Ἀφήσω ἤδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδῖον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. ἀλλ' ἔπεσθε ὥς ἂν δύνησθε τάχιστα, ὅπως, ἐάν τις ὑφιστῇται, ἀλέξησθε. ἀκούσας ταῦτα ὁ Ξενοφῶν 45 κατέβη ἀπὸ τοῦ ἵππου. καὶ ὃς ἤρετο, Τί καταβαίνεις, ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὀπλῖται θάττον δραμοῦνται καὶ ἡδιον, ἐὰν καὶ ἐγὼ πεζὸς ἡγῶμαι. μετὰ ταῦτα ὄχητο, καὶ Τιμασίῳ 46 μετ' αὐτοῦ ἔχων ἱππεῖς ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. καὶ αὐτὸς μὲν ἐτρόχαζε τούτους ἔχων, Κλεάνωρ δ' ἡγεῖτο τῶν ἄλλων Ἑλλήνων. ἐπεὶ δ' ἐν ταῖς κώμας ἦσαν, Σεύθης ἔχων ὅσον 47 τριάκοντα ἱππέας προσελάσας εἶπε, Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἷχονται μοι ἄλλος ἄλλη διώκων· καὶ δέδοικα μὴ συστάντες ἀθρόοι που κακόν τι ἐργάζονται οἱ πολέμιοι. δεῖ δὲ καὶ ἐν ταῖς κώμας καταμένειν τινὰς ἡμῶν· μεσταὶ γάρ εἰσιν ἀνθρώπων. Ἀλλ' 48 ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνωρα κέλευε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κώμας. ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὡς χίλια, βόες δὲ δισχίλιοι, πρόβατα ἄλλα μύρια. τότε μὲν δὴ αὐτοῦ ηὐλίσθησαν.

Τῇ δ' ὑστεραία κατακαύσας ὁ Σεύθης τὰς κώμας 4 παντελῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβον ἐνθείη καὶ τοῖς ἄλλοις, οἷα πείσονται, ἂν μὴ πείθωνται, ἀπήει πάλιν. καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, ὅπως ἂν μισθὸς γένοιτο τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδῖον. οἱ δ' ἐκλιπόντες ἔφευγον εἰς τὰ ὄρη. ἦν δὲ χιὼν πολλὴ καὶ ψύχος 3 οὕτως, ὥστε τὸ ὕδωρ, ὃ ἐφέροντο ἐπὶ δεῖπνον, ἐπήγνυτο

καὶ ὁ οἶνος ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων
 4 πολλῶν καὶ ῥῖνες ἀπεκαίοντο καὶ ὦτα. καὶ τότε δῆλον
 ἐγένετο, οὐ ἕνεκα οἱ Θρᾶκες τὰς ἀλωπεκίδας ἐπὶ ταῖς
 κεφαλαῖς φοροῦσι καὶ τοῖς ὠσὶ, καὶ χιτῶνας οὐ μόνον
 περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς, καὶ ζε-
 ρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ
 5 χλαμύδας. ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς
 τὰ ὄρη ἔλεγεν, ὅτι, εἰ μὴ καταβήσονται οἰκήσοντες καὶ
 πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κώμας καὶ
 τὸν σῖτον, καὶ ἀπολοῦνται τῷ λιμῷ. ἐκ τούτου κατέ-
 βαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι·
 οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κώμαις ἠϋλίζοντα.
 6 καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν
 ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπένεσθαι. καὶ
 ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς
 τὰς κώμας. καὶ οἱ μὲν πλείστοι ἐξέφυγον· πλησίον
 γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς
 Σεύθης.

7 Ἐπισθένης δ' ἦν τις Ὀλύνθιος παιδεραστής, ὃς
 ἰδὼν παῖδα καλὸν ἡβάσκοντα ἄρτι πέλτην ἔχοντα
 μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέ-
 8 τευσε βοηθῆσαι παιδὶ καλῷ. καὶ ὃς προσελθὼν τῷ
 Σεύθῃ δέεται μὴ ἀποκτεῖναι τὸν παῖδα, καὶ τοῦ Ἐπι-
 σθένους διηγεῖται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ
 συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἶεν καλοί,
 9 καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. ὁ δὲ Σεύθης ἤρετο,
 ὦ καὶ θέλοισ ἄν, ὦ Ἐπίσθενες, ὑπὲρ τούτου ἀποθα-
 νεῖν; ὁ δ' εἶπεν ἀνατείνας τὸν τράχηλον, Παῖε, ἔφη,
 10 εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἰδέναί. ἐπήρετο
 ὁ Σεύθης τὸν παῖδα, εἰ παΐσειεν αὐτὸν ἀντ' ἐκείνου.
 οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτευε μηδὲ ἕτερον κατακαίνειν.
 ἐνταῦθα δὴ ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν,
 ὦρα σοι, ὦ Σεύθη, περὶ τούδε μοι διαμάχεσθαι· οὐ
 11 γὰρ μεθήσω τὸν παῖδα. ὁ δὲ Σεύθης γελῶν ταῦτα

μὲν εἶα· ἔδοξε δὲ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μὴδ' ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβὰς ἐσκήνου, ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὀρείοις καλουμένοις Θραξὶ πλησίον κατεσκήνησαν.

Ἐκ τούτου ἡμέραι τ' οὐ πολλαὶ διετρίβοντο, καὶ οἱ 12 ἐκ τοῦ ὄρους Θράκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ, ὅτι ἐν πονηροῖς τόποις σκηνοῖεν καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιόν τ' ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολέσθαι. ὁ δὲ θαρρεῖν ἐκέλευε καὶ 13 ἔδειξεν ὁμήρους παρόντας αὐτῷ. ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπράξαι σφισι τὰς σπονδάς. ὁ δ' ὡμολόγει καὶ θαρρεῖν ἐκέλευε καὶ ἡγγυᾶτο μὴδὲν αὐτοὺς κακὸν πείσεσθαι πειθομένους Σεύθῃ. οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιού- 14 σαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου 15 τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὥς ἀποκόψοντες τῶν δοράτων τὰς λόγχας, οἱ δ' ἐνεπίμπρασαν, καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες ἐξιόντα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν. καὶ 16 ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακέστιος

- ἐτῶν ἤδη ὡς ὀκτωκαίδεκα ὧν σημαίνει τῇ σάλπιγγι·
 καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐν
 17 τῶν ἄλλων σκηνωμάτων. οἱ δὲ Θράκες φεύγουσιν,
 ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι
 τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς
 ἐλήφθησάν τινες κρεμασθέντες ἐνεχομένων τῶν πελτῶν
 τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτόντες τῶν
 18 ἐξόδων· οἱ δὲ Ἕλληνες ἐδίωκον ἔξω τῆς κώμης. τῶν
 δὲ Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τοὺς
 παρατρέχοντας παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ
 φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἱερώνυμόν τε Εὐ-
 δέα λοχαγὸν καὶ Θεογένην Δοκρὸν λοχαγόν· ἀπέθανε
 δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθής τινων καὶ σκεύη.
 19 Σεύθης δὲ ἦκε βοηθήσων σὺν ἑπτὰ ἱππεύσι τοῖς πρώ-
 τοις καὶ τὸν σαλπιγκτὴν ἔχων τὸν Θράκιον. καὶ ἐπέ-
 περ ἦσθετο, ὅσον περ χρόνον ἐβοήθει, τοσοῦτον καὶ
 τὸ κέρας ἐφθέγγετο αὐτῷ. ὥστε καὶ τοῦτο φόβον
 συμπαρέσχε τοῖς πολεμίοις. ἐπεὶ δ' ἦλθεν, ἐδέξ-
 οὔτο τε καὶ ἔλεγεν, ὅτι οἶοιτο τεθνεώτας πολλοὺς εὐ-
 ρῆσιν.
 20 Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ
 παραδοῦναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεῦ-
 21 σθαι· εἰ δὲ μή, αὐτὸν ἐᾶσαι. τῇ οὖν ὑστεραίᾳ παρα-
 δίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας
 ἤδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρεινῶν, καὶ αὐτὸς
 ἔρχεται σὺν τῇ δυνάμει. ἤδη δὲ εἶχε καὶ τριπλασίαν
 δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες, ὅ
 πράττοι ὁ Σεύθης, πολλοὶ κατέβαινον συστρατευσόμε-
 22 νοι. οἱ δὲ Θυνοί, ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς
 μὲν ὀπλίτας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἱππεῖς,
 καταβάντες ἰκέτευον σπείσασθαι, καὶ πάντα ὡμολόγουν
 23 ποιήσιν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. ὁ δὲ
 Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυεν ὅτι λέγοιεν,
 καὶ οὐκ ἔφη σπείσεσθαι, εἰ Ξενοφῶν βούλοιτο τιμωρῆ-

σασθαι αὐτοὺς τῆς ἐπιθέσεως. ὁ δ' εἶπεν, Ἄλλ' ἔγωγε 24
 ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται
 αὐτ' ἐλευθέρων. συμβουλεύειν μέντοι ἔφη αὐτῷ
 τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακόν
 τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἔαν. οἱ μὲν οὖν ταύτη
 πάντες δὴ προσωμολόγουν.

Ἵπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θρᾷ- 5
 κας εἰς τὸ Δέλτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ
 Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρύσου [, ἀρχαίου τι-
 νός]. καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς 2
 λείας παρῆν. καὶ Σεύθης ἐξαγαγὼν ζεύγη ἡμιονικὰ
 τρία, οὐ γὰρ ἦν πλείω, τὰ δὲ ἄλλα βοεικὰ, καλέσας
 Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι τοῖς
 στρατηγοῖς καὶ λοχαγοῖς. Ξενοφῶν δὲ εἶπεν, Ἐμοὶ 3
 μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς
 στρατηγοῖς δωροῦ, οἳ σὺν ἐμοὶ ἠκολούθησαν, καὶ λοχα-
 γοῖς. καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ 4
 Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνί-
 σκος ὁ Ἀχαιός· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς
 κατεμερίσθη. τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος
 ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλεί-
 δης ἔλεγεν, ὅτι οὐ πλείον ἐμπολήσαι. ὁ οὖν Ξενοφῶν 5
 ἀχθεσθεὶς εἶπεν ἐπομόσας, Δοκεῖς μοι, ὦ Ἡρακλείδη,
 οὐχ ὥς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκήδου, ἦκες ἂν
 φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ
 ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ ἑαυτοῦ ἱμάτια.

Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε, 6
 μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθείη, καὶ ὅ,τι ἐδύνατο
 ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς
 Σεύθην. οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν, 7
 ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἠχθετο αὐτῷ, ὅτι
 ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. καὶ τέως 8
 μὲν αἰεὶ ἐμέμνητο ὥς, ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ,
 παραδώσειν αὐτῷ Βισάνθην καὶ Γάνον καὶ Νέον

τείχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτῳ ἐμέμνητο. ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει, ὥς οὐκ ἀσφαλὲς εἶη τείχη παραδιδόναι ἀνδρὶ δύναντι ἔχοντι.

- 9 Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο, τί χρὴ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγούς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτούς, ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἔκπλεων παρέσεσθαι δυοῖν μηνοῖν, καὶ συστρατεύεσθαι ἐκέλευε.
- 10 καὶ ὁ Τιμασίων εἶπεν, Ἐγὼ μὲν τοίνυν οὐδ', ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι, στρατευσάμην ἂν ἄνῃ Ξενοφῶντος. καὶ ὁ Φρυνίσκος καὶ ὁ Κλέάνωρ συνωμολόγουν τῷ Τιμασίῳ. ἐντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην, ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα.
- 11 ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. ὁ δὲ γνοὺς τοῦ Ἡρακλείδου τὴν πανουργίαν, ὅτι βούλοιτο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγούς, παρέρχεται λαβὼν τοὺς τε στρατηγούς πάντας καὶ τοὺς λοχαγούς.
- 12 καὶ ἐπεὶ πάντες ἐπείσθησαν, συνεστρατεύοντο, καὶ ἀφικνοῦνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν εἰς τὸν Σαλμυδησσόν. ἔνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλαὶ ὀκέλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάν-
- 13 πολυ τῆς θαλάττης. καὶ οἱ Θράκες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρισάμενοι τὰ καθ' αὐτοὺς ἐκπίπτοντα ἕκαστοι ληΐζονται· τέως δὲ ἔλεγον, πρὶν ὀρίσασθαι, ἀρπάζοντας πολλοὺς ὑπ' ἀλλήλων ἀποθνή-
- 14 σκειν. ἐνταῦθα εὗρίσκοντο πολλαὶ μὲν κλῖναι, πολλὰ δὲ κιβώτια, πολλαὶ δὲ βίβλοι γεγραμμέναι, καὶ τὰλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. ἐντεῦθεν ταῦτα καταστρεψάμενοι ἀπῆεσαν πάλιν.
- 15 ἔνθα δὴ Σεύθης εἶχε στράτευμα ἤδη πλεόν τοῦ Ἑλλή-

νικοῦ· ἔκ τε γὰρ Ὀδρυσῶν πολὺ ἔτι πλείους καταβε-
βήκεσαν καὶ οἱ αἰὲ πειθόμενοι συνεστρατεύοντο. κα-
τηυλίσθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον
τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. καὶ 16
μισθὸς μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενο-
φῶντα οἷ τε στρατιῶται παγχαλέπως εἶχον ὃ τε Σεύ-
θης οὐκέτι οἰκείως διέκειτο, ἀλλ' ὅποτε συγγενέσθαι
αὐτῷ βουλόμενος ἔλθοι, πολλὰ ἤδη ἀσχολίαι ἐφαί-
νοντο.

Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων 6
ἀφικνεῖται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ
Θίβρωνος, καὶ λέγουσιν, ὅτι Λακεδαιμονίοις δοκεῖ στρα-
τεύεσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν
ὥς πολεμήσων, καὶ δεῖται ταύτης τῆς στρατιᾶς καὶ
λέγει, ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός,
καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετρα-
μοιρία. ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρα- 2
κλείδης πυθόμενος, ὅτι ἐπὶ τὸ στράτευμα ἤκουσι, λέγει
τῷ Σεύθῃ, ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακε-
δαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέῃ·
ἀποδιδούς δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι
ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλλάσσονται ἐκ τῆς
χώρας. ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· 3
καὶ ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν,
ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος
εἶναι βούλεται. καλεῖ τε αὐτοὺς ἐπὶ ξένια· καὶ ἐξέ-
νιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ 4
τῶν ἄλλων στρατηγῶν οὐδένα. ἐρωτώντων δὲ τῶν
Λακεδαιμονίων, τίς ἀνὴρ εἶη Ξενοφῶν, ἀπεκρίνατο, ὅτι
τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιωτης δέ· καὶ
διὰ τοῦτο χεῖρόν ἐστιν αὐτῷ. καὶ οἱ εἶπον, Ἄλλ' ἢ
δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; καὶ ὁ Ἡρακλείδης,
Πάνυ μὲν οὖν, ἔφη. Ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν 5
ἐναντιώσεται τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ

Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑποσχῆσθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν
 6 ὑμῖν. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγεῖεν ; Αὖριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης, πρῶι ἄξομεν πρὸς αὐτοὺς· καὶ οἶδα, ἔφη, ὅτι, ἐπειδὰν ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται· αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7 Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιὰ. τὼ δὲ Λάκωνε ἐλεγέτην, ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἴητε σὺν ἡμῖν, τὸν τε ἐχθρὸν τιμωρήσεσθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ τὸ
 8 διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν καὶ εὐθὺς ἀνίσταταιί τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. παρῇν δὲ καὶ Σεύθης, βουλόμενος εἰδέναί, τί πραχθήσεται, καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἑρμηνέα· ξυνίει δὲ καὶ
 9 αὐτὸς ἑλληνιστὶ τὰ πλείστα. ἔνθα δὲ λέγει ὁ Ἀρκάς, Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἡμεῖς παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν, ἔνθα δὲ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης ἐκείνον μὲν
 10 ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν· ὥστε ὃ γε πρῶτος λέγων ἐγὼ μὲν, εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. ἐκ δὲ τούτου Ξενοφῶν ἔλεξεν ὧδε.

11 Ἀλλὰ πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδέναί περὶ ὑμᾶς παρεσχημένος. ἀπετραπόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι πυνθανόμενος ὑμᾶς

οὐκ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις εἶναι,
 ὅς ὠφελήσων, εἴ τι δυναίμην. ἐπεὶ δὲ ἦλθον, Σεύθου 12
 οὗτου πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ
 πολλὰ ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐ-
 τὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὥς αὐτοὶ
 μεῖς ἐπίστασθε, ἦγον δὲ ὅθεν ὥοιμην τάχιστ' ἂν ὑμᾶς
 εἰς τὴν Ἀσίαν διαβῆναι. ταῦτα γὰρ καὶ βέλτιστα
 νόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἡδεῖν βουλομένους. ἐπεὶ 13
 ὁ Ἀρίσταρχος ἐλθὼν σὺν τριήρεσιν ἐκώλυε διαπλεῖν
 ὑμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς,
 ὥς βουλευσαίμεθα, ὅ, τι χρὴ ποιεῖν. οὐκοῦν ὑμεῖς 14
 οὐκ οἶσθε μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερ-
 σονησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος
 ὑμῶν συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῳ
 ποιεῖν, πάντες δ' ἐψηφίσασθε ταῦτα. τί οὖν ἐγὼ ἐν-
 ῶντα ἡδίκησα ἀγαγὼν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει ;
 εἰ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μι- 15
 νού, εἰ μὲν ἐπαινῶ αὐτόν, δικαίως ἂν με καὶ αἰτιῶσθε
 ὅτι μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φί-
 λος ὢν νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι
 αἰῶς ὑμᾶς αἰρούμενος ἀντὶ Σεύθου ὑφ' ὑμῶν αἰτίαν
 ἔχωμι περὶ ὧν πρὸς τοῦτον διαφέρομαι ; ἀλλ' εἵποτε 16
 ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου
 ἀντάξειν. οὐκοῦν δῆλον τοῦτό γε, ὅτι, εἴπερ ἐμοὶ
 οὐκ ἔστι τι Σεύθης, οὐχ οὕτως ἐτέλει δήπου, ὥς ὢν τε
 ἐμὲ δοίῃ στέροιτο καὶ ἄλλα ὑμῖν ἀποτίσειεν, ἀλλ' οἷ-
 ος εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὅπως ἐμοὶ δοῦς
 ἔτι μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. εἰ τοίνυν οὕτως 17
 ἔστιν οἷον οἶεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύ-
 τὴν πράξιν ἀμφοτέροις ἡμῖν ποιῆσαι, εἴαν πράτ-
 τωμεν αὐτὸν τὰ χρήματα. δῆλον γάρ, ὅτι Σεύθης, εἰ
 τί παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι
 ὑμῶς, εἴαν μὴ βεβαιῶ τὴν πράξιν αὐτῷ, ἐφ' ἣ ἐδωρο-
 ῦν. ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· 18

ὁμνῶ γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδ' ἂ ἐμοὶ
 ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ
 19 ἀκούων σύννοιδέ μοι, εἰ ἐπιорκῶ· ἵνα δὲ μᾶλλον θαν-
 μάσητε, συνεπόμενυμι μηδὲ ἂ οἱ ἄλλοι στρατηγοὶ ἔλα-
 βον εἰληφέναι, μὴ τοίνυν μηδὲ ὅσα τῶν λοχαγῶν ἔνιοι
 20 καὶ τί δὴ ταῦτ' ἐποιοῦν ; ὦμην, ὦ ἄνδρες, ὅσῳ μᾶλλον
 συμφέροίμι τούτῳ τὴν τότε πενίαν, τοσοῦτ' ἄλλοι
 αὐτὸν φίλον ποιήσεσθαι, ὅποτε δυνασθείη. ἄ ἐγὼ δὲ
 ἅμα τε αὐτὸν ὁρῶ εὖ πράττοντα, καὶ γυγνώσκω δὴ
 21 αὐτοῦ τὴν γνώμην. εἴποι δὴ τις ἄν, οὐκ οὐκ αἰσχύνῃ
 οὕτω μωρῶς ἐξαπατῶμενος ; ναὶ μὰ Δία ἡσχυνόμην
 μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλος
 δὲ ὄντι ἐξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπα-
 22 τᾶσθαι. ἐπεὶ, εἴ γε πρὸς φίλους ἐστὶ φυλακή, πᾶσαν
 οἶδα ὑμᾶς φυλαξαμένους ὥς μὴ παρασχεῖν τούτῳ πρό-
 φασιν· δικαίαν μὴ ἀποδιδόναι ὑμῖν ἂ ὑπέσχετο· οὔτε
 γὰρ ἡδίκησαμεν τούτον οὐδὲν οὔτε κατεβλακεύσαμεν
 τὰ τούτου οὐδὲ μὴν κατεδείλιάσαμεν οὐδὲν ἐφ' ὃ, τι
 23 ἡμᾶς οὗτος παρεκάλεσεν. ἀλλὰ, φαίητε ἄν, ἔδει τὰ
 ἐνέχυρα· τότε λαβεῖν, ὥς μηδ', εἰ ἐβούλετο, ἐδύνατο
 ἐξαπατᾶν. πρὸς ταῦτα δὲ ἀκούσατε ἂ ἐγὼ οὐκ ἄν
 ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν
 ἀγνώμονες ἐδοκεῖτε εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι
 24 ἀναμνήσθητε γάρ, ἐν ποίοις τισὶ πράγμασιν ὄντες
 ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην.
 οὐκ εἰς μὲν Πέρινθον, εἰ προσῆτε τῇ πόλει, Ἀρίσταρ-
 χος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι ἀποκλείσας
 τὰς πύλας, ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε, μέσος
 δὲ χειμῶν ἦν, ἀγορᾷ δὲ ἐχρήσθε σπάνια μὲν ὁρῶντες
 25 τὰ ὦνια, σπάνια δ' ἔχοντες, ὅτων ὠνήσεσθε, ἀνάγκη
 δὲ ἦν μένειν ἐπὶ Θράκης· τριήρεις γὰρ ἐφορμοῦσαι
 ἐκώλυον διαπλεῖν· εἰ δὲ μένοι τις, ἐν πολεμίᾳ εἶναι,
 26 ἔνθα πολλοὶ μὲν ἱππεῖς ἦσαν ἐναντίοι, πολλοὶ δὲ πελ-
 τασταί, ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν, φ' ἀθρόοι μὲν ἰόντες

εἰ τὰς κώμας ἴσως ἂν ἐδυνάμεθα σῖτον λαμβάνειν
 δέν τι ἄφθονον, ὅτῳ δὲ διώκοντες ἂν ἡ ἀνδράποδα
 πρόβατα κατελαμβάνομεν οὐκ ἦν ἡμῖν· οὔτε γὰρ
 πικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστηκὸς κατέ-
 βον παρ' ὑμῖν. εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων 27
 ὦν μὴδ' ὄντιναοῦν μισθὸν προσαιτήσας Σεύθην σύμ-
 χον ὑμῖν προσέλαβον, ἔχοντα καὶ ἵππείας καὶ πελ-
 τὰς, ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν
 ἰν βεβουλεῦσθαι πρὸ ὑμῶν; τούτων γὰρ δήπου 28
 νυνήσαντες καὶ σῖτον ἀφθονώτερον ἐν ταῖς κώμαις
 ἴσκετε διὰ τὸ ἀναγκάζεσθαι τοὺς Θρᾷκας κατὰ
 νυδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδρα-
 ῶν μᾶλλον μετέσχετε. καὶ πολέμιον οὐκέτι οὐ- 29
 κὲ ἐωρῶμεν, ἐπειδὴ τὸ ἵππικὸν ἡμῖν προσεγένετο·
 οἱ δὲ θαρραλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ
 κωλύοντες μὴδαμῇ κατ' ὀλί-
 γον ἀποσκεδαννυμένους τὰ ἐπιτήδεια ἀφθονώτερα
 πορίζεσθαι. εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύ- 30
 τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προσετέλει
 ἀσφαλείας, τοῦτο δὴ τὸ σχέτλιον πάθημα καὶ διὰ
 τοῦ οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ εἶναι; νῦν 31
 ἢ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν
 ἰν τοῖς ἐπιτηδεύουσιν, περιττὸν δ' ἔχοντες τοῦτο,
 ἐλάβετε παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων
 ἀνᾶτε. καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπεί-
 ὑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε.
 τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέ- 32
 το ὑμῖν, οὐ καὶ ἐκεῖνο σὼν ἔχετε καὶ πρὸς ἐκείνοις
 ἰλλήνι εὐκλείαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐ-
 Θρᾷκας, ἐφ' οὓς ἐστρατεύσασθε, κρατήσαντες;
 μὲν ὑμᾶς φημι δικαίως, ἂν, ὧν ἐμοὶ χαλεπαίνετε,
 ἰν τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν. καὶ τὰ μὲν 33
 ἕτερα τοιαῦτα. ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ
 ἴσθε ὡς ἔχει. ἐγὼ γάρ, ὅτε μὲν πρότερον ἀπῆρα

οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευό-
 μην, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων
 εὐκλειαν. ἐπιστευόμεν ὑπὸ Λακεδαιμονίων· οὐ γὰρ
 34 ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. νῦν δὲ ἀπέρχομαι
 πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος,
 Σεύθη δὲ ἀπηχθημένος ὑπὲρ ὑμῶν, ὃν ἤλπιζον εὖ ποιή-
 σας μεθ' ὑμῶν ἀποστρόφην καὶ ἐμοὶ καλήν καὶ παυσί-
 35 εἰ γένοιντο, καταθήσεσθαι. ὑμεῖς δ', ὑπὲρ ὧν ἐγὼ
 ἀπήχθημαί τε πλείστα καὶ ταῦτα πολὺ κρείττοσιν
 ἑμαντοῦ, πραγματευόμενός τε οὐδὲ νῦν πῶ πέπαυμαι
 ὃ, τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ
 36 ἐμοῦ. ἀλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε
 ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε, ὅτι
 ἄνδρα κατακατόντες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν
 ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κιν-
 δυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, θεῶν
 δ' ἰλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν
 ὑμῖν στησάμενον, ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων
 πολέμιοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς
 37 διατεινόμενον. καὶ γὰρ οὖν νῦν ὑμῖν ἔξεστιν ἀνεπιλή-
 πτως πορεύεσθαι ὅπῃ ἂν ἔλησθε καὶ κατὰ γῆν καὶ
 κατὰ θάλατταν. ὑμεῖς δέ, ὅτι πολλὴ ὑμῖν εὐπορία
 φαίνεται, καὶ πλέετε ἔνθα δὴ ἐπεθυμεῖτε πάλαι, δέον-
 ταί τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται,
 ἡγεμόνες δὲ ἤκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομι-
 ζόμενοι εἶναι, νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι ὥς τάχι-
 38 στα ἐμὲ κατακανεῖν ; οὐ μὲν ὅτε γε ἐν τοῖς ἀπόροις
 ἦμεν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα
 ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὥς εὐεργέτου μεμνήσθαι ὑπισχνεί-
 σθε. οὐ μέντοι ἀγνώμονες οὐδὲ οὗτοί εἰσιν οἱ νῦν
 ἤκοντες ἐφ' ὑμᾶς· ὥστε, ὥς ἐγὼ οἶμαι, οὐδὲ τούτοκς
 δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. ταῦτ'
 εἰπὼν ἐπαύσατο.

39 Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν, Ἄλλ'

τὸ σιώ, ἐμοὶ μέντοι, [ὦ ἄνδρες,] οὐ δικαίως δοκεῖτε
 ὁ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ
 ἰσχυρῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυ-
 κούρου περὶ Ξενοφώντος, τίς ἀνὴρ εἴη, ἄλλο μὲν οὐδὲν
 γε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν
 εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν
 Λακεδαιμονίων καὶ πρὸς αὐτοῦ. ἀναστὰς ἐπὶ τούτῳ 40
 ῥύλοχος Λουσιάτης Ἀρκὰς εἶπε, Καὶ δοκεῖ γέ μοι,
 ἱερεῖς Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρα-
 τήσας, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπρᾶξαι ἢ
 ἄντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν.
 Λυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενο- 41
 φώντος, Ὁρῶ γε μήν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην
 οὕθα παρόντα, ὃς παραλαβὼν τὰ χρήματα, ἃ ἡμεῖς
 ἐνέηκαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν
 οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται.
 ὁ δὲ νῦν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός
 ἔφη, Θράξ ἐστίν, ἀλλ' Ἕλληνα ὦν Ἕλληνας
 εἶ.

Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλήγη· 42
 ἰσχυροσελθὼν τῷ Σεύθῃ λέγει, Ἡμεῖς ἦν σωφρονῶμεν,
 ἐν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. καὶ ἀνα-
 στὰς ἐπὶ τοὺς ἵππους ὥχοντο ἀπελαύνοντες εἰς τὸ
 ἄνιστον στρατόπεδον. καὶ ἐκτεῦθεν Σεύθης πέμπει 43
 ἰσχυρὴν τὸν ἐαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα καὶ
 εἰ αὐτὸν καταμεῖναι παρ' ἐαυτῷ ἔχοντα χιλίους
 ἀνδράσιν, καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία
 καὶ τὰς θάλαττας καὶ τὰλλα ἃ ὤψῃ ἐσχέτο. καὶ ἐν ἀπορ-
 ροισσάμενος λέγει, ὅτι ἀκήκοε Πολυνίκου, ὡς, εἰ
 ἰσχυρὸς ἔσται Λακεδαιμονίοις, σαφῶς ἀποθανοῖτο
 ἰσχυρῶν. ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολ- 44
 οὖοι Ξενοφῶντι, ὡς διαβεβλημένος εἴη καὶ φυλάτ-
 τεινός. ὁ δὲ ἀκούων ταῦτα δύο ἱερεῖα λαβὼν
 τῷ Διὶ τῷ βασιλεῖ, πότερά οἱ λῶν καὶ ἄμεινον

εἴη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἡ ἀπίεσι
σὺν τῷ στρατεύματι. ἀναιρεῖ αὐτῷ ἀπιέναι.

- 7 Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προ-
σωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθι
ἔμελλον πλείστα ἐπισιτισάμενοι ἐπὶ θάλατταν ἥξειν.
αἱ δὲ κώμαι αὗται ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδο-
2 σάδῃ. ὁρῶν οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ
ἐν ταῖς κώμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε·
καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθι
καταβεβηκότων καὶ ἱππέας ὅσον τριάκοντα ἔρχεται
καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρα-
τεύματος. καὶ ὃς λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλ-
3 λους τῶν ἐπιτηδείων προσέρχεται. ἔνθα δὴ λέγει
Μηδοσάδης, Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώ-
μας πορθοῦντες. προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ
Σεύθου καὶ ὅδε ὁ ἀνὴρ παρὰ Μηδόκου ἥκων τοῦ ἄνω
βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπι-
τρέψομεν ὑμῖν, ἀλλ', εἰς ποιῆτε κακῶς τὴν ἡμετέραν
χώραν, ὥς πολεμίους ἀλεξόμεθα.
- 4 Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν, Ἀλλὰ σὺ
μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπὸν· τοῦδε
δ' ἕνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῇ, οἷοί τε ὑμεῖς ἐστε
5 καὶ οἷοι ἡμεῖς. ἡμεῖς μὲν γάρ, ἔφη, πρὶν ὑμῖν φίλοι
γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας, ὅποι
ἐβουλόμεθα, ἣν μὲν ἐθέλοιμεν πορθοῦντες, ἣν δ' ἐθέ-
6 λοιμεν καίοντες, καὶ σὺ ὁπότε πρὸς ἡμᾶς ἔλθοις πρεσ-
βεύων, ἡυλίζου τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν
πολεμίων· ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἰ
ποτε ἔλθοιτε, ὥς ἐν κρειττόνων χώρα ἡυλίζεσθε ἐγκε-
7 χαλινωμένοις τοῖς ἵπποις. ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε
καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὲ
ἐξελαύνετε ἡμᾶς ἐκ τῆσδε τῆς χώρας, ἣν παρ' ἡμῶν
ἐχόντων κατὰ κράτος παρελάβετε· ὥς γὰρ αὐτὸς οἶσθα,
8 οἱ πολέμοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. καὶ οὐχ

τως δῶρα δούς καὶ εὖ ποιήσας ἀνθ' ὧν εὖ ἔπαθες
 τοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους
 καὶ οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέπεις. καὶ 9
 τα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν ἄνδρα,
 νῦν μὲν σε ὀρθῇ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον
 γέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς
 ἦσθα. ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· 10
 γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς
 παραδῶκατε τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρα-
 λέσαντες, ὧ θανμάστώτατοι, ὅπως, ὥσπερ ἀπηχθα-
 ῖν αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην
 ἀποδιδούς.

Ἐπεὶ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν, Ἐγὼ μὲν, 11
 Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰ-
 ὴνης ἀκούων ταῦτα. καὶ εἰ μὲν πρόσθεν ἠπιστά-
 ναι, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι.
 ἐγὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίῃ, εἰ ἐξε-
 ῖνοιμι τοὺς εὐεργέτας. ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν 12
 πόντον ἀπήλαυσε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς πλὴν
 τάρων ἢ πέντε. ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν
 ἡ χώρα πορθομένη, ἐκέλευε τὸν Ξενοφῶντα καλέσαι
 Λακεδαιμονίῳ. καὶ ὃς λαβὼν τοὺς ἐπιτηδειοτάτους 13
 σὴλθε τῷ Χαρμίνῳ καὶ Πολυνίκῳ καὶ ἔλεξεν, ὅτι
 εἰ αὐτοὺς Μηδοσάδης προερῶν ἄπερ αὐτῷ, ἀπιέναι
 τῆς χώρας. οἶμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ 14
 αἰατῇ τὸν ὀφειλόμενον μισθόν, εἰ εἵποιτε, ὅτι δεδέη-
 ῖ ὑμῶν ἡ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρ'
 ἄλλου ἢ παρ' ἄκοντος Σεύθου, καὶ ὅτι τούτων τυχόν-
 τες προθύμως ἂν συνέπεσθαι ὑμῖν φασι, καὶ ὅτι δίκαια
 ὑμῖν δοκοῦσι λέγειν, καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε 15
 εἶναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. ἀκού-
 σες οἱ Λάκωνες ταῦτα ἔφασαν εἶναι καὶ ἄλλα ὅποια
 ἰκύνωνται κράτιστα· καὶ εὐθύς ἐπορεύοντο ἔχοντες
 ἄρματα τοὺς ἐπικαιρίους. ἐλθὼν δὲ ἔλεξε Χαρμῖνος,

- Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν,
 16 εἰ δὲ μή, ἡμεῖς πρὸς σὲ ἔχομεν. ὁ δὲ Μηδοσάδης μάλα
 δὴ ὑφειμένως, Ἄλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης
 τὰ αὐτά, ὅτι ἀξιούμεν τοὺς φίλους ἡμῖν γεγενημένους
 μὴ κακῶς πάσχειν ὑφ' ὑμῶν. ὅ,τι γὰρ ἂν τούτους
 κακῶς ποιήτε ἡμᾶς ἤδη ποιοῖτε· ἡμέτεροι γάρ εἰσιν.
 17 Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν, ὅποτε
 τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ
 μή, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοντες τούτοις καὶ
 τιμωρησόμενοι ἄνδρας, οἱ τούτους παρὰ τοὺς ὅρκους
 ἠδίκησαν. ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθάδε
 18 ἀρξόμεθα τὰ δίκαια λαμβάνειν. ὁ δὲ Ξενοφῶν εἶπεν,
 Ἐθέλοιτε δ' ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι,
 ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ᾧ τῇ χώρᾳ ἐσμέν,
 19 ὁπότερα ἂν ψηφίσωνται, εἴθ' ὑμᾶς προσῆκεν ἐκ τῆς
 χώρας ἀπιέναι εἴτε ἡμᾶς ; ὁ δὲ ταῦτα μὲν οὐκ ἔφη·
 ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τὸ Λάκωνε ἐλθεῖν παρὰ
 Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πεί-
 σαι· εἰ δὲ μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμ-
 πράξειν ὑπισχνεῖτο. ἐδεῖτο δὲ τὰς κώμας μὴ καίειν.
 20 Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ
 ἐδόκουν ἐπιτηδειότατοι εἶναι. ὁ δὲ ἐλθὼν λέγει πρὸς
 21 Σεύθην, Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμι, ἀλλὰ
 διδάξων, ἣν δύνωμαι, ὥς οὐ δικαίως μοι ἠχθέσθης, ὅτι
 ὑπὲρ τῶν στρατιωτῶν ἀπήτουν σε προθύμως ἃ ὑπέ-
 σχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦττον ἐνόμιζον συμ-
 22 φέρον εἶναι ἀποδοῦναι ἢ ἐκείνοις ἀπολαβεῖν· πρῶτον
 μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε του-
 τούς καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν
 πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἷόν
 τέ σοι λανθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν
 23 ποιήσης. τοιούτῳ δὲ ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει
 εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας
 εὐεργέτας, μέγα δὲ εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀν-

κώπων, τὸ δὲ μέγιστον μηδαμῶς ἄπιστον σαυτὸν
 παστήσαι ὅ,τι λέγοις. ὁρῶ γὰρ τῶν μὲν ἀπίστων 24
 ῥαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλα-
 μένους· οἱ δ' ἂν φανεροὶ ὦσιν ἀλήθειαν ἀσκοῦντες,
 ὅτων οἱ λόγοι, ἣν τι δέωνται, οὐδὲν μείον δύνανται
 ὑσασθαι ἢ ἄλλων ἢ βία· ἣν τέ τινας σωφρονίζουσιν
 ὕλονται, γινώσκω τὰς τούτων ἀπειλὰς οὐχ ἥττον
 φρονιζούσας ἢ ἄλλων τὸ ἤδη κολάζειν· ἣν τέ τῷ τι
 ισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράτ-
 νται ἢ ἄλλοι παραχρήμα διδόντες. ἀναμνήσθητι δὲ 25
 σύ, τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες.
 ἦ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἃ ἔλεγες
 ἡρας τοσούτους ἀνθρώπους συστρατεύεσθαι τε καὶ
 ἐργάσασθαι σοι ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν
 ἰάντων, ὅσα οἴονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ
 ὡπλασίῳ. οὐκοῦν τοῦτο μὲν πρῶτον τὸ πι- 26
 ὑεσθαι σε τὸ καὶ τὴν βασιλείαν σοι κατεργασά-
 ον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκεται.
 δὴ ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξα- 27
 ι ἃ νῦν καταστρεψάμενος ἔχεις. ἐγὼ μὲν εὖ οἶδ'
 εὖξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοι κατα-
 χθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων
 σθαι. ἐμοὶ τοίνυν μείζον βλάβος καὶ αἴσχιον δοκεῖ 28
 ι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν,
 περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ
 ἦν μὴ πλουτῆσαι, καὶ ὅσῳ λυπηρότερον ἐκ βασι-
 ῖδιώτην φανῆναι ἢ ἀρχὴν μὴ βασιλεῦσαι. οὐκοῦν 29
 τασαι μὲν, ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ
 χ τῇ σῇ ἐπείσθησαν ὑπὸ σοῦ ἄρχεσθαι, ἀλλ'
 κη, καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν ἐλεύθεροι γίνε-
 ι εἰ μὴ τις αὐτοὺς φόβος κατέχοι. ποτέρως οὖν 30
 μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς καὶ σωφρονεῖν
 οὐδὲ σέ, εἰ ὁρῶέν σοι τοὺς στρατιώτας οὕτω διακει-
 ις ὥς νῦν τε μένοντας ἂν, εἰ σὺ κελεύεις, αὐθὺς τ'

ἂν ταχὺ ἐλθόντας, εἰ δέοι, ἄλλους τε τούτων περὶ
 σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι, ὅποτε
 βούλοιο, παραγενέσθαι, ἢ εἰ καταδοξάσειαν μήτ' ἂν
 ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενη-
 μένων τούτους τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί;
 31 ἄλλα μὴν οὐδὲν πλήθει γε ἡμῶν λειφθέντες ὑπεῖξάν
 σοι, ἀλλὰ προστατῶν ἀπορία. οὐκοῦν νῦν καὶ τοῦτο
 κίνδυνος, μὴ λάβωσι προστατάς αὐτῶν τινὰς τούτων,
 οἳ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείτ-
 τονας τοὺς Λακεδαιμονίους, ἐὰν οἱ μὲν στρατιῶται
 ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν
 τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι
 διὰ τὸ δέεσθαι τῆς στρατιᾶς συναινέσωσιν αὐτοῖς
 32 ταῦτα. ὅτι γε μὴν οἱ νῦν ὑπὸ σοι Θρᾷκες γενόμενοι
 πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σε ἢ σὺν σοι οὐκ ἄδη-
 λον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς,
 33 κρατουμένου δέ σου ἐλευθερία. εἴ δὲ καὶ τῆς χώρας
 προνοεῖσθαι ἤδη τι δεῖ ὥς σῆς οὔσης, ποτέρως ἂν οἶκε
 ἀπαθῇ κακῶν μᾶλλον αὐτὴν εἶναι, εἰ οὗτοι οἱ στρα-
 τιῶται ἀπολαβόντες ἃ ἐγκαλοῦσιν εἰρήνην καταλιπόν-
 τες οἴχοιντο, ἢ εἰ οὗτοί τε μένοιεν ὥς ἐν πολεμίᾳ σὺ
 τε ἄλλους πειρῶο πλείονας τούτων ἔχων ἀντιστρατο-
 34 πεδεύεσθαι δεομένους τῶν ἐπιτηδείων; ἀργύριον δὲ
 ποτέρως ἂν πλείον ἀναλωθείη, εἰ τούτοις τὸ ὀφειλό-
 μενον ἀποδοθείη, ἢ εἰ ταῦτά τε ὀφείλοιτο ἄλλους τε
 35 κρείττονας τούτων δέοι σε μισθοῦσθαι; ἀλλὰ γὰρ
 Ἑρακλείδῃ, ὥς πρὸς ἐμὲ ἐδήλου, πάμπλου δοκεῖ τοῦτο
 τὸ ἀργύριον εἶναι. ἢ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν
 σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι ἢ πρὶν ἡμᾶς ἐλθεῖν
 36 πρὸς σε δέκατον τούτου μέρος. οὐ γὰρ ἀριθμὸς ἐστὶν
 ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ
 τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος· σοὶ δὲ νῦν ἡ κατ'
 ἐνιαυτὸν πρόσοδος πλείων ἔσται ἢ ἔμπροσθεν τὰ πα-
 37 ρόντα πάντα, ἃ ἐκέκτησο. ἐγὼ μὲν, ὦ Σεύθῃ, ταῦτα

φίλου ὄντος σου προενοούμην, ὅπως σύ τε ἄξιος
 κοίης εἶναι ὧν οἱ θεοί σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ
 ἰφθαρείην ἐν τῇ στρατιᾷ. εὖ γὰρ ἴσθι, ὅτι νῦν ἐγὼ 38
 ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην
 ν ταύτῃ τῇ στρατιᾷ οὐτ' ἄν, εἴ σοι πάλιν βουλοίμην
 ἠθῆσαι, ἱκανὸς ἂν γενοίμην· οὕτω γὰρ πρὸς με ἡ
 γατιὰ διάκειται. καίτοι αὐτόν σε μάρτυρα σὺν 39
 οἷς εἰδόσι ποιούμαι, ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς
 γατιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ
 ἰνῶν οὔτε ἂ ὑπέσχου μοι ἀπήτησα· ὁμνυμι δέ σοι 40
 δὲ ἀποδιδόντος δέξασθαι ἄν, εἰ μὴ καὶ οἱ στρατιῶται
 ἅλлон τὰ ἑαυτῶν συναπολαμβάνειν. αἰσχρὸν γὰρ
 τὰ μὲν ἐμὰ διαπεπράχθαι, τὰ δ' ἐκείνων περιδεῖν
 κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων.
 τοι Ἡρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς 41
 ἱργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δέ, ὦ Σεύθῃ,
 ἐν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἰ-
 κτήμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης
 γενναιότητος. ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν 42
 οὖν φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλο-
 οὖν γενέσθαι, καὶ εὖ μὲν πράττων ἔχει τοὺς συν-
 ησομένους, εἰ δὲ τι σφαλῇ, οὐ σπανίζει τῶν βοη-
 όντων. ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων 43
 ἔμαθες, ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ
 ἐμῶν λόγων δύνασαι τοῦτο γνῶναι, ἀλλὰ τοὺς τῶν
 ιτιωτῶν λόγους πάντως κατανόησον· παρήσθα
 καὶ ἤκουες ἂ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι.
 ἰγόρουν μὲν γάρ μου πρὸς Λακεδαιμονίους, ὥς σέ 44
 πλείονος ποιοίμην ἢ Λακεδαιμονίους, αὐτοὶ δ'
 ἰλουν ἐμοί, ὥς μᾶλλον μέλοι μοι ὅπως τὰ σὰ κα-
 ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα
 ἰ παρὰ σοῦ. καίτοι τὰ δῶρα ταῦτα πότερον 45
 αὐτοὺς κακόνοιάν τινα ἐνιδόντας μοι πρὸς σέ αἰ-
 θαί με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ

- 46 σὲ κατανοήσαντας ; ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοϊαν δεῖν ἀποκεῖσθαι τούτῳ, παρ' οὗ ἂν δῶρά τις λαμβάνῃ. σὺ δὲ πρὶν μὲν ὑπηρετῆσαί τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἃ ἐβούλου καὶ γεγέννησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρα-
 47 τιώταις τολμᾷς περιορᾷν ; ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοὶ προεμένους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. δέομαι οὖν σου, ὅταν ἀποδιδῶς, προθυμείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἷον περ καὶ παρέλαβες.
- 48 Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδόσθαι τὸν μισθόν· καὶ πάντες Ἑρακλείδην τοῦτον ὑπώπτευσαν εἶναι· ἐγὼ γάρ, ἔφη, οὔτε διανοήθην πώποτε ἀποστερῆσαι ἀποδώσω τε.
- 49 ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν, Ἐπεὶ τοίνυν διανοῇ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ
 50 στρατιᾷ νῦν τε καὶ ὅτε πρὸς σὲ ἀφικόμεθα. ὁ δ' εἶπεν, Ἀλλ' οὐτ' ἐν τοῖς στρατιώταις ἔσῃ δι' ἐμὲ ἄτιμότερος, ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τά τε χωρία ἀποδώσω καὶ τᾶλλα, ἃ
 51 ὑπεσχόμην. ὁ δὲ πάλιν εἶπε, Ταῦτα μὲν ἔχειν οὕτως οὐχ οἷόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὅν παρ' ἐμοὶ
 52 μένειν ἢ ἀπιέναι. ὁ δὲ πάλιν εἶπεν, Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοὶ δὲ μένειν οὐχ οἷόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν
 53 ἔσεσθαι. ἐντεῦθεν λέγει Σεύθης, Ἀργύριον μὲν οὐκ ἔχω ἄλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι, τάλαντον· βοῦς δὲ ἑξακοσίους καὶ πρόβατα εἰς τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν· ταῦτα λαβὼν καὶ

ταὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν ἄπιθι. γελάσας ὁ Ξενοφῶν εἶπεν, Ἦν οὖν μὴ ἐξικνῆται ταῦτα 54 εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν ; ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοί ἐστιν, ἀπιόντα γε ἄμεινον φυλάττεσθαι πέτρους ; ἤκουες δὲ τὰς ἀπειλάς. τότε μὲν δὴ αὐτοῦ ἔμεινε.

Τῇ δ' ὑστεραία ἀπέδωκέ τε αὐτοῖς ἃ ὑπέσχετο καὶ 55 τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. οἱ δὲ στρατιῶται τέως μὲν ἔλεγον, ὥς Ξενοφῶν οἴχοιτο ὥς Σεύθην οἰκῆσων καὶ ἃ ὑπέσχετο αὐτῷ ἀποληψόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, ἤσθησάν τε καὶ προσέθεον. Ξενο- 56 φῶν δ' ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. οἱ μὲν οὖν παραλαβόντες καὶ λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερὸς ἦν οἴκαδε πα- 57 ρασκευαζόμενος· οὐ γάρ πω ψήφος αὐτῷ ἐπῆκτο Ἀθηνησι περὶ φυγῆς. προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν πρὶν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίη.

Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον, καὶ ἀπαντᾷ 8 τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιάσιος ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. οὗτος συνήδετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο, καὶ ἡρώτα αὐτόν, πόσον χρυσίον ἔχοι. ὁ δ' αὐτῷ ἐπομόσας εἶπεν 2 ἢ μὴν ἔσεσθαι μὴδὲ ἐφόδιον ἱκανὸν οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἃ ἀμφ' αὐτὸν εἶχεν. ὁ δ' αὐτῷ οὐκ ἐπίστευεν. ἐπεὶ δ' ἔπεμψαν Λαμψακηνοὶ 3 ξένια τῷ Ξενοφῶντι καὶ ἔθνε τῷ Ἀπόλλωνί, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερὰ ὁ Εὐκλείδης εἶπεν, ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἶδα, ἔφη, ὅτι καὶν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, εἰ μὴδὲν ἄλλο, σὺ σπαντῷ. συνωμολόγει

- 4 ταῦτα ὁ Ξενοφῶν. ὁ δὲ εἶπεν, Ἐμπόδιος γάρ σοι ὁ
 Ζεὺς ὁ Μειλίχιός ἐστι, καὶ ἐπήρετο, εἰ ἤδη ποτὲ θύ-
 σειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ
 ὀλοκαυτεῖν. ὁ δ' οὐκ ἔφη ἐξ ὅτου ἀπεδήμησε τεθυ-
 κέναι τούτῳ τῷ θεῷ. συνεβούλευσεν οὖν αὐτῷ θύεσθαι
 5 καθὰ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. τῇ δὲ
 ὑστεραῖα ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύνιον ἐθύετο
 καὶ ὠλοκαύτει χοίρους τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέ-
 6 ρει. καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίων καὶ ἅμα
 Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι, καὶ
 ξενοῦνται τε τῷ Ξενοφῶντι καὶ (τὸν) ἵππον, ὃν ἐν
 Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύον-
 τες αὐτὸν δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν
 ἡδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδοσαν καὶ τὴν τιμὴν
 οὐκ ἤθελον ἀπολαβεῖν.
- 7 Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερ-
 βάντες τὴν Ἰδην εἰς Ἀντανδρον ἀφικνοῦνται πρῶτον,
 εἶτα παρὰ θάλατταν πορευόμενοι τῆς Λυδίας εἰς Θή-
 8 βης πεδῖον. ἐντεῦθεν δι' Ἀτραμυττίου καὶ Κερτονίου
 παρ' Ἀταρνέα εἰς Καϊκου πεδῖον ἐλθόντες Πέργαμον
 καταλαμβάνουσι τῆς Μυσίας.
- 9 Ἐνταῦθα δὲ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ
 Γογγύλου τοῦ Ἐρετριέως γυναικὶ καὶ Γοργίῳ καὶ
 10 Γογγύλου μητρὶ. αὕτη δ' αὐτῷ φράζει, ὅτι Ἀσιδάτης
 ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτόν, εἰ
 ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν αὐν
 καὶ αὐτόν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα·
 11 εἶναι δὲ πολλά. ταῦτα δὲ καθηγησομένους ἔπεμψε
 τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλεί-
 στου ἐποιεῖτο. ἔχων οὖν ὁ Ξενοφῶν τούτους παρ'
 11 ἑαυτῷ ἐθύετο. καὶ Βασίλας ὁ Ἡλεῖος μάντις παρὼν
 εἶπεν, ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώ-
 σιμος εἴη. δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγοὺς
 τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγενημένους

διὰ παντός, ὅπως εὖ ποιήσαι αὐτούς· συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλυνον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὥς ἐτοίμων δὴ χρημάτων.

Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξ 12 ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτούς παραμελοῦντας, ὥς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. πυργομαχοῦντες δὲ ἐπεὶ 13 οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἄνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπεχείρησαν τὸν πύργον. ὁ δὲ τοῖχος ἦν ἐπ' ὀκτὼ πλίνθων γηίνων τὸ εὖρος. 14 ἅμα δὲ τῇ ἡμέρᾳ διωρώρυκτο· καὶ ὥς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παριέναι ἔτι ἀσφαλὲς εἶναι. κεκραγόντων δὲ αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν 15 Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλῖται Ἀσσύριοι καὶ Ὑρκάνιοι ἵππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀγδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους, ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἵππεῖς.

Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν, πῶς ἔσται ἡ ἄφοδος· 16 καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλυνον καὶ ἀνδράποδα ἐντὸς πλαισίου ποιησάμενοι, οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἷ τε πολέμιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπήεσαν ὥς περὶ τῶν χρημάτων μαχομένοι. ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοὺς Ἑλ- 17 ληνas, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βίᾳ τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοήθει δὲ καὶ

Προκλήης ἐξ Ἀλυσάρνης καὶ Τευθρανίας ὁ ἀπὸ Δα-
 18 μαράτου. οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνυ ἤδη ἐπιέ-
 ζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδονῶν, πορευόμενοι
 κύκλῳ, ὅπως τὰ ὅπλα ἔχοιεν πρὸ τῶν τοξευμάτων,
 μόλις διαβαίνουνσι τὸν Κάϊκον ποταμόν, τετρωμένοι
 19 ἐγγὺς οἱ ἡμίσεις. ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος
 λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος
 πρὸς τοὺς πολεμίους. καὶ διασώζονται ἀνδράποδα ὡς
 διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα.

20 Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ
 πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς
 Λυδίας, εἰς τὸ μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι ἀλλ'
 21 ἀφυλακτεῖν. ὁ δὲ Ἀσιδάτης ἀκούσας, ὅτι πάλιν ἐπ'
 αὐτὸν τεθυμένος εἶη Ξενοφῶν καὶ παντὶ τῷ στρατεύ-
 ματι ἥξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον
 22 πόλισμα ἐχούσας. ἐνταῦθα οἱ περὶ Ξενοφῶντα συν-
 τυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα
 καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ
 23 οὕτω τὰ πρότερα ἱερὰ ἀπέβη. ἔπειτα πάλιν ἀφικνουῦν-
 ται εἰς Πέργαμον. ἐνταῦθα τὸν θεὸν οὐκ ἤτιάσατο ὁ
 Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ
 λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται
 ὥστ' ἐξαίρετα λαμβάνειν καὶ ἵππους καὶ ζεύγη καὶ
 τᾶλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν.

24 Ἐκ τούτου Θίβρων παραγενόμενος παρέλαβε τὸ
 στράτευμα καὶ συμμίξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέ-
 μει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

25 [Ἀρχοντες δὲ οἶδε τῆς βασιλέως χώρας ὅσῃν
 ἐπήλθομεν. Λυδίας Ἀρτίμας, Φρυγίας Ἀρτακάμας,
 Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης, Κιλικίας
 Συέννεσις, Φοινίκης καὶ Ἀραβίας Δέρνης, Συρίας καὶ
 Ἀσσυρίας Βέλεσος, Βαβυλῶνος Ῥωπάρας, Μηδίας
 Ἀρβάκας, Φασιανῶν καὶ Ἑσπεριτῶν Τιρίβαζος· Καρ-
 δούχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες

καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῖται καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορύλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εὐρώπῃ Θρακῶν Σεύθης. ἀριθμὸς δὲ 26 συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα. χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἑνιαυτὸς καὶ τρεῖς μῆνες.]

A TABLE

showing the variations of HERTLEIN'S Text from that of L. DINDORF, as
published by Teubner in 1851.

The reading of Dindorf stands first in each passage.

I, 2, 1 τὸ ἐνταῦθα] ἐνταῦθα 2, 3 Μεγαρεὺς εἰς] Μεγαρεὺς 2, 9 Σω-
σις] Σωσίας 2, 10 Κεράμων] Κεραμῶν 2, 14 Τυριαῖον] Τυριάειον Kie-
pert 2, 16 ἐκκεκαθαρμέναι] ἐκκεκαλυμμέναι 2, 22 ἔμπλεων] σύμπλεων
2, 27 ἀφαρπάξασθαι] ἀρπάξασθαι (ἀναρπάξασθαι C. Matthiae as in I, 3, 14)
3, 1 πρῶτος δὲ] πρῶτον δὲ C. Matthiae 3, 2 εἶτα δὲ] εἶτα 3, 4 πρὸς
τοὺς Θρ.] ἐπὶ τοὺς Θρ. 3, 6 ὅποι] ὅποι 3, 10 ἔπειτα δὲ] ἔπειτα
3, 15 ᾧ ἂν] ὃν ἂν 3, 17 ᾧ δοίη] ᾧ ἂν δοίη 3, 19 ἀναγγεῖλαι] ἀπαγ-
γεῖλαι 4, 2 ὅτε] ὅτι 4, 3 ὁ Λακεδαιμόνιος] Λακεδαιμόνιος 4, 3 Ἀβρο-
κόμα] Ἀβροκόμα Krüger 4, 6 Μυρίανδρον] Μυρίανδον 4, 7 διώκοι]
διώκει 4, 10 Δάρδητος] Δαράδακος 4, 15 εἰς τοῦμπαλιν] τοῦμπαλιν
4, 15 φίλοι] φίλου 5, 8 ποιεῖν ὥσπερ ὀργῇ, ἐκέλευσε] ποιεῖν, ὥσπερ ὀρ-
γῇ ἐκέλευσε 5, 9 ὅσῳ μὲν] ὅσῳ μὲν ἂν 5, 13 ἱππέας] ἱππεῖς 5,
14 τὸ αὐτοῦ πάθος] τὸ αὐτοῦ πάθος 6, 1 ἴχνη] ἴχνια 6, 3 αὐτῷ] αὐτῷ
6, 3 ἔχων ἱππέας] ἔχων ἱππεῖς 6, 4 περὶ τὴν αὐτοῦ] περὶ τὴν αὐτοῦ
6, 5 αὐτῷ] αὐτῷ 6, 10 ἐπὶ θανάτῳ] ἐπὶ θάνατον 7, 5 ὑπισχνεῖ] ὑπι-
σχνῇ 7, 11 δ' αὖ] δὲ 7, 15 ἔνθα δὴ . . . ἔπεισιν] [ἐνθα δὴ . . . ἔπει-
σιν] Krüger 8, 3 Κῦρός τε] Καὶ Κῦρός τε 8, 6 [λέγεται . . . διακιν-
δυνεύειν] λέγεται . . . διακινδυνεύειν 8, 8 οὐ] (οὐ) 8, 13 Ἑλληνικοῦ]
[Ἑλληνικοῦ] Hertlein 8, 13 τὸ ἐαυτοῦ] τῶν ἐαυτοῦ 8, 20 ἐφέρετο]
ἐφέροντο 8, 20 ὥσπερ ἐν ἵπποδρόμῳ] [ὥσπερ ἐν ἵπποδρόμῳ] Hertlein
8, 22 ἡμίσει] ἐν ἡμίσει Bisschop (anott. critt. in Xen. Anab. Lugduni-
Bat. 1851) 9, 15 ἀξιοῦσθαι] ἀξιούν 9, 31 περὶ αὐτὸν] παρ' αὐτὸν
10, 12 ἐπὶ ξύλου] [ἐπὶ ξύλου]

II, 1, 2 πέμποι] πέμπει 1, 3 Δημαράτου] Δαμυράτου 1, 3 ὤρ-
μῶντο] ὄρμηντο Schneider 2, 5 εἶδει] δεῖ 2, 11 ἔνθα δ' εἴτι] ἔνθα δέ
τι Schneider 2, 15 νέμοιτο] νέμονται 3, 1 τῷδε] τῇδε 3, 3 ταῦ-

τα] ταῦτα Zeune 3, 27 πορεύεσθαι] πορεύεσθαι 4, 1 παροιχομένων] παρφημένων 4, 4 [τὸν] βασιλέα] τὸν βασιλέα 4, 6 ἴσμεν] οἶδαμεν 4, 17 παρὰ τὴν γ.] ἐπὶ τὴν γ. 4, 19 σωθεῖμεν] σωθῶμεν 4, 26 ὅσον δὲ] ὅσον δὲ [ἂν] 5, 2 χρήσοι] χρήζει 5, 13 ἂν κολάσεσθε] ἂν κολάσαισθε Hertlein 5, 18 πεδία ἃ ὑμεῖς] πεδία ἡμῖν 5, 22 αἴτιος τὸ] αἴτιος τοῦ 5, 23 εἶπες] εἶπας 5, 31 ἐπὶ ταῖς θύραις ἔμενον] ἐπὶ θύραις ἔμ. 5, 33 ἡμφιγνόουν] ἡμφεγνόουν Buttman (Ausf. gr. Sprachl. § 86 Anm. 6) 5, 38 βασιλεὺς] [ὁ] βασιλεὺς 6, 12 ἔρχοντας] ἀρχομένους

III, 1, 2 ἀπώλωσαν] ἀπολώλεσαν 1, 6 κάλλιστα] κάλλιστ' ἂν 1, 17 ὁμοπατρὶου] τοῦ ὁμοπατρὶου 2, 12 ὁπόσους] ὁπόσους ἂν 2 37 ἄλλο τι] ἄλλος τις 3, 7 ἐγένετο] ἐγένοντο 3, 12 αἰτιῶντο] ἡτιῶντο 4, 10 πρὸς τῇ πόλει] πρὸς [τῇ] πόλει Krüger and Porro 4, 15 Σκύθαι] [Σκύθαι] Krüger 4, 16 τῇ τότε ἀκροβολίσει] [τῇ τότε ἀκροβολίσει] Maret 4, 22 ἀνεξεπίμπλασαν] ἂν ἐξεπίμπλασαν Krüger 4, 23 ἐπιπαρήσαν] ἐπιπαρήσαν 4, 24 ἡ κώμη] κώμη 4, 25 ἀναβαῖεν] ἀναβαίνειν 4, 30 οἱ μὲν τῇ ὁδῷ] οἱ μὲν ἐν τῇ ὁδῷ Bisschop 4, 31 καὶ κριθᾶς] κριθᾶς 4, 33 διέφερον] διέφερεν 4, 33 ὁρμῶντες] ὁρμωμένους Schneider after Suidas 4, 38 πορευόμενοι] πορευομένους 4, 36 λύνειν] λυσιτελεῖν 4, 47 ὀχεῖ] ὀχῇ 5, 13 τοῦμπαλιν] τοῦμπαλιν [ἡ] 5, 14 αἰχμαλώτους] ἐαλωκότας 5, 17 ἀκούσαντες δὲ] ἀκούσαντες

IV, 1, 14 ὑποστάντες] ἐπιστάντες Porro 1, 19 θάψαι αὐτῶ] θάψαι 1, 20 ἀποκρίνεται πρὸς ταῦτα] ἀποκρίνεται 1, 20 ἴδε] ἰδέ 1, 24 οὐ φαίη διὰ ταῦτα] διὰ ταῦτα οὐ φαίη 1, 24 τυγχάνει] ἐτύγχανε 1, 27 ὑφίστανται] ὑφίσταται 3, 4 Μάρδοι] Μαρδόνιοι 3, 12 πρόσβατον] προσβατὸν Krüger 3, 12 πρόσθεν διαβαίνειν] πρόσθεν διαβῆναι 3, 29 and 32 σαλπικτῆς] σαλπικτῆς 4, 17 ποδαπὸς] τὸ ποδαπὸς 5, 1 πρὶν] πρὶν ἢ 5, 5 ἄλλο τι εἴ τι] ἄλλο [τι] εἴ τι Bornemann 5, 10 πορεύονται] πορεύονται 5, 10 ἀπέχοι] ἀπέχει 5, 11 τὴν ὁδὸν] ἐν τῇ ὁδῷ 5, 14 αὐτοῖς πεποιημένοι] πεποιημένοι 6, 19 λείπειν] λιπεῖν 6, 22 ὥς ἦσθοντο] ἐπεὶ ἦσθοντο 6, 24 ἀλλήλων] ἀλλήλοις 7, 10 δύο ἢ τρία] δύο καὶ τρία 7, 13 Αἰνέας] Αἰνείας 7, 23 βοή πλείων] (ἡ) βοή πλείων Krüger 8, 1 τὴν τῶν] τὴν τε τῶν 8, 2 ὑπερδέξιον] ὑπὲρ δεξιῶν 8, 8 διήγαγον] παρήγαγον 8, 17 ἐαυτῶν] αὐτῶν 8, 18 ἀνὰ κράτος] ἀνακραγόντες 8, 23 ἐλῆζοντο] ἐληίζοντο 8, 26 ὅπου ἂν] ὅπου ἂν Krüger

V, 1, 4 δὲ καὶ] δὲ [καὶ] Krüger 1, 9 μερισθέντες] [μερισθέντες] Krüger has omitted it 1, 10 πλευσόμεθα] πλευσούμεθα 1, 12 καταγάμεν] καταγάγωμεν 2, 14 ὁμόσε] ὁμοῦ 2, 21 κατέλιπον δὲ] καταλιπόντες 2, 26 φορεῖν] φέρειν 3, 6 ἣν δέ τι πάθῃ] εἰ δέ τι πάθοι 3, 9 σκηνοῶσιν] σκηνοῦσιν 3, 13 ΤΟΝ ΕΧΟΝΤΑ] ΤΟΝ ΔΕ ΕΧΟΝΤΑ

4, 4 ἔλεξε] ἔλεγε 4, 6 εἴ τί ποτε] εἴ τι πάποθ' 4, 20 ἅπερ ἡμῖν] ἅπερ σὺν ἡμῖν 4, 21 δόξετε and δηλώσητε] δόξετε and δηλώσετε 4, 32 ἀνθέμιον] ἀνθέμια 4, 34 ἐφ' ἑαυτοῖς] ἐφ' ἑαυτῶν Krüger 5, 3 ἀποικίαν] ἀποίκους 5, 7 φόρους] φόρον 5, 11 λαμβάνειν] βίβλα λαμβάνειν 5, 20 αὐτῶν] ἑαυτῶν 5, 22 ποιήσομεν] ποιούμεεθα 5, 25 ὦν] καὶ ὦν 6, 12 ἡμεῖς ἂν πλέοιμεν] ἡμεῖς δὲ πλέυιμεν ἂν 6, 15 ἱππέας] ἱππεῖς 6, 16 τό τε αὐτῶν] τό τε αὐτῶν 6, 24 τῆς μὲν and τῆς δὲ] τὰ μὲν and τὰ δὲ 6, 33 ἀπολιπὼν τινα] ἀπολιπὼν 6, 33 ἐδεδοίκεσαν] ἐδεδίσαν 7, 5 ἀδικεῖν and ἀδικεῖν] ἀδικῶν and ἀδικούντες 7, 13 ἀπῆλθον] ἀπελθεῖν Lion, vulg. ἐλθεῖν 7, 30 ἀφικνεῖσθαι] ἀφικνῆσθε 8, 2 τὸν πρῶτον πρῶτον] τὸν πρῶτον 8, 4 ἐδίδως] ἐδίδους 8, 6 ἀπαγαγὼν] ἀγαγὼν Krüger, vulg. ἀπάγων

VI, 1, 1 ληζόμενοι] ληιζόμενοι 1, 16 τριήρεις] τριήρη 1, 22 ἑορακέναι] ἑωρακέναι 1, 23 ὅνπερ] ὥσπερ 2, 4 σῖτα] σιτία 2, 6 ἔστι δ' οἷ] εἰσὶ δ' οἷ 2, 11 ἑαυτοὺς τε] ἑαυτοὺς 2, 13 αὐτῶν] αὐτοῦ Krüger 3, 1 Dindorf places this on the margin 3, 3 διαφυγόντες] διαφεύγοντες 3, 4 διέφυγον] διέφευγον 3, 16 ἀποπλευσόμεθα] ἀποπλευσούμεεθα 3, 16 μένουσί τε] μένουσι δὲ 3, 26 ἀπολείπεσθαι] ἀπολιπέσθαι 4, 9 [καλὰ] καλὰ 4, 9 μέγα καὶ πυρὰν μεγάλην] μέγα 4, 10 Ἀγασίας τε] Ἀγασίας [τε] 4, 10 καὶ οἱ ἄλλοι] καὶ [οἱ] ἄλλοι 4, 15 κηρύξας Ξενοφῶν] κηρύξας 4, 22 βοῦν] βοῦς 5, 4 τοῦ στρατοπέδου] στρατοπέδου 6, 3 κατήγον] κατήγοντο Cobet (Mnemosyne Jahrg. 1852, 2. St.) 6, 15 οὖν ἀπολύω] μὲν οὖν ἀπολύω 6, 27 λήζοιτο] ληιζοιτο 6, 29 συνῆγε] συνήγαγε 6, 31 ἐφέιτο] ὑφέιτο

VII, 1, 1 πλέοντες] ἐκπλέοντες 1, 2 τὴν αὐτοῦ] τὴν αὐτοῦ 1, 8 ἀποπλευσόμενος] ἀποπλευσούμεενος 1, 26 ἑορακότας] ἑωρακότας 1, 28 Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν] Λακεδαιμονίοις μὲν καὶ τῶν ἀρχαίων Pflugk (ἀρχαίων given by H. Stephens as a various reading) 1, 33 σῖτα] σιτία 1, 35 σῖτα] σιτία 1, 36 ὅς ἂν] ὅστις ἂν 1, 37 ἄλλοι εἴκουσι] ἄλλοι εἴκοσιν ἄνδρες 1, 37 ἀνὴρ] εἰς ἀνὴρ 1, 39 μέλλοι] μέλλοις Krüger 2, 6 εὖρη] εὖροι 2, 25 παρὰ θαλάττη] ἐπὶ θαλάττη 2, 26 ἴθι νῦν] ἴθι νυν 2, 34 ληζόμενος] ληιζόμενος 2, 37 δέξει] δέξη 3, 20 πείσει] πείσῃ 3, 29 ποιήσοι] ποιήσῃ 3, 31 ἀπολήψει, κτήσῃ and κατακτήσῃ] ἀπολήψῃ, κτήσῃ and κατακτήσῃ 3, 31 λήξεσθαι] ληιξεσθαι 3, 31 πρὸς σέ] πρὸς σε 3, 34 ὑμῖν καὶ ἡμῖν] ἡμῖν καὶ ὑμεῖς 3, 36 ἀναμένετε] ἀναμενεῖτε 3, 45 δέει] δέη 3, 46 ἱππέας] ἱππεῖς 4, 2 ὅπως μισθὸς γένηται] ὅπως ἂν μισθὸς γένοιτο 4, 8 δεῖται] δέεται 4, 10 μηδέτερον] μηδὲ ἕτερον 4, 11 ἵνα μὴ] ἵνα μὴδ' 4, 12 ἡμέραι οὐ] ἡμέραι τ' οὐ Schneider 4, 12 σκηνοῦν] σκηνοῖεν 4, 19 σαλπικτὴν] σαλπικτὴν 5, 1 ἀρχαίου τινός] [ἀρχαίου τινός] Krüger

5, 5 *σαντοῦ*] *ἐαυτοῦ* 5, 8 *παραδώσοι*] *παραδώσειν* 5, 13 *λήζονται*] *ληί-
ζονται* 6, 1 *ἀφικνοῦνται*] *ἀφικνεῖται* 6, 2 *δέει*] *δέη* 6, 21 *αἰσχύνει*] *αἰσχύνῃ*
 6, 22 *ἡμᾶς and ἡμῖν*] *ὕμᾶς and ὕμῖν* 6, 24 *προσίοιτε*] *προσῆτε* *Bothe-*
mann 6, 36 *κατακεκανότες*] *κατακανόντες* 6, 37 *δτε*] *ὅτι* 6, 37
πλεῖτε] *πλέετε* 6, 41 *ἐνετὸς ὑπὸ*] *ἀναστὰς ὑπὲρ* 6, 44 *ἀναιρεῖ δὲ*] *ἀναιρεῖ*
7, 7 νῦν δὴ] *νῦν δὲ* 7, 9 *αἰσχύνει*] *αἰσχύνῃ* 7, 11 *ἐπεὶ*
δὲ] *ἐπεὶ* 7, 31 *δεῖσθαι*] *δέεσθαι* 7, 35 *τὸ δέκατον*] *δέκατον* 7, 49 *δια-*
νοεῖ] *διανοῇ* 7, 50 *ἔσει*] *ἔσῃ* 8, 8 *ἱερεῖα*] *ἱερά* 8, 6 *Βίτων*] *Βίων*
8, 6 ἵππον] *(τὸν) ἵππον Porro* 8, 8 *Κερτωνοῦ*] *Κερτονίου* 8, 16 *τὰ*
ἀνδράποδα] *ἀνδράποδα* 8, 20 *ὥστε μὴ*] *εἰς τὸ μὴ* 8, 25 and 26 *ἄρ-*
χοντες . . . μῆνες.] [*ἄρχοντες . . . μῆνες.*]

NOTES.

EXPLANATION OF THE PRINCIPAL ABBREVIATIONS USED IN THE NOTES.

I. *Commentators on the Anabasis.*

Krüg. . .	Krüger.	Hert. . .	Hertlein.
Kühn. . .	Kühner.	Matt. . .	Matthiae.

II. *Other Authorities.*

- L. & S.—Liddell & Scott's Greek-English Lexicon. American edition.
And. & St.—Andrews & Stoddard's Latin Grammar.
Gr. or Gram.—Kühner's Greek Grammar (larger edition), published by D. Appleton & Co., N. Y.
Dic. Antiqq.—Dictionary of Greek and Roman Antiquities. By Dr. William Smith. Little & Brown, Boston, 1849.

III. *Works of Xenophon.*

Cyr. or Cyrop. . .	Cyropaedia.
Mem.	Memorabilia.
Hellen.	Hellenica, or Historia Graeca.
Ages.	Agesilaus.
Cyneg.	Cynegeticus, or de Venatione.

IV. *Other Authors.*

Plat. . . .	Plato.	Dem. . . .	Demosthenes.
Thucyd. . .	Thucydides.	Diod. Sic. .	Diodorus Siculus.
Herod. . .	Herodotus.	Plut. . . .	Plutarch.

V. *Miscellaneous.*

Cf. (= confer) . .	compare, see.
sc. (= scilicet) . .	namely, to wit, understand.
κ.τ.λ.	καὶ τὰ λοιπὰ = etc.
art.	article.
comm.	commonly.
lit.	literally.
syn.	synecdoche.
meton.	metonymy.
c. (= cum) . . .	with.
Xen. is often used instead of the full name Xenophon.	

The remaining abbreviations, as gen. for genitive, and the like, are thought to be sufficiently obvious without particular explanation.

NOTES.

BOOK FIRST.

Ὅσα ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης,—the Anabasis proper; that is, the march upward to the vicinity of Babylon, including an account of the battle of Cunaxa.

CHAP. I.

The occasion and manner of raising the army.

§ 1. Darius II., called Nothus, was king of Persia from 423 to 404, B. C. — Δαρείου καὶ Παρ. γίνονται: lit. *there are born of Darius* etc. Δαρείου is gen. of origin or author. Gram. § 273, 1; γίνονται is the historical present, which is more common in Greek than in Latin. Gram. § 255, Rem. 1. Cf. just below μεταπέμπεται, ἀναβαίνει, διαβάλλει. — παῖδες δύο: instead of two children, Ctesias the Greek physician employed by Darius and Artaxerxes mentions thirteen. It appears from 1, 8, 26, and 27, that Xen. had read the works of Ctesias. We must assume, therefore, that he says in this place παῖδες δύο, not because he supposed that Darius and Parysatis had only two sons, but because only two are particularly considered; or because all except Artaxerxes and Cyrus died young. This latter statement rests on the authority of Ctesias (Persica, c. 49, cited by Grote). — Artaxerxes II., called Mnemon, reigned from 404 to 361. — τελευτήν: often occurs like ἀρχή without the article. Cf. 2, 6, 29. Mem. 1, 5, 2. ἐπὶ τελευτῇ τοῦ βίου.

§ 2. μέν, which cannot properly be translated into English, serves in general to call attention to the fact that the clause in which it stands is to be distinguished from another clause which follows. The following clause is commonly as here introduced by δέ. Both of these particles are always postpositive. — παρών cannot be translated literally; the Eng. idiom

requires an infin., *happened to be present*. For the verbs with which the particip. is used as a complement instead of the infin., see Gram. § 810, 4. — μεταπέμπεται: *sends for*, suggesting by the middle voice the idea *to come to himself* (Gram. § 250.); hence the construction ἀπὸ τῆς ἀρ. by which it is followed. — καὶ στρατηγὸν δέ: a transition to an independent from a relative clause. So in 1, 8, 26, and often. The command of the forces which assembled in the plain of Castolus (in Lydia), had belonged to Tissaphernes; but he had been succeeded in 407, B. C. by Cyrus, and hence arose without doubt the secret enmity of Tissaphernes to Cyrus. — ἀθροίζονται: *are wont to assemble*, to be reviewed annually by the governor (σατράπης) of the province. — ὡς φίλον: *as a friend, on the supposition of his being a friend*. ὡς denotes that which appears to be, that which is believed to be. It is frequently used thus before participles. Cf. ὡς ἀποκτενῶν § 3. — ἀναβαίνει . . . ἀνέβη: such changes from the historical present to the past are very frequent. For similar repetitions of the same word, cf. 1, 7, 18; 1, 10, 8. Allusion is made again to this first expedition of Cyrus to Babylon in 1, 8, 18, and 1, 4, 12. — Παρράσιον: the Parrhasians were an Arcadian people.

§ 3. κατέστη εἰς τὴν βασιλείαν: *became established in the kingdom*. A verb of rest is here followed by a construction which denotes motion—an elliptical form of expression not uncommon. — ὡς: *saying that, to the effect that*; — ἐπιβουλεύοι: *oratio obliqua*, Gram. § 345. — ὡς ἀποκτενῶν: *as if to put him (Cyrus) to death*. Cf. note on ὡς § 2. The fut. particip. is often used as in Latin to denote a purpose. — αὐτόν belongs to ἀπεπέμπει as well as to ἐξαιτησαμένη.

§ 4. ὡς: *as, when, ut*. — ὅπως: used here as a relative adv. *how, in what way*. Cf. 4, 6, 7; 4, 8, 9. — ἐπὶ τῷ: *in the power of*. ἐπί with the dat. is also used in this sense with γίγνεσθαι. Cf. 3, 1, 13, and 5, 8, 17. — ὑπῆρχε: *avored*. Cf. 5, 6, 23.

§ 5. ὅστις: although singular is collective, and hence may relate to πάντα which is plural. — Observe the notion of repeated action expressed by the present and imperf. διατιθείς, ἀπεπέμπετο, ἀφικνεῖτο. — τῶν παρὰ βασιλέως: a condensed form of expression very common in Greek as well as in English for τῶν παρὰ βασιλεῖ παρὰ βασιλέως. — βασιλεύς, when spoken of the Persian king, seems to be viewed as a proper name; and hence the use of the article with this word as with proper names generally is extremely variable. See Gram. § 244. 7. — τῶν βαρβάρων ἐπεμελεῖτο ὡς = ἐπεμελεῖτο ὡς οἱ βάρβαροι: *he paid attention to the barbarians that they etc.*; instead of, *he paid attention that the barbarians etc.* An instance of what may be called *anticipation* or *prolepsis*, commonly called *attraction*. It is particularly frequent with ἐπιμελέομαι. — εὐνοϊκῶς ἔχειν: *to be friendly*. An adv. with ἔχειν instead of an adject. with

εἶναι is a frequent idiom, e. g. 3, 2, 37, ἄλλως ἔχειν, *to be otherwise*; 4, 8, 16, καλῶς ἔχειν, *to be well*; 3, 1, 3, ἀθύμως ἔχειν, *to be dispirited*. — εἶσαν instead of εἶεν is not uncommon; but see note on παραδοίησαν, 2, 1, 10.

§ 6. τήν implies that the Grecian force here mentioned was something already well known; a common use of the article. — ἤθροίζεν and ἐποιεῖτο: observe that the imperf. here denotes an action *in its continuance*, not as in § 5, *repeated action*. See Gram. § 256. — ὅτι qualifies ἀπαρασκευότατον: ὥς and ὅτι like the Latin *quam* are often used to qualify the superlative degree. When ὥς is used the expression is often still further strengthened by the proper part of δύναμαι. Thus just above, ὥς μάλιστα ἐδύνατο, *the very most he was able, as much as possible*. — ὅσας . . . ἐκάστοις: in this sentence the demonstrative to which the relative ὅσας refers is omitted. Gram. § 331. Rem. 3. Expressed more fully it would be ὅσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, τούτων (τῶν φυλακῶν) τοῖς προυράρχοις ἐκάστοις παρήγγειλε: *whatever garrisons he had in the cities, to the several commanders (of these) he sent orders* etc. See also Gram. § 332, 8. — Πελοποννησίους: the Peloponnesians, especially the Arcadians were employed more than any of the other Greeks as mercenaries. — ὥς ἐπιβουλεύοντος: for the force of ὥς, cf. note on § 2. — καὶ γάρ, *etenim, since also*. — ἦσαν: has the force of the pluperf., cf. note on ἐτύγγανεν § 8. — ἐκ βασιλέως: with the passive, ἐκ instead of ὑπό is unusual in Attic prose. It denotes properly the idea of *source* rather than of *cause*. Cf. ἐκ πάντων 2, 6, 1.

§ 7. προαισθόμενος: *having become aware beforehand*, i. e. before an open rupture with Cyrus. — βουλευομένους: for the use of the particip. instead of the infin. (where we should translate by a finite mood), see Gram. § 310, 4, (a). — ἀποστῆναι πρὸς Κῦρον, *to revolt to Cyrus*, is explanatory of τὰ αὐτὰ ταῦτα. In ἀποστῆναι the single act is considered; but in τὰ αὐτὰ ταῦτα, the various transactions which it involved. — τοὺς φεύγοντας and τοὺς ἐκπεπτωκότας: *the exiles*. Different words, having the same general meaning, are here used for variety of expression. ἐκβάλλειν (used just above) signifies *to banish*; and to this ἐκπίπτειν corresponds as a passive, meaning *to be banished*; φεύγειν, *to flee, to be a fugitive, to be in a state of banishment*; κατάρχειν, *to restore* (to one's home), spoken of exiles. — καὶ . . . αὖ: the emphatic idea is placed between these connectives, as between οὐδὲ . . . αὖ and καὶ . . . δέ. — αἴτη is the subject and πρόφασις the predicate of ἦν. — τοῦ ἀθροίζειν: the infinitive used substantively and dependent on πρόφασις. Gram. § 308, 11.

§ 8. ὧν: the participle in Greek as in Latin denotes the various ideas of time, cause, or condition. The prominent notion here is that of cause, — ἀδελφὸς ὧν αὐτοῦ, *because he was a brother of his*. As ἀδελφός stands without

the article, it is indefinite. *ὁ ἀδελφὸς αὐτοῦ* would mean *his brother*. — *οἱ* (dat. of the substantive personal pronoun 3d pers.) is distinguished in meaning from *αὐτῷ* in that it is reflexive, and from *ἐαυτῷ* in that it is a reflexive for a dependent clause. *οἱ* is regularly enclitic in the Attic dialect, but retains the accent here because it is emphatic. — *πολεμοῦντα* which denotes prominently the notion of time, *while he was engaged in war*, expresses also the cause or reason of *δαπανᾶν*. Cf. note on *ὣν*. — *αὐτόν*, i. e. *Κῦρον*. — *ὥστε* is followed here by a finite mood, and means *so that, wherefore, consequently*, denoting a result. With the infin. (as above § 5), it means *so as to*, denoting an end in view. — *οὐδέν*, *in nothing, in no respect*; a more emphatic negative than *οὐκ*. It is accus. synec. Gram. § 279. 7. Cf. *τοῦτο ἄχθεσθε* 3, 2, 20. — *γυγνομένους*, *arising, accruing*. — *ὣν* is the object of *ἔχων* which would naturally take the accus. *ἄς*. The relative is attracted to the case of the antecedent. Gram. § 332, 6. — *ἐτύγγανεν ἔχων* is to be translated by the pluperfect, a tense which does not occur so often in Greek as in English. Cf. note on *ἦσαν* § 6.

§ 9. *τῇ* points out the phrase *καταγτιπέρας Ἀβύδου* as qualifying *Χερρονήσῳ*. For an explanation of this position of the article, see Gram. § 245, 3. Instead of *the Cherronesus opposite to Abydus*, the name “Thracian Cherronesus” was afterwards adopted. — *τόνδε τὸν τρόπον*, *in the following manner*. For the construction of *τρόπον*, see Gram. § 278, Rem. 3. The pronouns *ὅδε*, *τοιόσδε*, *τοσούσδε*, and the adv. *ὥδε* commonly denote what follows; *οὗτος*, *τοιούτος*, *τοσούτος*, and *οὕτως* commonly refer to what precedes. — *ἡγάσθη . . . δίδωσιν*: such a change in tense is not uncommon in Greek. In § 2 (*ἀναβαίνει . . . ἀνέβη*) the tense is changed from pres. to past. — *δαρεικούς*: named from Darius. In a similar way the English, French, and German gold coins are named from the reigning sovereign. For a print of one of these Persian coins, see Dic. Antiqq. art. *Daricus*. The *δαρεικός* was also called *στατήρ*; it was worth about \$3,50. — *ἀπό*, *with*, denoting the means. Not a very common use of this preposition. — *ἐκ . . . ὀρμώμενος*: the present denotes something continued or repeated;—*repeatedly rushing out from Cherronesus*; or in the English idiom, *making his head-quarters at Cherronesus*. — *Θραξί* depends on *ἐπολέμει*. — *τοῦτο* belongs to *τὸ σπράτευμα*. — *τρεφόμενον ἐλάνθανεν*: lit. *in being supported escaped observation*, or in an Eng. idiom, *was supported secretly*. — *αὐτῷ* depends on *τρεφόμενον*.

§ 10. *ὣν*: cf. note on *παρών* § 1. — *καί* before *πιεζόμενος* connects *ἐτύγγανεν* and *ἔρχεται*, another instance of change in tense. Cf. note § 9. — *τῶν οἱκοι αὐτ.*: the adv. is often used adjectively. Gram. § 262, d. — *αἰτεῖ* takes two accusatives *αὐτόν* and *μισθόν*. Gram. § 280, 3. — *εἰς δισχιλίους ξένους*, as well as *τριῶν μηνῶν*, belongs to *μισθόν*:—*pay sufficient for two thousand mercenaries and for three months*. — *ὥς*, *as if, on the*

supposition that. Cf. note § 2. — *ἄν* belongs to *πρὸςγεγρόμενος* and renders it conditional. Without *ἄν* it would mean, *as if thus having been superior* to etc., or, *as if he had thus been superior* to etc. It now means, *as if he would be superior* etc. The participle or infinitive takes *ἄν* when on changing the clause into an independent sentence, the optat., or indicative of a historic tense with *ἄν* would be required. — For the government of *αὐτοῦ* after *δεῖται*, see Gram. § 273, 5, (b). — *πρόσθεν . . . πρὶν*, *until*; a common form of pleonasm, employed for the sake of emphasis. — *καταλῦσαι πρὸς*, *to come to an agreement with*. — *ἄν* with the aor. subjunct. corresponds to the Latin future perfect, *πρὶν κ.τ.λ.*, lit. *until he shall have conferred with him* (i. e. Cyrus).

§ 11. *ὥς*: *as if, on the ground that*. Cf. note § 2. — *εἰς Πισίδας*: the name of the people instead of the name of the country, as frequently in Latin. The Pisidians were a warlike people inhabiting a mountainous region S. E. from Lydia. They had never been fully subdued by the Persians. — *πράγματα παρέχειν*: *to give trouble*. Cf. note 4, 1, 17. — *Στυμφάλιον*: from Stymphalus in Arcadia. — *καὶ τούτους*: *these also*, i. e. Sophænetus and Socrates as well as Proxenus, and Aristippus. — *σύν*, *with, in company with*; *πολεμεῖν σύν*, *to carry on war in company with*; *πολεμεῖν τινι, εἰς τινα*, or *πρὸς τινα*, *to carry on war against any one*.

CHAP. II.

The march from Sardis to Tarsus. First, on pretence of making an expedition against the Pisidians, Cyrus marches to Celaenae their ancient capital; thence he returns to Keramon Agora and commences his march eastward. Before arriving at the Cilician pass, he is met by Epyaxa wife of Syennesis the King of Cilicia. He meets with no obstacle at the pass, and soon after his arrival at Tarsus, Syennesis surrenders to him.

§ 1. *ἑδόκει*: *it seemed good*, a very common signification of this word. — *ἤδη*: *already, at length*, i. e. after all necessary preparations had been made. — *ἀνα*: *upward*, from the coast into the interior; here it means, into upper Asia. *ἀνα-* in composition is often used in the same manner; e. g. *ἀναβαίνειν, ἀνάβασις*. The opposite is *κάτω, κατα-*. — *τὴν μὲν πρόφασιν ἐποιεῖτο*: the antithetical clause implied by *μὲν* is not expressed. It would perhaps be somehow thus, *τῷ δ' ὄντι ἐπὶ βασιλέα ἐπορεύετο*, *but in reality he was marching against the king*. — *ἐκ*: *from, out of*, in distinction from *ἀπὸ* which means *from, away from*. — *ὥς*: cf. note 1, 1, 2. — *τὸ Ἑλληνικὸν ἐνταῦθα στρά.*: *the Grecian army which was there*, i. e. in the satrapy of Cyrus. *Ἑλληνικὸν* and *ἐνταῦθα* are closely connected in idea and consequently have only one article. — *λαβόντι ἕσπον ἦν αὐτῷ*

στράτευμα: *having taken all the army which he had*. The antecedent here stands in the relative clause. Cf. note on *ὅσας . . . ἐκδότοις* 1, 1, 6. See also Gram. § 332, 8. — συναλλαγέντι πρὸς: *having become reconciled to*. Cf. καταλῦσαι πρὸς 1, 1, 10. — ὃ εἶχε στράτευμα: *the army which he had*; another instance of the antecedent in the relative clause. The antecedent is separated from the relative by an intervening word, and stands without the article, as usual. Gr. § 332, 8. — τοῦ ἐν ταῖς πόλεσι ξεν.: for the allusion, see 1, 1, 6. where it appears that the Ionian cities are meant. The clause ἐν ταῖς πόλεσι has the position and force of an adjective,—lit. *the in the cities mercenary force*, i. e. in an Eng. idiom, *the mercenary force which was in the cities*. For the government of ξενικοῦ see Gram. § 275, 1. — λαβόντα. In the preceding sentence we have the dat. λαβόντι where it stands in immediate connection with Κλεόρχῳ the object of παραγγέλλει. Here λαβόντα being removed from the personal object Ξενία is connected more intimately with ἤκειν, and is in the accus. because the infin. regularly takes its subject in that case. See Gram. § 307, 2. Many instances of this kind where an adjunct stands in the accus. instead of dat. or gen. will be noticed in the Anab.

§ 2. ὑποσχόμενος: *having promised*. Cyrus had taken great pains to inspire confidence in his promises as we learn from 1, 9, 7. — εἰ καλῶς . . . ἐστρατεύετο: *if he should succeed well in those things for which he was making an expedition*. The antecedent of εἰ (which would be ταῦτα) is not expressed. — παύσασθαι is dependent on ὑποσχόμενος. The infin. future commonly follows verbs of promising and hoping. For instances of the present or aorist with these verbs, see 2, 3, 20; 6, 3, 17; 7, 6, 38; 7, 7, 31. For the difference in meaning between the present, future, and aorist with these verbs, see Gram. § 257, 2, Rem. 2. — πρόσθεν . . . πρὶν: cf. note 1, 1, 10. — παρῆσαν εἰς: a verb of rest followed by an expression denoting motion. παρῆσαν, *they were present*, directs the mind more to the completion of the march and the arrival at the place of destination. Hence we may translate, *they arrived at Sardis*. Cf. 7, 2, 5; 7, 4, 6.

§ 3. Ξενίας μὲν δὴ: *Xenias accordingly*, i. e. in accordance with the orders mentioned above in § 1. — ὁπλίτας is in apposition with τοὺς ἐκ τῶν πόλεων = τοὺς ἐν ταῖς πόλεσι ἐκ τῶν πόλεων. Cf. note on τῶν παρὰ βασιλέως 1, 1, 5. — ὥς, *about*; very common with numerals. — ἦν is predicated of οὗτος and is understood with ὁ Σωκράτης; see Gram. § 242, 1, (b). — τῶν . . . στρατευομένων: partitive gen. depending on ἦν. Gram. § 273, 3, (a): *were of those (or among those) who were engaged in military operations etc.*

§ 4. μείζονα agrees with παρασκευήν: *having thought the preparation to be greater than as if against the Pisidians*, i. e. *having thought the preparation to be too great to be destined merely against the Pisidians*. — ὥς βασι-

λέα: to the king; *ἐς* as a preposition used only before the names of persons.

§ 5. *δὴ*, accordingly. Cf. § 3, above. — *παρὰ*, from; in this sense only with the genitive and commonly denoting communication from; *ἀπὸ*, from (a place); *ἐκ*, from, implying out of. — *Σάρδεων*. Sardis was the ancient capital of Lydia, and the residence of Cyrus as governor of Lesser Asia. As we learn from Herodotus 5, 52, it was connected with Nineveh, Babylon, and Susa by a well-constructed road, on which traveled a regular post; and that too as early as the time of the old Assyrian empire. This road passed through the central and more level regions of Asia Minor, and reached the Euphrates at Melite. From this road, another equally ancient and as much traveled ran from the high plains of Phrygia in a S. E. direction, starting at Caystrupedion, passing along the northern side of the Taurus range, and crossing the Cilician pass into Syria. This would have been the shortest and most convenient route for Cyrus in the prosecution of his actual design; but having given out as the object of his military preparations an expedition against the Pisidians, he chose at first a still more southerly route which led him to Celaenae, the ancient capital of Phrygia. — *σταθμός* properly means the place where one stops after a day's march; then also as here the day's march itself. — *παρασάγγης*: a Persian measure of length equal to 30 stadia, somewhat more than an English league.

§ 6. *οἰκουμένην*: well inhabited, populous. — *ἦκε* though imperf. in form seems to be used as an aorist. The verbs which in the present have a perf. signification (as is the case with *ἤκω*) often have the imperf. in the sense of the aorist (Krüg.). — Menon as we learn from 2, 6, 28. had received the command of his forces from Aristippus, who was mentioned also in 1, 1, 10. — *ἦκε . . . ἔχων*: lit. *came having*, may more conveniently be rendered *came with*. So also *ἄγων*, *φέρων*, *λαβών*, may often in connections like this be translated *with*. — The Dolopians and Aenianians were Thessalian tribes. Olynthus was the principal city of the Chalcidian peninsula in Thrace.

§ 7. *σταθμούς τρεῖς*: the direction of the marches, as will be seen by a reference to the map, had now changed from S. E. to E.; *σταθμούς* is accus. of cognate meaning after *ἐξελαύνει*. See Gram. § 278, 1 and 2. — *θηρίων* depends on *πλήρης*. Gram. § 273, 5, (b). — *ἀπὸ ἵππου*: so in Latin *ex equo*; lit. *from a horse*, because the attention of the hunter is directed from the horse towards the game. We say in the English idiom *on horse-back*. So also *αἱ πηγαὶ εἰσιν ἐκ*, *the sources are out of*, while in English we say *the sources are in*. — *διὰ . . . παραδείσου*: *through the midst of the park*. For the manner in which the meaning of *μέσον* is affected by its position with respect to the article, see Gram. § 245, Rem. 5.

—— *εἰς* *ἐκ* : prepositions or adverbs which denote motion are not unfrequently joined with *εἶναι*. Cf. 1, 7, 6 ; 2, 4, 13 and 15.

§ 8. *ἔστι δὲ καὶ . . . βασιλεία* : *and there is also a palace of the great king* ; i. e. in addition to the palace and park of Cyrus, as mentioned just above.

—— *τοῦ Μαρσίου*. Herod. 7, 26. calls this river *Καταρρήκτης* (*the dashing and roaring stream*), translating the name into Greek. It is only a small stream, which after a short course empties into the Maeander. —— *ῥεῖ δὲ καὶ οὗτος* : *and this also flows* etc., i. e. this as well as the Maeander. ——

τὸ εὖρος : the full construction would be *τὸ εὖρος ἐστὶν εὖρος εἴκοσι καὶ πέντε ποδῶν* (Krüg.). —— *ἐρίζοντά οἱ* : the dat. *οἱ* being an enclitic is at once distinguished from the relative *οἷ* which is always an oxytone, and from the article *οἱ* which is a proclitic. For its meaning, see note 1, 1, 8.

—— *περὶ σοφίας* : *respecting skill*, sc. in music. —— *ᾄδεν* = *ἐξ οὗ*.

§ 9. *τῇ μάχῃ* : *in the battle*, i. e. in the well known battle at Salamis. For the use of the article here, see Gram. § 244. —— *ἡττηθείς* : *having been defeated*. *ἡττάομαι* is ordinarily used, as here, instead of the passive form of *νικάω*. —— *Θρᾷκας* and *Κρηῆτας* are used adjectively. Cf. note 3, 4, 26. The Cretan archers were celebrated ; and hence were often employed as mercenaries. —— *Σοφαίνετος* : inasmuch as his arrival was mentioned in § 8. above, it leads to the conjecture that a wrong name has been introduced either here or in § 3. Probably the name *Κλεάνωρ* or *Ἀγίας* should stand in one of these places, as *Sophaenetus*, *Cleanor*, and *Agius* were the three Arcadian generals. Cf. 2, 5, 31, and 37. —— *καὶ ἐγένοντο* : *and they amounted to* etc. —— *ἀμφὶ τοὺς δισχιλίους* : *about the entire number of two thousand*. The article is often thus used with general statements of number. See Gram. § 246, 9.

§ 10. *ἐντεῦθεν*. To make an attack on the Pisidians, Cyrus would need to march towards the S. E. ; but as he really contemplated no such attack, and as a direct march to Caystrupedion or Tyriaeum would disclose his actual intentions, he turns back in nearly the opposite direction till he reaches the Mysian frontier. The reasons for this are not mentioned by Xen., as he passes rapidly over this portion of his narrative. —— *τὰ Λύκαια ἔθυσσε* : *celebrated with sacrifices the Lycaean festival*—an Arcadian festival in honor of Pan, the Arcadian Zeus. *θύω* here takes an accus. of cognate meaning. —— *στλεγγίδες*. Boeckh (in the *Staatshaush.* d. Ath. 11. 830.) suggests that these may have been ornaments for the head, perhaps in the form of a comb ; and this suggestion is now generally received among scholars. —— *Κεραμῶν ἀγορά*. This is the only mention made of this place. It may afterwards among the Greeks and Romans have had another name. It is probable that it occupied the site of the modern city Ushak, on the great military road from Smyrna to the east. See map. —— *ἐσχάτην πρὸς*, *bordering on*.

§ 11. ἐντεύθεν. From this point he ventures to proceed more directly eastward. — πόλιν is in apposition with Καύστρου πεδίον, which like Κερκυμῶν ἀγορά has the force of one compound word. — ὠφείλετο, *was due*. — πλέον: one would expect here πλέων which would also be grammatical; but the adverbs πλέον, μείον, and ἑλαττον are often joined thus to a substantive. Cf. 8, 2, 34; 4, 7, 9, and 10. — ἐπὶ τὰς θύρας: *to his doors*, i. e. to the doors of Cyrus. — ἀπήτην: *they demanded it as something due*. Such is the ordinary meaning of ἀπαιτεῖν, as distinguished from αἰτεῖν which means simply *to demand*. So in like manner ἀποδιδόναι, *to give something which is due*. Cf. also ἀποθύειν 3, 2, 12. — ἐλπίδας λέγων διήγε: *lit. he continued expressing hopes, i. e. he continued to solace them with hopes*. — δῆλος ἦν: *lit. he was plain being troubled*. In English we should say, *he was plainly troubled*; or, *it was plain that he was troubled*. The personal instead of the impersonal construction with δῆλος, φανερός, and words of similar meaning is very common. Gram. § 310, Rem. 3. — πρὸς τοῦ Κ. τρόπου: *in keeping with the character of Cyrus*. — ἔχοντα agrees with the implied subject of ἀποδιδόναι. Cf. note on λαβόντα § 1 above. — Notice the clear distinction in this sentence between οὐ and μή, the former as the objective, the latter as the subjective negative.

§ 12. δ' οὖν introduces a fact as opposed to a mere report or supposition. *Certain is it however that he then gave etc.* Cf. 1, 3, 5. — φύλακας is from φύλαξ, *a guard* (spoken of a single person); φυλακὰς in 1, 1, 6. is from φυλακή, *a guard, a garrison* (collective). Krüg. reads φυλακήν in this place. — Ἀσπενδίου: from Aspendus, a city on the Eurymedon in Pamphylia. — συγγενέσθαι, spoken here of improper intercourse.

§ 13. παρά, *near*. Cf. 3, 4, 9. For the syntax of this preposition, see Gr. § 297. — καλουμένη, *so called*. In later writers οὕτω was expressed for this idea with this participle. — τὸν Σάτυρον, *the Satyr*, i. e. Silenus. The fountain here spoken of is now called by the Turkish name Olu Bunar, i. e. *great fountain*. It is identified by its situation in a narrow pass between the mountains and Lake Akschehr.

§ 14. τῶν Ἑλλήνων and τῶν βαρβάρων limit ἐξέτασιν; they are thrown to the end of the sentence to give them a more emphatic position.

§ 15. ὡς νόμος (ἦν) αὐτοῖς εἰς μάχην: *sc. τάσσεσθαι suggested by ταχθῆναι*. — ταχθῆναι and στήναι have for their subject τοὺς Ἕλληνας and depend on ἐκέλευσε. — ἕκαστον, *sc. στρατηγόν*, the subject of συντάξαι and likewise dependent on ἐκέλευσε. — ἐπὶ τεττάρων, *four deep*. Cf. note 5, 2, 6. — οἱ ἐκείνου = οἱ αὐτοῦ with the exception that the former is more emphatic. ἐκεῖνος (which in distinction from οὗτος denotes an object more remote) not unfrequently as here refers to an object just mentioned. Cf. 1, 3, 1; 2, 6, 19.

16. παρελαύνω, *I pass along*, is predicated either of a person riding

or of one on foot, as may be seen from this section. — κατ' ἱλας, in companies of horse; κατὰ τάξεις, in companies of foot. — τοὺς Ἑλληνας, sc. ἐθεώρει. — ἄρμα, a war-chariot; ἀρμάμαξα, a covered carriage used especially for women and children; ἄμαξα, a heavy wagon for carrying loads. — χιτῶνας: for a full description of this garment see Dic. Antiqq. art. Tunica. — After ἀσπίδας the best manuscripts have ἐκκεκαλυμμένας, covered, instead of ἐκκεκαθαρμένας, burnished, the word which stands in many editions. That the shield had commonly a covering (σάγμα) seems not to admit of a doubt.

§ 17. μέσης: cf. note 1, 2, 7. — προβαλέσθαι τὰ ὅπλα: to hold out before them their armor, i. e. to hold their shields before them as if for defence, and their spears as if for an attack. — φάλαγγα is the subject of ἐπιχωρῆσαι. — ἐσάλπιγγε, the trumpet sounded; ὁ σαλπικτής is comm. suggested as being understood; so in 3, 4, 36, with ἐκήρυξε the corresponding noun κήρυξ is suggested. — ἐκ τούτου, upon this, hereupon, — a very frequent expression in the Anab. — προϊόντων: gen. abs., sc. τῶν Ἑλλήνων. — ἅπὸ τοῦ αὐτομάτου, of their own accord. — ἐπὶ τὰς σκηνὰς, towards the tents, i. e. of the barbarians. So it is usually understood; and the clause οἱ Ἕλληνες . . . ἐπὶ τὰς σκηνὰς ἦλθον in § 18 is interpreted as meaning the Greeks went back to their (own) tents etc. Krüg. on the other hand understands ἐπὶ τὰς σκηνὰς in both places to mean the tents of the Greeks.

§ 18. φόβος, sc. ἦν. The omission of ἦν is much more unusual than of ἐστὶ. — καὶ . . . καὶ . . . τὲ . . . καί. It is not easy to translate all of these connectives. And there was much fear both to others of the barbarians and particularly (καί) both the Cilician women fled . . . and those who were of the market-place etc. — ἔφυγεν ἐκ τῆς ἀρμαμάξης, fled from her chariot, because (says Hert.) she forgot in her haste and confusion that she could flee faster in her chariot than on foot; or as Matt. supposes, because her chariot was drawn by oxen or mules and hence she could actually flee faster on foot. Krüg. and others with less propriety interpret the phrase differently. — οἱ ἐκ τῆς ἀγορᾶς: another instance of brachyology for οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς. Cf. note on τῶν παρὰ βασιλέως 1, 1, 5, and τοὺς ἐκ τῶν πόλεων 1, 2, 3. — τὸν . . . φόβον. That which intervenes between the article and noun is commonly of the nature of an adjective. Lit. the from the Greeks into the barbarians fear; i. e. the fear with which the Greeks inspired the barbarians.

§ 19. Iconium was the chief city of Lycaonia in the Macedonian and Roman times. Lycaonia in the time of Xen. was limited to the northern slope of Taurus, and the plain at the foot of this mountain range. The inhabitants having possession of certain strongholds refused submission to the Persians. This doubtless was the excuse of Cyrus for giving the

country up to indiscriminate plunder. Xen. alludes to the Lycaonians again in 3, 2, 23. — *οδσαν* agrees with *χώραν*.

§ 20. *Ἐντεῖθεν*. From Iconium he had marched through Lycaonia thirty parasangs, probably continuing in a S. E. direction. This would bring him near the city Laranda, from which a steep mountain path leads directly (*τὴν ταχίστην ὁδόν*) to Tarsus. But as this path was not sufficiently safe for the whole army, it was necessary to proceed in a N. E. direction, so as to reach the main road from Cappadocia to Cilicia. This road led from Mazaca southward through Tyana (here called Dana), whose ruins under the name of Kilissa Hissar are yet conspicuous. — *αὐτόν*, i. e. Menon. — *ἐν ᾧ*, in which time. — *φοινικιστήν*: this is commonly thought to mean *purpuratum*, a courtier of such rank that he was entitled to wear purple. But with this meaning, as Krüg. suggests *βασιλείον* would seem out of place. Hence with much plausibility he translates it *purple-dyer*. This may have been at the Persian court an important office. — *καὶ . . . δυνάστην*: and a certain other person, a chief man of the under-officers. — *αἰτιασάμενος*, sc. *αὐτούς*.

§ 21. *ἡ εἰσβολή*, the entrance. This was the so-called *Κιλίκιαι πύλαι*, which Alexander the Great found equally unguarded. (Arrian. Anab. II. 4, 4.) It is a narrow way artificially cut from the rock, in a natural ravine through which runs the river Sarus. — *καὶ ἀμήχανος εἰσελθεῖν* = *ἦν ἀμήχανον εἰσελθεῖν*, which it was impracticable to enter etc. Cf. note on *δῆλος ἦν* 1, 2, 11. — *δι' ὃ ἔμεινεν*: wherefore he remained. *Kûros* the principal subject of the narrative is readily supplied with *ἔμεινεν*. — *ἐν τῷ πεδίῳ*. This plain is directly north of the pass, and even in the Roman times still bore the name *τὸ Κύρου στρατόπεδον*, *Cyri castra*. — *τῇ ὥστε-ραία*, sc. *ἡμέρᾳ*. — *λελοιπὼς εἶη*: a circumlocution for the pluperf. optat. For the *oratio obliqua*, see Gram. § 345. — *ἦν* instead of *εἶη*,—the indic. denoting more distinctly than the optat. a definite fact. For the interchange of the indic. and optat. in the *oratio obliqua*, see Gram. § 345, Rem. 5. Cf. also note 2, 2, 15. — *ὅτι* after *ἦσθετο* is *declarative*, after *καί* it is *causal*, and is connected logically, not with *ἦσθετο*, but with *λελοιπὼς εἶη*. — *τρίηρης* is the object of *ἔχοντα*: because he heard that *Tamos* had gallies etc. For the accus. and particip. (*Ταμὼν ἔχοντα*) instead of the accus. and infin. see Gram. § 310, 4. — *τάς* and the words following it qualify *τρίηρης*.

§ 22. *οὐδενὸς κωλύοντος*: gen. abs. — *οὐδ*, a relative adv., *where*. — *ἐφύλαττον*, *had kept guard*. Cf. note on *ἐτύγγανεν ἔχων*, 1, 1, 8. — *σύμπλεων*, an adj. qualifying *πεδίον*, being of the Attic 2d declens. — *αὐτό*, i. e. *τὸ πεδίον*.

§ 23. *σταθμοὺς τέτταρας*. Xen. has here by mistake predicated the whole distance from Dana to Tarsus of the short space from the pass to

Tarsus. See Introduc. § 7. — Ταρσοί and Ἴσσοί are unusual forms; in other writers, always Ταρσός, and Ἴσσός. — ἦσαν is here used with the neut. plur. Several other instances of the same kind occur in the Anab., e. g. in 1, 4, 4; 1, 4, 10; 1, 5, 1. et al. — ὄνομα, accus. synec.; so also εὖρος. — πλέθρων depends on ποταμός.

§ 24. ἐξέλιπον εἰς: an abbreviated expression for ἐκλιπόντες ἐφυγον εἰς, *abandoned and fled to* etc. ἐπὶ τὰ ὄρη also implies a verb of motion.

§ 25. ὁρῶν. Xen. uses also the uncontracted form ὁρέων. Cf. 1, 2, 21; 3, 4, 19; 3, 5, 17. — τῶν εἰς τὸ πεδίον. The construction implies the idea of motion, *the mountains (extending) into the plain*. — οἱ μὲν: one would expect here καὶ οἱ μὲν or οὗς οἱ μὲν. Similar instances of asyndeton (Gram. § 325.) occur 2, 1, 6; 2, 3, 24. — ἀρπάζοντας agrees with the subject of κατακοπῆναι, αὐτούς understood. — εἰτα πλανωμένους ἀπολέσθαι, *after that* (i. e. after being unable to find the rest of the army ~~in~~ the roads) *perished in wandering*. — δ' οὖν: cf. note § 12. — After εἰς τὸν δόν, Krüg. and Küh. introduce ἑκάστος, *a hundred heavy-armed men (τό) each* (company). Hert. in a note approves of this reading.

§ 26. πρὸς ἑαυτόν, (to come) *to himself*. — κρείττονι, *more powerful*. — οὐδενὶ πω . . . εἰς χεῖρας ἐλθεῖν, *that he had never yet gone into the power of any one* etc. For another meaning of εἰς χεῖρας ἵεναι, cf. 4, 7, 15. — Κύρῳ (sc. εἰς χεῖρας) ἵεναι. — πίστεις = πιστά in 1, 6, 7. — ἔλαβε, sc. Συέκνεσις.

§ 27. Κῦρος δέ, sc. ἔδωκε. In Greek as in Latin, a verb belonging to several ideas is often expressed with the first and understood with the others. — τὴν χώραν . . . ἀρπάζεσθαι depends on ἔδωκε; so also ἀπολαμβάνειν with its object τὰ . . . ἀνδράποδα: lit. *Cyrus gave to him that his country should no longer be plundered* etc. — ἦν που ἐντυγχάνουσιν, *if they* (i. e. Syennesis and the Cilicians) *should any where meet with* (them, i. e. the slaves). The general rule would require the optative. Gram. § 327. 2. For the subjunct. here, cf. note 1, 3, 14, εἰ μὴ διδῶ.

CHAP. III.

The Greeks refuse to proceed farther, suspecting the real object of the expedition; but on being assured that Cyrus was leading them against Abrocamas, who was somewhere on the Euphrates, and with the promise of higher pay, they consent to resume the march. Clearchus is the principal agent in bringing about this result.

§ 1. οὐκ ἔφασαν ἵεναι, *negabant se ituros esse, denied that they would go*, or more simply, *refused to go*. ἵεναι in the indic. infin. and particip. is often future in meaning. Gr. § 181. Rem. 5. — τοῦ πρόσω is of the nature of a partitive gen., (*a step*) *of the way forwards*, or simply *forwards*.

— οὐκ ἔφασαν, translate as above, *they denied*. — ἐπὶ τούτῳ, *for this purpose*, i. e. to go against the king. — πρῶτον, *in the first place*. Some editions have πρῶτος, and then we should render it *was the first who*. Compare in Latin the use of *primus* and *primum*. — ἐβιάζετο: the imperf. tense often denotes the beginning of an action, and hence the idea of *trying, attempting*. So here, *he tried to compel*. Cf. ἀνίστασαν 4, 5, 19. ἀνέστελλον 5, 4, 23. — ἔβαλλον, *cast* (stones or other missiles) *at him*. τοῖς λίθοις is expressed with βάλλειν in 5, 7, 19.

§ 2. μικρόν, *a little*; is often as here best rendered by our word *scarcely*. — τὸ μὴ καταπετρωθῆναι is grammatically the object of ἐξέφυγε: *he scarcely escaped that he should not be stoned to death*, or more simply, *he scarcely escaped being stoned to death*. For this use of μὴ with the infin. after verbs of hindering, abstaining etc. see Gr. § 318, 8. According to the English idiom, the negative would be omitted. — δυνήσεται. The general rule would require here δύνατο; but the direct form of discourse often takes the place of the indirect, even in the midst of a sentence. Gr. § 345, 5. — ἐδάκρυε . . . ἐστῶς, *standing he wept*, or in more idiomatic English, *he stood and wept*. ἐστῶς is perf. in form but present in meaning. Gr. § 193, Rem. 3. — εἴτα and ἔπειτα (without δέ) are often used as correlatives of πρῶτον μὲν or of some similar expression. Cf. 3, 2, 27; and in § 10 below τὸ μὲν μέγιστον . . . ἔπειτα. — τοιάδε, *talía, somewhat as follows*, denoting that the language of Clearchus is not reported with the utmost accuracy; τάδε, *as follows*, would denote more exactness in the report. The same distinction prevails between τοιαῦτα and ταῦτα referring to what precedes.

§ 3. ἄνδρες before the names of persons was the common mode of respectful address. — μή, like *ne* in Latin, always used in prohibitions, as something merely conceived by the mind. — φεύγοντα: cf. note 1, 1, 7. — οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *I did not lay (them) up for my own private advantage*. — ἀλλ' οὐδὲ καθηδυνάθησα, *nor did I even expend (them) for pleasure*.

§ 4. ἐτιμωρούμην, sc. αὐτούς. — μεθ' ὑμῶν: for the difference between μετά with the gen. and σύν with the dat., see Gr. § 294. — βουλομένους agrees with αὐτούς. The participle denotes the notion of time, of cause, or of condition; and may often be conveniently rendered by a finite verb with one of the particles *when, because, or if*; so here, *while they wished, or because they wished*. — Ἕλληνας and γῆν both depend on ἀφαιρεῖσθαι. Gr. § 280. — εἰ τι δέοιτο, *if he should need any thing*. δέομαι takes for the most part only neuter pronouns, very seldom neuter adjectives, in the accus. — ἀνθ' ὧν = ἀντὶ τούτων ᾧ: *in return for those things which I had experienced as favors (εἶ) etc., or more freely, in return for the favors which I had received etc.*

§ 5. *προδόντα* agrees with the implied subject of *χρησθαι*. The dat. *προδόντι* agreeing with *μοι* would also be grammatical. Cf. note on *λαβόντα* 1, 2, 1. — *δ' οὖν*: cf. note 1, 2, 12. — *σὺν ὑμῖν . . . πείσομαι*: with you I will suffer whatever may be necessary. *πείσομαι* as future of *πάσχω* takes its object in the accus.; as fut. mid. of *πείθω*, in the dat. — *οὐποτε . . . οὐδεῖς*. For two or more negatives in the same clause, see Gr. § 818, 6. — *Ἕλληνας* and *τοὺς Ἕλληνας*. The former is indefinite, implying *any Greeks*; the latter is definite, denoting *the Greeks* just referred to, i. e. those whom he may have led among the barbarians.

§ 6. *ἐμοὶ ἔπεσθαι*, to follow me; *σὺν ὑμῖν ἔψυμαι*, I will follow in company with you. *ἔπεσθαι* took the dat. alone, *σὺν* with the dat., *ἔμα* with the dat., or *μετά* with the gen., the specific idea being varied with each expression. — *ἂν εἶναι τίμιος*, that I should be honorable. For the nominative (*τίμιος*) with the infin., see Gr. § 807, 4. — *ὑμῶν ἔρημος ἔν*, being bereft of you. For the government of *ὑμῶν*, see Gr. § 271, 3. — *ὥς ἐμοῦ κ.τ.λ.*: gen. abs.; as if I were about to go etc. On the meaning of *ὥς*, cf. note 1, 1, 2., and on the fut. signification of *ἰόντος*, cf. note § 1. above. — *ὑμεῖς*, sc. *ἦντε*.

§ 7. *οἱ τε αὐτοῦ ἐκείνου*, both those of him himself, i. e. both his own; *καὶ οἱ ἄλλοι*, and the others, i. e. those of the other generals. — *ὅτι* with its clause is explanatory of *ταῦτα*: these things, that he refused etc. — *πορεύεσθαι*, the pres. infin. used in lively narration instead of the fut. infin.; in the same way that *οὐ πορεύομαι* may be used instead of *οὐ πορεύσομαι*. — *οὐ φαίη*: *oratio obliqua*. Gr. § 845, 4. — *ἐπήνεσαν*, sc. *αὐτόν*. — *παρά* in this section is used with the three oblique cases: *παρά* with the gen. (the “whence-case”) means, *from the side of*, or simply, *from*; with the dat. (the “where-case”), *by the side of*, or simply, *by*; with the accus. (the “whither-case”) *to the side of*, or simply, *to*.

§ 8. *τούτοις*, by reason of these things. Gr. § 285, 1, (1). Cf. 1, 5, 13. — *μετεπέμπετο*, continued sending for, the notion of continuance or repetition belonging to the imperf. tense. — *τῶν στρατιωτῶν* depends on *λάθρα*. Gr. § 273, 5, (e). — *αὐτῷ* is dependent rather on *ἔλεγε* than on *πέμπων*, which as a verb of motion would take a preposition with the accus. Gr. § 284, 3, (1). — *ἔλεγε*, he said, not in person, but through the messenger; *λέγειν* and words of similar meaning are not unfrequently used in this way; *ἔλεγε* with *θαρρεῖν* may be rendered, *he bade him be of good courage*. — *ὥς . . . εἰς τὸ δέον*, on the ground that these things would be settled seasonably. — *μεταπέμπεσθαι*: cf. note on *μετεπέμπετο* above. — *ἐκέλευεν*: cf. note on *ἔλεγε* above.

§ 9. *τοὺς προσελθόντας αὐτῷ*: those who had come to him, i. e. from Xenias and Pasion. *αὐτῷ* depends on *προσελθόντας*. “Many verbs of motion compounded with the prepositions *εἰς*, *πρός*, *ἐπί*, etc., take their

object in the dative." Gr. § 284, 2, Rem. 2. — τὸν βουλόμενον, *the one who desired*, i. e. *any one who desired*, is limited by τῶν ἄλλων as gen. of the whole. — The rhetorical skill displayed in the following address deserves particular attention. — τὰ μὲν δὴ Κύρου κ.τ.λ., *it is plain that the relations of Cyrus towards us are just the same as ours towards him*, i. e. as we have ceased to sustain towards him the relation of soldiers in his employment, so he has ceased to sustain towards us the relation of paymaster.

§ 10. μεταπεμπομένου αὐτοῦ: gen. aba. sc. με: *though he continues to send for me*. — τὸ μὲν μέγιστον, *chiefly*. The correlative clause is ἔπειτα instead of ἔπειτα δέ. Cf. note on εἶτα § 2 above. — πάντα ἐψευσμένος αὐτόν, *having deceived him in all things*. In § 5 above, we have another construction, πρὸς ἐκεῖνον ψευδόμενον, *having been false to him*. — δεδιὼς μὴ, *fearing that*. After verbs of fearing, μὴ is translated like the Latin *ne*. — ὧν = τούτων ᾧ, Gr. § 332, 6. The clause runs thus, *fearing that having taken me he may inflict punishment for those things in which he supposes etc.*

§ 11. καθεύδειν, *to sleep*, must here of course be understood figuratively. — ἡμῶν αὐτῶν: for the form, see Gr. § 88; dependent on ἀμελεῖν, Gr. § 274, 1, (b), *to neglect ourselves*. — δ, τι (or as some editors write δ τι) from δστις, is the interrogative for an indirect question, as τίς τί is the interrogative for a direct question. — ἐκ τούτων, *in consequence of these things, in the present circumstances*; but ἐκ τούτου in § 13, means *hereupon*. — αὐτοῦ, *here*, an adv. — σκεπτέον εἶναι, sc. ἡμῖν, *that we must consider etc.* For the construction of the verbal in τέος, see Gr. § 284, 8, (12). — ἔπιμεν, *future*. Cf. note § 1 above. — ὄφελος οὐδέν, sc. ἐστί, *there is no profit either in general etc.*

§ 12. ὁ ἀνὴρ, i. e. Cyrus. — πολλοῦ depends on ἄξιος as gen. of price. Gr. § 275, 3, *worthy of much, valuable*. — ἐχθρός = *inimicus*: πολέμιος = *hostis*. — πάντες ὁμοίως, *all alike, all without exception*. — καὶ γάρ, *since also*. — αὐτοῦ, gen. of the pers. pron. dependent on πόρρω. Gr. § 273, Rem. 4, (c). — ὥρα, sc. ἐστίν, *it is time*.

§ 13. ἐκ τούτου, *hereupon*; cf. note § 11. *After him* would be expressed by μετὰ τοῦτον; cf. § 14 below, and 3, 1, 45. — λέγοντες, *to say*; fut. act. particip. denoting purpose as in Latin. Gr. § 312, 4, (c). — ὑπ' ἐκείνου, *by him*, i. e. Clearchus. — οἷα (from οἶος), *of what nature*; *how great* would be expressed by δση (from δσος).

§ 14. εἰς δέ δὴ. The three clauses οἱ μὲν, οἱ δέ, and εἰς δέ δὴ are correlative, the last being made emphatic by δὴ; render them, *some . . . , others . . . , but one particularly . . .* — ἐλέσθαι depends on εἶπε, *proposed to choose*. — εἰ μὴ βούλεται for liveliness of narration instead of εἰ μὴ βούλοιτο. — ἡ δ' ἀγορά . . . στρατεύματι. This clause is not a part of the speech, but is thrown in by the narrator to show how absurd the speech

was. — *συσκευάζεσθαι* like *ἐλέσθαι* depends on *εἶπε*: so also the remaining infinitives in this section. — *ἐλθόντας* agrees with the implied subject of *αἰρεῖν*; and that they having gone should demand etc. — *ἐὰν μὴ διδῷ*. As the Greeks not unfrequently pass abruptly from the *oratio obliqua* to the *oratio recta*, so dependent clauses of the *oratio obliqua* often take the form of the *oratio recta*. Here the regular form of the *oratio obliqua* would be *εἰ μὴ διδοίη*. Cf. note 1, 4, 12. So also *ἀπάξει* instead of *ἀπαγάγοι* on the same principle. — *τὴν ταχίστην*, sc. *ὁδόν*, in the speediest (manner). For the construction, see Gr. § 279, Rem. 8. — *προκαταληψομένους*, persons to preoccupy etc., the object of *πέμψαι*. Cf. notes on *λέγοντες* § 13. — *φθάσωσι καταλαβόντες*, may have anticipated us in having occupied (them). For the construction of *φθάνω*, *τυγχάνω*, *λανθάνω*, etc., with a participle, see Gr. § 310, 4, (1). — *ὧν*, relating to *οἱ Κίλικες*, limits both *πολλούς* and *χρήματα*; with the former, it is a partitive gen. (or more properly gen. of the whole), with the latter, a gen. of possession. — *ἔχομεν ἡρπακότες*: a complete transition to the *oratio recta*, which was already indicated by using the subj. and indic. instead of the optat. just before. The particip. and verb, as often elsewhere, may here be rendered into English by two connected verbs:—*from whom we have taken and now possess many captives and much treasure*. — *τοσοῦτον*, thus much, i. e. only thus much, directing attention to the brevity of his speech.

§ 15. *ὥς . . . στρατηγίαν*, as if I were about to take this command; either the accus. or the gen. abs. may follow *ὥς* or *ὥσπερ*. Gr. § 312, 6. *στρατηγίαν* is accus. of kindred meaning after *στρατηγήσοντα*. Gr. § 278, 1, 2. — *λεγέτω* takes as object, not *ἐμέ* alone, but the whole clause, *ὥς . . . στρατηγίαν*. It may be rendered, *let no one of you entertain an opinion as if* etc. With the meaning of *λεγέτω* here, cf. that of *λέγεις* 2, 1, 15. — *ἐμοὶ . . . ποιητέον*. For the construction of the verbal, see Gr. § 284, 3, (12). — *ὥς δέ*, sc. *ἕκαστος λεγέτω* suggested by *μηδεὶς λεγέτω*, but let each one entertain the opinion that I etc. — *τῷ ἀνδρί*: cf. note on *πέισομαι* 1, 3, 5. — *ὃν ἂν ἐλησθε*, whom you shall have chosen. *ἂν* with the aor. subjunct. has the meaning of a fut. perf. Gr. § 255, Rem. 9. — *ἢ δυνατόν μάλιστα*, lit. in what way it is possible the most, or more simply, the most possible, most implicitly. — *πέισομαι* stands by a change of construction for *πεισόμενον*, which would correspond to the construction of *στρατηγήσοντα*. — *ὅτι καὶ ἄρχεσθαι ἐπίσταμαι*. It was universally admitted that he knew how to govern (*ἄρχειν*); hence the force of *καί* before *ἄρχεσθαι*:—*that I know how to be governed also*. — *μάλιστα ἀνθρώπων* is added to the foregoing expression for the sake of emphasis; lit. as any other one also especially of men, i. e. as well as any other one among men.

§ 16. *τοῦ . . . κελεύοντος*, of the person urging etc.; gen. limiting *εὐθείαν*. — *ὥσπερ . . . ποιουμένου*: gen. abs. cf. note § 15. Krüg. and

Hert. would omit the negative (μή) in this clause, and render it thus, *just as though Cyrus would make the expedition back again*, and so have no occasion to use the ships. This interpretation is rendered very probable by a comparison with 1, 4, 5. Matthiae expresses the same idea by omitting πάλιν. Kühner following Bornemann renders, *quasi retro Cyrus navigaturus non esset*,—an intelligible and possible interpretation, but less probable than the one above given. Others render πάλιν by *posthac*, which Kūh. pronounces impossible. — ποιούμενου instead of ποιησομένου,—the lively Greek often conceiving of the future as already present. See Gr. § 255, Rem. 3. — παρά with the gen.; cf. note 1, 2, 5. See also the construction of αἰτεῖν § 14. — φ is attracted by its antecedent ἡγεμόνι from the accus. to the dat. See Gr. § 332, 6. For the force of ἄν with the pres. subjunct., see Gr. § 260, 3, (c). Cf. also note on δν ἄν ἔλθοι § 15. — τί . . . προκαταλαμβάνειν. Krüg. understands this passage thus, *what hinders that Cyrus* (as he can work against us in other matters, so also) *should give orders to occupy the heights before us* (for the purpose of intercepting us)? Hertlein more suitably to the connection understands it as ironical and intended to show the absurdity of asking ships or a guide from Cyrus: thus, *what hinders our urging Cyrus also to preoccupy the heights for us* (i. e. for our advantage)?

§ 17. Ἐγώ is not expressed unless there is some emphasis on it. — μή, *lest*, used after δκνοίην as after a verb of fearing. — αὐταῖς ταῖς τριήρεσι, lit. *with the ships themselves*, i. e. as we sometimes say *ships and all*. For the government of τριήρεσι, see Gr. § 283, 2. — φ: cf. note § 16. — ἄν with δόλη is omitted in some editions on the ground that the optat. with ἄν must be the principal clause of a conditional sentence, while here it stands in a relative clause. Yet instances of the kind before us seem to be well established (cf. 1, 5, 9), and the ἄν suggests here very pertinently an implied condition, thus—*whom he should give* (if indeed he should give one). — ὅθεν = ἐκεῖσε ὅθεν, *to a place from which*, the antecedent of a relative adverb like that of a relative pronoun being often omitted. — ἀγάγη and ἔσται instead of ἀγάγοι and εἴη. Cf. note on ἐὰν μὴ διδῶ § 14 above. — ἄκοντος Κύρου, gen. abs.; ἐκὼν and ἄκων in the gen. abs. have the force of participles, ὄντος or ὕντων being very seldom expressed with them. A few passages also occur where ἐτοίμων stands absolutely without ὄντων (cf. 7, 8, 11). With these exceptions the omission of ὄν in the gen. abs. is rare and poetic. — λαθεῖν αὐτὸν ἀπελθόν, lit. *to elude him in having gone away*, i. e. to go away without his notice.

§ 18. φλυαρίας: accus. plur. predicate of εἶναι; *has esse nugas*. — τί . . . χρῆσθαι, *for what he wishes to employ us*. For τί in an indirect question instead of δ, τι, see Gr. § 344, Rem. 1. For the government of τί, see Gr. § 278, 4. — ᾗ, subjunct. pres. 3d pers. sing. — ὥσπερ =

τοιανύτησαν, the antecedent being omitted and the relative being attracted to its case. The relative *οἷανπερ* would depend on *χρησθαι* as an accus. of cognate meaning, the Greek being able to say (according to Krüger) *πρᾶξιν χρησθαι*, as he would say *χρησιν χρησθαι*. We should render, *similar to that in which he formerly also employed the mercenaries*. For the allusion, cf. 1, 1, 2. — *τούτῳ*, i. e. *Κύρῳ*, depends on *σύν* in composition.

§ 19. *τῆς πρόσθεν*, sc. *πράξεως*, depends on the comparatives which follow. *πρόσθεν* has here the construction of an adjective. Adverbs are often thus used in Greek. Gr. § 262, d. — *ἀξιούν* and below *ἀπαγγέλλαι* and *βουλεύεσθαι* with its subject accus. depend on *δοκεῖ* § 18. — *ἢ . . . ἢ*: *either that he having persuaded should lead us or etc.*, dependent on *ἀξιούν*. The Greeks would probably be persuaded not so much by arguments as by higher pay (*δώροις καὶ χρήμασιν*) Cyrop. 1, 5, 3. — *πρὸς φιλίαν*, in a friendly manner. Cf. *πρὸς ὀργήν*, in an angry manner, and *πρὸς ἡδονήν*, in a flattering manner. Thucyd. 2, 65. — *ἀφιέναι*, dismiss, let go. — *φίλοι*, an adjunct. agreeing with the subject of *ἐποίμεθα*; *in following, we should follow friendly to him etc.*

§ 20. *ἔδοξε ταῦτα*: notice the asyndeton (omission of the connective). Cf. 3, 2, 39; 3, 3, 20; 4, 2, 19; 4, 4, 6. Similar instances, when the verb stands first and the demonstrative follows, are numerous. — *τὰ δόξαντα τῇ στρατιᾷ*: lit. *the things which seemed good for the army*, i. e. *what had been resolved on for the army*. — *ὅτι ἀκούοι κ.τ.λ.* Cyrus here discloses a part of the truth, that the Greeks might be led to conjecture the rest, and thus by degrees become familiar with the project of marching against the king. Abrocamas is mentioned again in 1, 7, 12. — *τὴν δίκην*, the merited punishment. Cf. 2, 5, 38, and 41.

§ 21. *οἱ αἰρετοί*, those who were chosen. Cf. *ἐνδρας ἐλόμενοι κ.τ.λ.* § 20. — *ἄγει*, used for vivacity of expression instead of *ἄγοι*. — *προσαιοῦσι*. The preposition in composition signifies *in addition*, i. e. in addition to the pay which they had before received. — *ἡμιόλιον . . . ὅδ*: *a half more than that which etc.* *ὅδ* = *τούτου δ*, the relative depending on *ἔφερον* and the antecedent on *ἡμιόλιον* which has the force of a comparative. Gr. § 275, 2. Others take *ὅδ* = *τοῦ μισθοῦ δν*, instead of regarding it as a neuter pronoun used substantively. — *τοῦ μηνός*, monthly. Gr. § 273, 4, (b). — *τῷ στρατιώτῃ*, to the soldier, i. e. to each soldier. For the value of the Daric, see note 1, 1, 9. — *ἐν γὰρ τῷ φανερῷ*, adverbial, *at least openly*. Cf. *ἐν τῷ ἐμφανεῖ*, 2, 5, 25.

CHAP. IV.

The march from Tarsus to the Euphrates. Manner of passing the Pylae Syriae ;—desertion of Xenias and Pasion ;—conduct of Cyrus towards them ;—arrival at Thapsacus on the Euphrates ;—Cyrus discloses his real object ;—dissatisfaction of the army ;—at length, influenced by fresh promises and by the example of Menon, the whole army crosses the Euphrates.

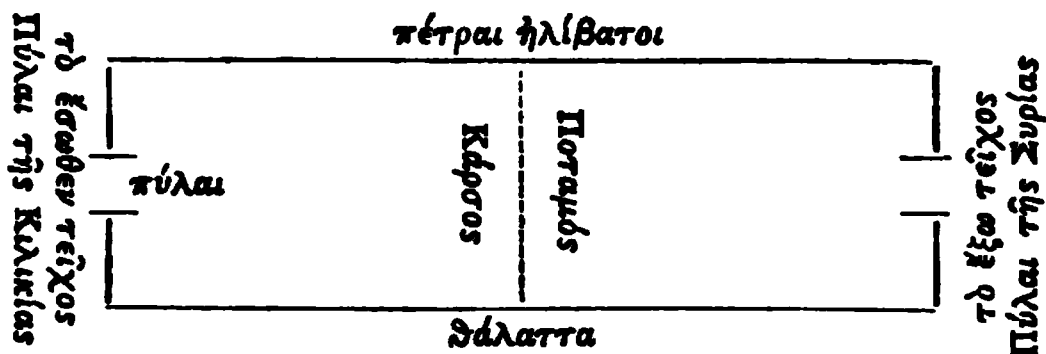
§ 1. Ψάρος is written Σάρος in other Greek authors ; it is now called Seihân. The river Pyramus is now called Dschehân. The city Issus afterwards became celebrated as the scene of the great battle between Alexander and Darius III. — οἰκουμένην, *situated*. Cf. ὠκεῖτο 1, 4, 11 ; 4, 8, 22. It sometimes means *inhabited* (1, 2, 6.), in opposition to the idea ἐρήμη, *deserted*. Cf. 1, 5, 4 ; and 3, 4, 7.

§ 2. αἱ ἐκ Πελοποννήσου νῆες : the clause ἐκ Πελ. has the position and force of an adjective. Gr. § 245, Rem. 3. The ships from Peloponnesus have already been mentioned 1, 2, 21. — ἐπ' αὐταῖς, *over them*, denoting command. Cf. in § 3. ἐπὶ τῶν νεῶν, *upon the ships*, denoting situation only. — ἡγεῖτο αὐτῶν, *led them*, i. e. as commander in chief, while Pythagoras was subordinate in command, and admiral of the Peloponnesian ships only. After the death of Cyrus, this Tamos fled to Psammetichus king of Egypt and was there executed by order of the king. — ἐξ Ἐφέσου is to be connected with ἡγεῖτο, *conducted from Ephesus*. — ἐπολιόρκει, and συνεπολέμει : cf. note on ἐτύγχανεν 1, 1, 8. — πρὸς αὐτόν, *against him*, i. e. against Tissaphernes.

§ 3. μετάπεμptos : for the force of the verbal adj. in -τος, see Gr. § 234, 1, (i) ; cf. αἵρετοί, 1, 3, 21. — Ἀβροκόμα : gen. sing. 1st declens., see Gr. § 44, Rem. 2. This whole clause is a condensed expression, equivalent to οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες παρ' Ἀβροκόμα ἀποστάντες, the mercenary Greeks with Abrocamas having revolted from Abrocamas etc. Cf. note on τῶν παρὰ βασιλέως 1, 1, 5.

§ 4. ἐντεῦθεν, *thence*, i. e. from the city Issi, or as commonly written Issus. — πύλας κ.τ.λ. Three mountain passes led into the Cilician plain : one over Mt. Taurus, through which Cyrus had already gone before reaching Tarsus ; the other two, between Cilicia and Syria. Of these, the route nearest the sea, which Cyrus now chose (and which contained in reality two passes), was called the Syrian, and that farthest from the sea, the Amanic pass. πύλας stands here without the article, as is often the case with the names of places. — ἦσαν . . . τείχη, *and these were two walls*. Thus Xen. describes somewhat indefinitely the passes themselves, because they were fortified by two τείχη. Observe in this clause ἦσαν with the neut. plur. Gr. § 241, 4, (b). — πρό, *before, on the side of*. To

denote this idea *πρός* was more commonly used. — *διὰ μέσον*, *through the midst*. *μέσον* used substantively often stands without the article; cf. 1, 7, 6; 1, 8, 18. — *εὖρος πλέθρου*: the latter word depends on *ποταμός*, the former is acc. by synec. — *ἦσαν* agrees in number with the predicate. Cf. *ἦν* 6, 2, 10; and 7, 2, 32. — *οὐκ ἦν*, *impera. it was not possible*. — *ἡλίβατοι*: a poetic word. Cf. Introduction; latter part of § 3. — *ἔφεισθήκεσαν*: compounded of *ἐπί* and *ἴστημι*. Recollect that *ἴστημι* is intrans. in the perf. pluperf. and 2d aor. act., and that the perf. and pluperf. act. are pres. and imperf. in meaning. — This section may be better understood by the following diagram.



§ 5. *ἀποβιβάσειεν*: from *ἀποβιβάζω*, a transitive verb, to be carefully distinguished from *ἀποβαίνω* (intrans.): *that he might land heavy-armed men* etc. — *εἶσω*, *within*, i. e. between the two walls or fortresses; *ἔξω*, *without*, i. e. on the Syrian side; *πυλῶν* limits both *εἶσω* and *ἔξω*. See Gr. § 273, 3, (c). — *καὶ βιασάμενοι κ.τ.λ.*, *and that they* (i. e. Cyrus and his army) *having forced the enemy* etc. For a similar change of subject in two succeeding clauses, from the commander alone to the commander with his troops, cf. § 19. — *φυλάττοιεν*, sc. *οἱ πολέμοι*. — *ὅπερ*, *which very thing*, i. e. the keeping guard at the Syrian pass. — *ἔχοντα*: the participle denotes the various ideas of time, cause, and condition. Here the notion of cause seems most prominent, *because he had a large army*. — *οὐ* instead of its usual position (immediately before the verb) here stands before *τοῦτο*, thus anticipating more distinctly the following antithesis. — *Κῦρον . . . ὄντα*, *that Cyrus was* etc. For the accus. and particip. instead of the accus. and infin. see Gr. § 310, 4.

§ 6. *Μυρίανδον*. Hertlein, apparently following Kiepert, gives this as the true form of the word for the time of Xenophon, instead of the later form *Μυρίανδρον*, which is found in most editions. — *ἦν*. Xen. might have written *ἐστὶ*, *the place is a commercial factory*, for the language was still true when he wrote the account; but the past tense is not unfrequently introduced thus instead of the present in a narration. Cf. *ἐνόμιζον* 1, 4, 9. *ἐχώρει* 1, 5, 6, and *ἦν* 1, 4, 1. — *ὀλκίδες*. For an account of the different kinds of ships, see Dic. Antiqq. art. *navis*. — *ὄρμουν*: from *ὀρμέω*, to be carefully distinguished from *ὀρμάω*.

§ 7. ὥς . . . ἐδόκουν, *as they seemed to the most*; the personal, instead of the more usual impersonal construction. — φιλοτιμηθέντες, *being jealous*. The allusion is explained in 1, 3, 7. — τοὺς στρατιώτας is the object of ἔχειν: *because Cyrus allowed Clearchus to retain etc.* — Observe the important force of τοὺς before παρὰ Κλέαρχον: *their soldiers, those who had gone to Clearchus*. Without τοὺς it would mean, *their soldiers* (implying all of them) *after having gone away to Clearchus*. — ὥς: cf. note 1, 1, 2. — εἶα: imperf. 3d pers. sing. of εἶδω, with the augment εἰ-. See Gr. § 122, 3. — εὐχοντο as distinguished from βούλομαι and ἐθέλω denotes an earnest desire. — ὥς . . . ὕντας: cf. note on ὥς 1, 1, 2. — ἀλώσονται: observe that all the parts of this verb even those which are act. or mid. in form are pass. in meaning.

§ 8. ἀλλ' . . . ὅτι, *but still let them at least know well that etc.* ἐπιστάσθωσαν from ἐπίσταμαι. — ἀποδιδράσκω, *I escape by running away and eluding observation*; ἀποφεύγω, *I flee away so as to get beyond the power of any one*. — οἶχομαι, as also ἤκω, is perf. in meaning, though pres. in form. Gr. § 255, Rem. 2. — οὐδ' . . . οὐδεὶς: a double negation which we can translate only by a single negative. Gr. § 318. 6. — ὥς ἐγώ, notice the emphasis on this last word. — αὐτούς, though in the plural, refers to τὶς as collective in meaning. — ἰόντων, *let them* (i. e. Xenias and Pasion) *go*. — κακίους, nominat. plur., qualifying the subject of εἰσί. — καίτοι . . . γε . . . , ἀλλ': *although I have indeed . . . , yet etc.* γέ renders ἔχω emphatic. — Τράλλεις: Tralles was a city in Lydia. — φρουρούμενα refers to τέκνα καὶ γυναῖκας, not as persons but as things. Gr. § 242. — στερήσονται: observe the anomaly in voice. See L. & Sc.

§ 9. ἡδίων and προθυμότερον: for the comparison of adverbs, see Gr. § 85. — συνεπορεύοντο, *proceeded in company with* (him, i. e. Cyrus). For the special force of the imperf. tense, see Gr. § 256, 2. — Χάλος: now called Kuweik. Lower in its course it flows through Haleb, the Χαλυβών of the ancients. The name Χάλος seems allied to the name Χαλυβών. — πλέθρου limits ποταμόν. Cf. πλέθρων 1, 2, 23. — θεούς. According to the Syrian legend, Semiramis was changed into a dove and her mother Derceto into a fish. Diodor. 2, 4, and 20. Hence these animals were held as sacred by the Syrians. The worship of fishes was especially prevalent in the neighboring city, sacred to Derceto, called by the Greeks Ἱεράπολις, by the Syrians Bambyce (so on the map), or Old-Nineveh (from nîn i. e. *fish*). — ἐνόμιζον and εἶων: cf. note on ἦν § 6. — εἶων: cf. εἶα § 7. — οὐδὲ τὰς περιστεράς, sc. ἀδικεῖν εἶων. — εἰς ζώνην: the tribute from different provinces in the Persian empire was often devoted to the supply of the various wants of the Persian queens. In like manner (as we learn from Thucyd. 1, 138.) the Persian king gave to Themistocles the province of Magnesia to supply him with bread, Lampascus, with wine, and Myus with viands.

§ 10. Δαράδαξ. This river has not yet been identified in modern times. Its situation however can be determined pretty nearly by the distances given in the Anab., and this is farther confirmed by the site of the city afterwards called Barbalissus, by the Syrians, Bar-Bâlasch (i. e. field of Bâlasch = Belesys), now called Bâlia. — οὐ τὸ εὖρος πλέθρου: the full construction according to Krüger is οὐ τὸ εὖρος ἐστὶ εὖρος πλέθρου, *whose width is (that of) a hundred feet.* — τοῦ . . . ἄρξαντος, *the one having governed Syria, i. e. the person who had been governor of Syria (up to the time when Cyrus arrived).* — αὐτόν, i. e. παράδεισον.

§ 11. ἐπὶ . . . ποταμόν: Hert. understands this to mean *along the river*, supposing Cyrus to have reached the Euphrates at the place called on the map Daradax, and from thence to have proceeded along in the neighborhood of the river without following its numerous windings. But the usual interpretation *to the river* seems to be a more natural expression of ἐπὶ τὸν . . . ποταμόν: and it would seem also that Cyrus first reached the Euphrates at Thapsacus, because the width of the river is first mentioned at that place. — τεττάρων σταδίων is pronounced by Kiepert to be a mistake either of the pen or of the memory for τεττάρων πλέθρων. — ῥέετο: cf. note on οἰκουμένην 1, 4, 1. — Θάψακος: the name is derived from a Syriac word, signifying *ford*, or *ferry*. The ruins of the ancient city are near a ford of the Euphrates, a little above the present city Rakka, called in the Macedonian period Nicephorium. — ὀνόματι: the accus. ὄνομα is a more common construction. Cf. 1, 2, 23. — βασιλέα: cf. note on βασιλεὺς 1, 1, 5. — ἀνακείθειν differs from πείθειν, in implying that a previous opinion must first be refuted, or a previous determination checked, and then some other opinion or determination made to take its place. πείθειν means simply *to persuade*, ἀνακείθειν, *to bring over by persuasion.*

§ 12. αὐτοὺς . . . κρύπτειν: *that they, knowing these things long before, concealed them.* Contrary to the usual construction of the *verba declarandi*, φημί almost always takes the accus. and infin. instead of ὅτι or ὥς with a finite mood. — οὐκ ἔφασαν: cf. note 1, 3, 1. — ἐὰν . . . διδῶ, instead of εἰ . . . διδοίη. Cf. note on this same expression 1, 3, 14. — ἐὰν μή, *unless.* — τις, *some one.* The reference is of course to Cyrus. — ὥσπερ καί, so. ταῦτα ἐδόθη, *as also was given etc.* For the allusion, see 1, 1, 2. — καὶ ταῦτα, *and that too.* ταῦτα may be explained here by understanding ἐδόθη, although the phrase καὶ ταῦτα often has the force of a conjunction. See Gr. § 312, Rem. 8. — ἰόντων, so. αὐτῶν, gen. abs. The dat. ἰούσιν agreeing with τοῖς προτ. might have been expected. Cf. προϊόντων 1, 2, 17. and ἐχόντων 3, 1, 40.

§ 13. δώσειν. The fut. infin. is the usual construction after verbs of hoping and promising; yet see παύσασθαι 1, 2, 2. βουλεύσασθαι 2, 3, 20.

— *μᾶς*. For an account of the Grecian money, see Dic. Antiqq. art. *nummus*. — *ἤκωσι* and *καταστήσῃ*: cf. note on *ἐὰν . . . διδῶ* 1, 3, 14. — *τὸ πάλιν τοῦ Ἑλληνικοῦ*: lit. *the much of the Grecian force*, i. e. in an Eng. idiom, *the greater part of* etc. in distinction from Menon and his army. *πάλιν* without *τό* would mean *much, a considerable part*, but not *the greater part*. — *πρὶν δῆλον εἶναι*, *before it was plain*. See Gr. § 337, 9, (c). — *τί ποιήσουσιν*. The form of a direct question, for liveliness of narration, instead of *δ, τι ποιήσεσιν*: and since it is directly dependent on this clause *ἔφονται* also has the form of the *oratio recta*. In translating we should more naturally employ the *oratio obliqua*,—*what the other soldiers would do, whether they would follow* etc.

§ 14. *προτιμήσεσθε*: mid. in form, but pass. in meaning,—*you shall be honored before the other* etc. *πλέον* though pleonastic, imparts additional force to *πρὸ* in composition. — *ὕμᾶς χρῆναι διαβῆναι*, *that it is expedient for you to cross*. *ὕμᾶς* is the subj. of *διαβῆναι*, *chrēnai* is impers. and dependent on *φημί*. — *ἀποκρινούνται*. For the formation of the fut. in liquid verbs, see Gr. § 149.

§ 15. *ἢν . . . ψηφίσωνται*: lit. *for if they shall have voted*. *ἢν* with the subjunct. aor. is a dependent fut. perf. Gr. § 255, Rem. 9. We should commonly say simply, *for if they vote*. — *αἵτιοι*: an adjunct. qualifying *ὕμᾶς*: *you will seem to be a cause*, i. e. of their voting to follow. — *ἄρξαστες*: the particip. denotes here most prominently the notion of cause, while the other ideas of time and of condition are also involved. We may render it, *because you began* etc. Cf. note on *ἔχοντα* § 5 above. — *χάριν εἶδέναι* and *ἀποδιδόναι*: in Latin *gratiam habere* and *referre*: *to be grateful* and *to repay a favor, or to return thanks*. *εἴσεται* is fut. of *οἶδα*. See Gr. § 195. — *εἴ τις καὶ ἄλλος*: cf. 1, 3, 15. — *ἀποψηφίσωνται*, sc. *ἔπεσθαι*. *ἀπο*-, *away, from*, has a privative or negative sense. — *ὕμῖν . . . εἰς*: *but you as if alone yielding he will employ (as) most faithful both for* etc. — *καὶ ἄλλου . . . Κύρου*: *and any other thing, whatever you shall need, I know that you will obtain from Cyrus as a friend*. Two methods of explaining the construction of *ἄλλου* are proposed. It may depend as gen. on *τεύξεσθε*, since *τυγχάνειν* can take two genitives (cf. 5, 7, 33), or it may be instead of *ἄλλο* by inverted attraction (in which the antecedent is attracted to the case of the relative). Gr. § 332, Rem. 11.

§ 16. *διαβεβηκότας*, sc. *αὐτοῦς*: *that they had crossed over*; accus. and particip. after a *verbum sentiendi*. — *εἶπεν*: cf. note on *ἔλεγε* 1, 3, 8. — *ἥδη . . . ἐπαινῶ*: *for the present I applaud you*; or, *for the present I thank you*. Cf. *ἐπαινῶ* 7, 7, 52. — *ἐπαινέσετε*: the fut. act. of *ἐπαινέω* is much less frequent than the fut. mid. — *ἢ . . . νομίζετε*: *or no longer think me (to be) Cyrus*. His generosity was well known.

§ 17. *οἱ στρατιῶται*: *the soldiers*, i. e. those of Menon. — *Μένωνι*:

to Menon, or for Menon; dat. commodi, limiting πέρψαι, but not as a verb of motion. To denote the person or place where the motion ends, after a verb expressing or implying motion, a preposition with the accus. is used. In § 16 τῷ στρατεύματι limits εἶπεν, not πέρψας. The same principle is also familiar in Latin. — καὶ τῶν . . . οὐδεὶς: and no one of those who were crossing the river etc. Krüg. and Matt omit τῶν and understand αὐτῶν,—and no one of them while crossing etc. Hert. retains τῶν and also understands αὐτῶν, which seems inadmissible. The first interpretation presents no real difficulty.

§ 18. διαβατός . . . πεζῇ: passable on foot, fordable. For the meaning of the verbals in -τός, see Gr. § 234, 1, (i). — εἰ μὴ: except; used after negations. Cf. 1, 5, 6; 2, 1, 12; 4, 7, 5. — ἀλλὰ: but only; cf. 3, 2, 13. In this clause understand διαβατός: but (that it was passable only) with boats. — διαβῆ: another instance added to several that we have already noticed, in which the subjunct. stands instead of the optat. in a clause dependent on a past tense of the indic. See Gr. § 327^a. 1, and 2. — τὸν ποταμόν is the subject of ὑποχωρῆσαι and both together depend on εἶδκει,—that the river manifestly receded before Cyrus as if etc. The statement of the Thapsacenes is considered by Grote as “a mere piece of flattery to Cyrus.” For other similar instances of oriental flattery, see Grote ch. 69, and note on this passage.

§ 19. Συρίας. This name, as also Aram in the Old Test., was given to the land both east and west of the Euphrates. It was not till the Roman period that the name was limited to the country between the Euphrates and the Mediterranean; for it was not till after the Macedonian conquest that the name Μεσσοποταμία became generally applied to the land between the Tigris and Euphrates. — Ἀράξης. This name, signifying “water-flowing,” was applied to several rivers in the Aramaean country. Here it is applied to the only tributary of the lower Euphrates, which in all other ancient writings is called Chabôr (Χαβώρας or Ἀβόρρας). The Arabs now call it Chabûr. In the Roman period, the important frontier fortress Circesium stood here.

CHAP. V.

March on the left bank of the Euphrates to a point opposite Charmande. Sufferings of the army in the desert;—dangerous quarrel of Clearchus and Menon, in which the Greeks generally become involved;—settled by the expostulation of Cyrus.

§ 1. Ἀραβίας. This is an ethnographic name given to the southern part of Mesopotamia, because this region, owing in part to the depth of the channel of the Euphrates, was nearly destitute of water and of vegetation;

and consequently was inhabited only by roving tribes of Arabs, as is also the case at the present day. — *ἐρήμους*, in a desert country. — *ἄπαν* is sometimes explained as qualifying *ὁμαλόν*; but in 4, 4, 1, it is used in the same sense as here and is necessarily an adjunct. So here it is more natural to consider it an adjunct qualifying *πεδίον*. *In that region the earth was altogether a plain level as a sea*. Cf. Thucyd. 6, 21. Herod. 1, 52. — *εἴ τις* and *εἴ τι* may often be best rendered *whoever*, *whatever*. So here:—*and whatever else also there was in* (this region) *of brush or reed* etc. — *ἅπαντα* refers to *εἴ τι* as collective in meaning. Cf. *αὐτοὺς* 1, 4, 8. — *ἦσαν* agrees with a neuter plur. See Gr. § 241. Rem. 5. (b). Cf. 1, 2, 23. — *ἐνῆν*: sc. *τούτῳ τῷ τόπῳ*.

§ 2. *θηρία παντοῖα*, sc. *ἐνῆν*. — *διόκοι* and *πλησιάζοιεν*. The optat. is not unfrequently as here used in an iterative sense. Gr. § 827^b, 2. — *προδραμόντες*, from *προτρέχω*. — *ἔστασαν*: syncopated pluperf. 3d pers. plur.; used in the sense of the imperf. Gr. § 193. — *πολύ*: an adv. qualifying *δᾶττον*, *much swifter*. — *ταὐτὸν ἐποιοῦν*, *they did the same thing*. For the form *ταὐτὸν* instead of *τὸ αὐτό*, see Gr. § 92, Rem. 2. — *λαβεῖν*, sc. *αὐτοὺς*. — *δια-* in composition with *στάντες* signifies *apart*, *at intervals*. — *διαδεχόμενοι τοῖς ἵπποις*: *relieving* (one another) *with their horses*. — *τοῖς ἐλαφείοις*, sc. *κρέασιν*, *the flesh of stags*, *venison*.

§ 3. *πολὺ γὰρ . . . φεύγουσα*: *for in fleeing it distanced* (the horsemen, *by far*. One would expect *φεύγων* instead of *φεύγουσα*, as in the phrase *στρουθοὶ οἱ μεγάλοι* just above, *στρουθός* is masculine; but the gender of this word in other writers also fluctuates as here. — *τοῖς μὲν ποσὶ . . . ταῖς δὲ πτέρυξιν* depend on *χρωμένη*,—*using the feet in running and the wings* (by raising them up) *just like a sail*. With *αἴρουσα* understand *τὰς πτέρυγας*. — *ἀνιστῇ* being in the present tense denotes the continuance or repetition of the action,—*if one start them up quickly and repeatedly*. — *ἔστι*, *it is possible*. For this accentuation, see Gr. § 85, 1. — *ἦν*: cf. note on *ἦν* 1, 4, 6.

§ 4. *πλεθριαῖον*. In this entire distance of five days' march only short, narrow, and except in the rainy season dry ravines are found; so that the language of Xen. is applicable only to a canal which is filled from the Euphrates, and is situated at about this distance from Chabôr. Together with the river it forms the large island Werdi, and on this Corsote must have stood. — *περιεργεῖτο κύκλῳ* must not be taken in too strict a sense. In 4, 7, 2. and in 7, 1, 14. *κύκλῳ* cannot mean entirely round: and Isocrates says of the Nile *κύκλῳ αὐτὴν* (Egypt) *περιέχων*. For the imperf. here, cf. note on *ἦν* 1, 4, 6. — *Μάσκα*: see Gr. § 44, Rem. 2.

§ 5. *Πύλας*. This was not a mountain pass like the *Πύλαι τῆς Κιλικίας καὶ τῆς Συρίας* (1, 4, 4.), but rather a gentle descent from the high desert region which they had just traversed to the well watered and fruitful

lowlands of Babylonia. Very likely also at this point a fortress may have been established, marking the boundary between two satrapies. — οὐδὲ ἄλλο οὐδὲν δένδρον: *nor any thing else even a tree.* — αἱ ἐνοικοῦντες, *sc. ταύτη τῇ χώρῃ.* — ὄρους ἀλέτας. The latter noun, grammatically in apposition with the former, is added to give it the specific meaning *mill-stone*. According to the grammarians, ὄρος denoted the upper and μέλος the lower mill-stone. It is also suggested that the upper mill-stone may have been called ὄρος from the fact that the ass was very commonly employed in turning it. — ἦγον, *sc. ὄρους ἀλέτας.* — καὶ . . . ἔζων, *and subsisted by purchasing corn in return; sc. τῶν ὄρων ἀλετῶν; ἔζων: imperf. of ζῶ.*

§ 6. πρίασθαι: used only in the aor.; referred to ὠνέομαι as a present. — ἐν τῇ Λυδίᾳ ἀγορᾷ. We learn from Herod. 1, 155, and 157. that the elder Cyrus, after the conquest of Lydia forbade the use of arms to the inhabitants, and that henceforth they devoted their attention to trade. — ἐν τῷ . . . βαρβαρικῷ: τὸ βαρβαρικόν, *the barbarian (army)*, is used like τὸ Ἑλληνικόν 1, 4, 13. — τὴν καπίθην: in apposition with σῆτον understood, the object of πρίασθαι. — τεττάρων σίγλων: *gen. of price.* Gr. § 275, 3. It will be perceived that σίγλος is the Greek form of the word shekel which occurs so often in the Old Testament. — ὀβολούς: object of δύνανται. Gr. § 279, 6. — Ἀττικούς agrees with the principal word ὀβολούς, although the more remote. The ὀβολός was one-sixth of a δραχμή, which was about one-sixth of an American dollar in value. How high the price here mentioned was, may be seen by a comparison with the prices at Athens. In the time of Socrates, four choenixes of peeled barley were worth one obolus. Boeckh, Staatshaush. d. Ath. 1. 102. By computation it will be seen that the price of corn in the army of Cyrus at this time compared with the price at Athens was as sixty to one. — With ἐσθίοντες διεγίγνοντο compare λέγων διῆγε 1, 2, 11; διετέλουν χρώμενοι 3, 4, 17.

§ 7. ἦν οὗς, *some.* So also we find ἔστιν or ἦν ὧν for the gen.; ἔστω or ἦν οἷς for the dat. In all these expressions the verb has merely the force of a prefix; and the two words together equal, in the gen. ἐνίων, in the dat. ἐνίοις, in the accus. ἐνίοις. See Gr. § 331, Rem. 4; ἦν οὗς therefore taken together depend on ἤλαυνεν as accus. of cognate meaning. *Lit. some of these stages he marched very long; i. e. some of these stages which he accomplished were very long.* — βούλοιο, another example of the iterative optative. Cf. διώκοι, πλησιάζοιεν, 1, 5, 2. — διατελέσαι, *sc. τὴν ὁδόν.* In 4, 5, 11. we find the expression διατελέσαι ἐν τῇ ὁδῷ. — καὶ δὲ is often used to introduce that which is specially emphatic. *And what was worthy of special notice, on a certain occasion when etc.* — στενοχωρίας, *gen. abs.* The case absolute in Greek as in Latin is best translated by

one of the words, *when*, *because*, or *if*; according as the notion of *time*, *cause*, or *condition* is most prominent. For the gender and number of *φανέντος* see Gr. § 242. 1. (b). — τοῦ β. στρατοῦ, depends on λαβόντας, the gen. denoting *of*, *a part of*. Gr. § 273, 3.

§ 8. συνεπισπεῦσαι (comp. σὺν, ἐπί, σπεύδω); σὺν, *with*, often denotes assistance (cf. συνεκβιβάζειν sup.), *to assist in hastening on the wagons*. — ἦν, impera., *it was possible*. — κἀνδυσ, see Dic. Antiqq. art. Candys. — ἔτυχεν ἑστηκώς, *happened to be standing*. Cf. παρὼν ἐτύγγανε, 1. 1. 2; ἑστηκώς, perf. in form, always pres. in meaning. — περὶ νίκης, *for victory*, in allusion to the Grecian games. — καὶ μάλα, *even very*, qualifying πρᾶνους. — ἀναξυρίδας, see Dic. Antiqq. art. Bracae. — ἔνιοι δὲ καί, *but some also*, sc. ἔχοντες. — σὺν τούτοις, *with these*, i. e. the costly tunics and embroidered trowsers. The Persians had adopted the rich and expensive dress of the Medes. — ὅσσον ἢ ὥς, lit. *sooner than as*; i. e. *sooner than*, the Eng. idiom not allowing us to translate ὥς, unless by an awkward transposition of the words, thus, *in a way sooner than*, etc. — τις ἂν ἔφετο, *one would suppose, crederes*. — μετεώρους, *raised aloft*; qualifies τὰς ἀμάξας.

§ 9. τὸ σὺμπαν, lit. *as to the whole*, i. e. *in general*. — ὥς after δηλός ἐστι (or ἦν) is unusual. Cf. δηλός ἦν ἀνιόμενος 1, 2, 11. and the note on that passage. — οὐ μὴ, lit. *where not*, i. e. (in an Eng. idiom) *except where he halted* etc. — ὅσῳ μὲν . . . τοσούτῳ, *quanto . . . tanto*, lit. *by how much . . . by so much*, i. e. (in the Eng. idiom) *the more . . . the more*. — ἂν with ἔλθοι, being in a dependent clause is contrary to the general rule, Gr. § 260, (4), (a): it suggests the condition εἰ ἔλθοι. — μαχεῖσθαι, fut. infin., dependent on νομίζων. — σχολαιότερον, sc. ἔλθοι. — συνιδεῖν is explained as synonymous with δηλῇ. *And to the person directing his attention towards it, the king's government was also* (lit.) *to discover being strong*, i. e. *was manifestly strong* etc. — καὶ τῷ διεσπᾶσθαι τ. δ., *and in the fact that the forces were wide apart*. — ἀσθενής qualifies ἀρχή. — διὰ ταχέων, adverbial, *quickly*. — ἐποιεῖτο. The mood, but not the tense (ποιεῖται) of direct narration is here retained. This sentence gives a brief but striking description of the character of the Persian empire.

§ 10. πέραν, *on the other side of*, i. e. on the west bank of the river; the army having crossed over to the eastern side at Thapsacus. — διαβαίνοντες, sc. τὸν ποταμόν. — διφθέρας. Tanned sheep-skins, inflated and sewed together, are still used very commonly by the Kourds and Arabs in crossing the Tigris and Euphrates. — ἐπίμπλασαν from πίμπλημι. — συνέσπων (from συσπᾶω), *they sewed them together*. — τὸ ὕδωρ, subject of ἀπτεσθαι, *so that the water should not touch* etc. ὥς before the infin. instead of ὅστε is frequent in Xen.; e. g. 1, 8, 10; 2, 3, 10; 2, 6, 9; for the negative μὴ instead of οὐ, see Gr. § 318. 3. (f). —

τῆς before ἀπὸ τοῦ φοίνικος connects this phrase as an adjective to βαλά-
νου. As the Greeks were not familiar with the fruit of the palm tree (the
date), they had no one word by which to express the idea; hence the
circumlocution, ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, *the fruit of the palm tree*.
Palm wine and the date are described more particularly 2, 3, 15 and 16.
— τοῦτο refers indefinitely, without regard to gender, to μελίτης con-
sidered simply as a thing.

§ 11. ἀμφιλεξάντων τι (= περὶ τινος), *disputing about something*. —
τῶν τε . . . καὶ τῶν τοῦ Κλεάρχου, *both the soldiers of Menon and those of*
Clearchus; gen. abs. with ἀμφιλεξάντων. — τὸν τοῦ Μένωνος, sc. στρα-
τιώτην. It seems that the quarrel had originated between two single men
belonging to these generals respectively, and that their other soldiers had
by degrees been drawn into it. — πληγὰς ἐνέβαλεν, sc. αὐτῷ, *inflicted*
blows (on him). — ἔλεγεν, *related* (the affair).

§ 12. τοῖς περὶ αὐτόν, lit. *those around him*, i. e. *his attendants*. —
ἤκεν, imperf. in form, but aorist or pluperf. in meaning. Cf. note 1, 2, 6.
If rendered as an imperf. here it would plainly contradict προσήλαυνε. —
ἴησι τῇ ἀξίνῃ: Suidas supposes an ellipsis of τὸν Κλέαρχον after ἴησι, and
this suggestion has been generally followed; but it is somewhat doubtful.
An ellipsis of the gen. would seem more natural. Cf. Soph. Aj. 154. τῶν
ψυχῶν ἰείς. It is perhaps still better to consider the verb as intrans. Cf.
L. & S. sub voce. τῇ ἀξίνῃ, dat. of instrument. Lit. *he throws with his*
axe; in the Eng. idiom, *he throws his axe*. — οὗτος the same as τις
above. — αὐτοῦ, i. e. Clearchus. For the government, see Gr. § 271, 2.
— ἄλλος, sc. ἴησι.

§ 13. παραγγέλλει εἰς τὰ ὄπλα, sc. ἵναι. The elliptical expression
corresponds to the idea of haste here involved. — τὰς ἀσπίδας πρὸς τὰ
γόνατα θέντας, *placing their shields upon their knees*; thus signifying that
they were ready for an attack. — τούτων, i. e. the horsemen. οἱ πλεῖ-
στοι, sc. ἦσαν. — τοὺς Μένωνος. Cf. οἱ ἐκείνου, 1, 2, 15. — ἐκτε-
πλήχθαι (from ἐκπλήσσω), *were terrified*. — οἱ δὲ καί, *others also*; οἱ δέ
being used here as though οἱ μὲν had gone before. — ἔστασαν, see Gr.
§ 193.

§ 14. τάξις κ.τ.λ., *a division of the heavy-armed men following him*, sc.
ἔτυχε προσιούσα. The τάξις, according to 6, 5, 11., consisted of 200 men.
— οὖν indicates that the sentence, which had been broken off by the
parenthetical clause ἔτυχε γάρ, κ.τ.λ., is here resumed. So in Latin
igitur. Cf. 6, 6, 15. — ἀμφοτέρων, *of both parties*, i. e. Clearchus and
Menon with their respective forces; dependent on τὸ μέσον used substan-
tively. — ἔθετο τὰ ὄπλα. For the three meanings of θέσθαι τὰ ὄπλα,
see L. & S. sub τίθημι IX. Here it means, *he halted*; while his soldiers
laid their shields down before them and stuck their spears in the ground.

—— αὐτοῦ . . . καταλευσθήνα, *when he (i. e. Clearchus) wanted little of being stoned to death.* —— πρῶτος λέγοι, (sc. Μένων,) *he spoke lightly etc.* —— αὐτοῦ refers back to the leading subject of the sentence ὁ δέ, i. e. Κλέαρχος.

§ 15. ἐν τούτῳ, sc. τῷ χρόνῳ. —— τὰ παλτά. The article is used because it is assumed as a fact well known that the παλτά belonged to his ordinary armor. —— σὺν τοῖς παροῦσι τῶν πιστῶν, *with those who were present of his most faithful attendants*; implying perhaps that part of them had not yet come up, being still on the march.

§ 16. οἱ ἄλλοι, in apposition with ὑμεῖς understood. Observe that the nom. is here connected by καί to the voc. Examples of this kind, when σὺ, or ὑμεῖς is understood, are frequent. —— κατακεκόψεσθαι: fut. perf., with pass. meaning. As it expresses the notion of finished action, the future event is conceived of as already having taken place; hence, as certain. —— οὗτοι . . . βάρβαροι. A common noun with a demonstrative pronoun requires also the article before it. See Gr. § 246. 3. In this clause οὗς δρᾷτε expresses emphatically the idea of the article, and hence stands instead of it. —— πολεμιώτεροι, *more hostile*; perhaps (as Hertlein suggests), from envy because Cyrus had shown a preference for the Greeks. τῶν ἡμετέρων, *our affairs*; gen. abs. with ἐχόντων: compare with κακῶς ἐχόντων (*being in a bad condition*) εὐνοϊκῶς ἔχοιεν 1, 1, 5.

§ 17. ἐν ἑαυτῷ ἐγένετο: lit. *became in himself*, which is very similar to the English expression by which this is to be rendered, *came to himself*. ἐν with the dat. as distinguished from εἰς with the accus. after a verb expressing or implying motion denotes the idea of remaining in. This is inferred from the notion of *rest* belonging to the dat. —— κατὰ χώραν, *in their respective places*; κατὰ with the accus. often denoting the idea of distribution. —— ἔθεντο τὰ δπλα, *laid aside their arms, encamped*. Not used in precisely the same sense as above, § 14. Cf. note on that passage.

CHAP. VI.

- Trial and condemnation of Orontes for conspiracy against Cyrus.

§ 1. Ἐντεῦθεν, cf. 1, 5, 5 and 10. —— προΐόντων, *while they were advancing*; gen. abs. sc. αὐτῶν. —— οὗτοι, i. e. οἱ ἰππεῖς implied in the foregoing. —— εἴ τι, cf. εἰ δέ τι καὶ ἄλλο, 1, 5, 1. —— γένει, *by birth*. In 5, 2, 29, the same idea is expressed by τὸ γένος, accus. synec. —— τὰ πολέμια limits more definitely the meaning of λεγόμενος. Gr. § 279, 7. —— καὶ πρόσθεν πολεμήσας, *having even before been at war*, i. e. with Cyrus. —— καταλλαγῆς δέ. Hertlein and Krüger following Reiske pun-

tuate thus. With καταλλαγείς, cf. συναλλαγέντι 1, 2, 1, and καταλύσαι 1, 1, 10.

§ 2. τοὺς ἱππέας, the object of κατακάνοι; ἄν is expressed with this verb, because it would be required if the sentence were changed into the *oratio recta*. See Gr. § 345, 4; it is to be understood with the optatives which follow in this sentence; for, according to the principle laid down by Krüg. Spr. 69, 7, 4., when two or more verbs follow each other in the same grammatical construction, if ἄν is expressed with the first, it may be omitted with the rest, but must be supplied mentally. — κωλύσειε . . . ἐπιόντας, *would restrain (them) in advancing from burning* etc. The object of καλεῖν is to be gathered from the first section, where it is expressed. For the government, see Gr. § 271, 2. — ποιήσειεν ὥστε; ποιεῖν is usually followed by the infin. alone. The intended result is expressed here more emphatically by using ὥστε. — ἰδόντας . . . διαγγεῖλαι, *having seen the army of Cyrus to convey the tidings to the king*. δια-, in comp. with ἀγγεῖλαι, signifying *through*, has reference to the intervening space. Cf. in Latin *internuntium esse*. See also διαγγελθῆ, 2, 3, 7.

§ 3. ὅτι, *to the effect that*, introduces the substance of the letter expressed in the *oratio obliqua*. — ὥς ἂν δ. πλείστους, *as many as possible*. δύνηται, subjunct. instead of optat. which the general rule would require. Gr. § 327^a, 1 and 2. — ἐκέλευεν, sc. τὸν βασιλέα; φράσαι dependent on ἐκέλευεν and ὑποδέχεσθαι on φράσαι. αὐτόν, *him*, i. e. Orontes.

§ 4. ἀναγνοὺς, *having read*; from ἀναγιγνώσκω. — ἐπτά belongs to τοὺς ἀρίστους. — Δέσθαι τὰ ὄπλα: cf. note on 5, 14.

§ 5. ὅς γε. *Since he especially*. The relative here is causal, and the particle γέ makes it emphatic. — τοῖς ἄλλοις, *to the others*; i. e. both Greeks and Persians; all the others in distinction from Clearchus. — προτιμηθῆναι μάλιστα; cf. 1, 4, 14. — τῶν Ἑλλήνων limits ὅς. — τὴν κρίσιν ὥς ἐγένετο, *lit. the trial how it took place*, i. e. *how the trial was conducted*; another instance of prolepsis or anticipation, cf. 1, 1, 5. — οὐ . . . ἀπόρητον, *not forbidden to be spoken of*, i. e. *not to be kept secret*; ἀπόρητον qualifies ἡ κρίσις, but refers to it indefinitely only as a thing; cf. τοῦτο, 1, 5, 10. — ἄρχειν τοῦ λόγου, *began the conversation*, (in this case, *the trial*); ἄρχω λόγον, *I begin a conversation* (in which others are to participate); ἄρχομαι λόγου, *I begin an address* (which I myself am to continue). Cf. 3, 2, 7.

§ 6. ἄνδρες φίλοι; cf. ἄνδ. στρατιῶται, 1, 3, 9; ἄνδρες was the common mode of respectful address. We have no one word so generally used. — πρὸς c. gen.; a common form of asseveration, more solemn than ᾗ or μὰ with the accus. πρὸς θεῶν, *in the presence of the gods, in the view of the gods*. — τουτοῦ. For the demonstrative *it* at the end of τοῦτον, see Gr. § 95, (ε). For the omission of the article, see Gr. § 246, Rem. 1.

(b). — *αὐτός*, always intensive in the nom. and in the oblique cases when in apposition with another pronoun or with a noun. — *ἐποίησα κ.τ.λ.*, lit. *I effected that it seemed good to him to cease* etc. — *δεξιάν*, *right-hand*, given in token of a solemn promise; hence by meton. *promise, pledge*.

§ 7. *μετὰ ταῦτα*; Cyrus here turns directly to Orontes. — *ἀπεκρίνατο ὅτι οὐ*, *he replied, "no;"* *ὅτι* is often used as the sign of a direct quotation, where we use only quotation marks; *οὐ* = *οὐκ ἔστιν*. — *αὐτός*, see note § 6 sup. — *οὐδέν*, in *nothing*, accus. synec.; more emphatic than the simple negative *οὐκ*. — *ἀποστὰς εἰς*, an abbreviated, but common form of expression for *ἀποστὰς καὶ ἀπελθὼν εἰς*. — The Mysians like the Pisidians inhabited a mountainous country and maintained their independence against the Persians. Cf. 3, 2, 23 and 24. — *δ, τι ἐδύνω*, sc. *κακῶς ποιεῖν*, in *whatever you were able* (to do injury). — *ἔφη* = *ὡμολόγει*, *Orontes said, yes*. — *τὴν . . . δύναμιν*, *your own power* (i. e. as the connection implies), how insufficient it was. — *τῆς Ἀρτέμιδος*; probably the Ephesian Artemis (Diana), a divinity quite distinct from the Grecian Artemis, and especially worshiped among the Persians, (Diodor. 5, 77.)

§ 8. *φανερὸς*, *manifest*; more conveniently translated as an adv. *openly* (*plotting against me*). Cf. note on *δῆλος ἦν*, 1, 2, 11. — *ὅτι* before *οὐδέν*, and *οὐδ'*, sign of a direct quotation and consequently not to be translated. Cf. note on *ὅτι* § 7. — *οὐδέν ἀδικηθεῖς*, sc. *ἐπιβουλεύων σοι φανερός γέγονα*. — *Ἦ γάρ*, *yes for*; *Ἦ* is in sense equivalent here to *ὁμολογῶ*, *I acknowledge* (it); hence the force of *γάρ*. — *ἀνάγκη*, sc. *ἐστί*. With *ἀνάγκη*, we often find *ἐστί* omitted. — *γενοίμην*, sc. *φίλος σοι καὶ πιστός*. — Who has not seen the character of Orontes reproduced, on a smaller scale, in what we call "a spoiled child?"

§ 9. *ἀπόφηναι* (from *ἀποφαίνω*) *γνώμην*, *express an opinion*; *ὅστις* and *δ, τι* in an indirect question instead of *τίς*, *τί*. — *τάδε*, *as follows*. Observe the distinction here made between *τάδε* and *ταῦτα*. With *ταῦτα*, compare *τοιαῦτα*, *τοσαῦτα*, and *οὕτως*; with *τάδε*, compare *τοιτάδε*, *τοσάδε*, and *ᾧδε*. See Gr. § 303. — *τοῦτον φυλάττεσθαι*, *to be on our guard against this man*. Whereas *φυλάττειν τινά* signifies *to guard any one*. For the force of the Mid. voice (*φυλάττεσθαι*), see Gr. § 250. — *τὸ . . . εἶναι*, *so far as relates to this man*; accus. of limitation. Gr. § 279, 7; *εἶναι* has in such formulas, says Hertlein, a limiting sense like *γέ*, *at least*.

§ 10. *ἔφη*: sc. *Κλέαρχος*: (as Clearchus afterwards) *related*. — *τῆς ζώνης*, *by the girdle*, gen. of part. Gr. § 273, 3. (b). This is said to have been among the Persians a sign of condemnation to death. — *καὶ οἱ συγ.*, *even his relatives*. — *οἷς προσετάχθη*, lit. *they to whom it was appointed* led etc. Krüger reads *οἱ προσετάχθη*, *to the place where it was appointed* (to

them to lead him). — *οἱ περ*, the very persons who; — *περ* is intensive: the antecedent of *οἱ περ* is the subject of *εἶδον*. — *ἐπὶ θάνατον*, after a verb of motion, denoting direction towards; *ἐπὶ θανάτῳ* denotes the object or end without the idea of motion.

§ 11. *οὔτε . . . οὐδέ τις . . .* no one ever beheld Orontes either etc.; for the negatives, see Gr. § 818, 6. — *εἰδώς*, knowing, in opposition to the idea of *εἰκάζων*, conjecturing. — . . . *ἄλλοι ἄλλως*, some conjectured one thing; some, another. It is suggested on the strength of a passage in Herod. (7. 114.), that he may have been buried alive in the tent.

CHAP. VII.

March to the vicinity of Cunaxa. Review of the forces at midnight;—Cyrus excites the enthusiasm of the Greeks by magnificent promises;—after passing a trench dug by the king, not expecting an immediate engagement, the army marches somewhat negligently.

§ 1. *μέσας νύκτας* is used in the plur. says Krüger, because reference is had to the several parts (*φυλακαί*) into which the night was divided. — *εἰς τὴν ἐπ. ἑω*, on the following morning; cf. 2, 3, 25; 4, 1, 15. The notion of direction towards is contained in these expressions. — *σὺν τῷ στρατεῦματι*; cf. 1, 8, 1; *σὺν* is not commonly expressed with this idea. Here however perspicuity requires it; for if the dat. stood without *σὺν*, it might be connected either with *μαχοῦμενον* denoting the army of Cyrus; or with *ἤξειν* denoting the army of the king. — *μαχοῦμενον*, fut. particip. denoting purpose. — *κέρως*, for the government, see Gr. § 275. 1. — *τοῦ δεξ. κέρως*, and *τοῦ εὐωνόμου*: the right and the left wing of the Greeks is meant; cf. 1, 8, 4. The whole Grecian force constituted the right wing of the army of Cyrus; this place having been assigned them as the post of honor. It was also the post of danger in a Grecian army; for in case they were outflanked, the right side, not being covered with the shield, was more exposed than the left would be. — *αὐτός*, he himself, i. e. Cyrus.

§ 2. *ἡμέρᾳ*, governed by *ἅμα* used as a preposition. Gr. § 289, Rem. — *πῶς*, the direct interrogative, here used in an indirect question instead of *ὅπως*; cf. *τί* instead of *ὅτι*, 1, 4, 13. — *αὐτὸς παρήγει θάρρυνον τοιάδε*, he himself, encouraging, advised (them) as follows. *παρήγει* from *παραίνεω*; *τοιάδε*, such things as follow; *τοσάδε*, so many things as follow; *τάδε*, the following things. Cf. also note on *τάδε*, 1, 6, 9.

§ 3. *οὐκ ἀνθ. . . βαρβάρων*, not because I am in want of barbarian men etc. For the government of *ἀνθρώπων*, see Gr. § 273, 5. (b). — *ἀμείνονας καὶ κρείττους*, better and braver, a pleonasm employed for emphasis.

— προσέλαβον, sc. ὑμᾶς. — ὅπως . . . ἄνδρες, *see therefore that ye be men etc.* Gr. § 330, 6. and Rem. 4. — ἧς instead of ἥν by attraction. Gr. § 332, 6. — ὑπὲρ ἧς, *for which*, is thought to be the only instance of ὑπὲρ and the gen. instead of the gen. alone with εὐδαιμονίζω. — ἀντὶ ὧν ἔχω πάντων, *in preference to all that I have*. The antecedent πάντων is here drawn into the relative clause, instead of ἀντὶ πάντων & ἔχω. Cf. δ εἶχε στρατεύμα 1, 2, 1.

§ 4. The learner will distinguish between εἰδῆτε (from οἶδα) and ἴδητε (from εἶδον). — γάρ, epexegetic; see L. & S. under γάρ, II. — τὸ πλῆθος, sc. ἐστὶ. — ἀνάσχησθε; for the force of the aor. subjunct. with ἄν, see note 1, 4, 15. — τὰ ἄλλα . . . οἷους, *in respect to the other things, I seem to myself to be even ashamed (considering) what sort of etc.* It is usual to explain the construction of οἷους by supposing an ellipsis of λογιζόμενος or ἐνθυμούμενος. Would it not be simpler and more natural to supply mentally the antecedent of οἷους, namely τοιούτοις ἀνθρώποις, or ὑπὲρ τοιούτων ἀνθρώπων (for this construction see Plat. Crito 45. e.)? Thus: *I seem to myself to be even ashamed on account of (or, in behalf of) such men as you shall know those who are in our country (to be).* — ἡμῖν is the *ethical dat.*; i. e. the dat. of the person who experiences joy or sorrow in view of the fact which is stated. Gr. § 284, (10). (d.) — ἀνδρῶν. Observe how marked a distinction is made between this word and ἀνθρώπων in the last sentence. — τοῖς οἴκοι ζηλωτόν, *an object of envy to those at home.* — τὰ παρ' ἐμοὶ κ.τ.λ., *to choose the things with me in preference to those at home.* τῶν οἴκοι from the nom. τὰ οἴκοι; τοῖς οἴκοι (just above) is masc. from the nom. οἱ οἴκοι.

§ 5. καὶ μήν. In a similar connection in English, one would say, *yes, but; certainly, but*; see καὶ μήν in L. & S., in the alphabetic order. — διὰ τὸ ἐν τοιούτῳ κ.τ.λ., lit. *on account of being at such a point of danger approaching*; i. e. on account of being on the eve of danger so imminent; κινδύνου limits τοιούτῳ. — ἂν . . . τι, *but if any thing shall have happened fortunately.* τι refers indefinitely to the undertaking of Cyrus. — μεμνησθαι, perf. in form but pres. in meaning; cf. Lat. meminī. Here the pres. is used instead of the fut. to denote the certainty of the future action. Cf. 7, 6, 38. — ἔνιοι δέ, sc. λέγουσιν. — μεμνῶ, Gr. § 154, 8. — βούλοιο, sc. ἀποδοῦναι.

§ 6. ἀλλά is often used by Xen. at the beginning of a speech made in reply to something going before. — ἔστι . . . πρὸς . . . μέχρι: a verb of rest with a construction implying motion: cf. εἰσὶν 1, 2, 7; *reaches southward to the region where etc.* — διὰ χειμῶνα, sc. οὐ δύνανται οἰκεῖν ἄνθρωποι. — τούτων, *these limits*; dependent on μέσφ. Cf. 3, 4, 20. — τὰ . . . πάντα seems here to be the direct object of σατραπεύουσιν; but as this verb regularly governs the gen., perhaps πάντα should be considered

a remote object, *accus. of limitation*, and the verb should be understood as used absolutely. Cf. τὰ πάντα 2, 1, 1.

§ 7. In the idea of ἡμεῖς, Cyrus would very naturally include those whom he was addressing, as well as himself; but by ἡμᾶς before δεῖ he must mean himself alone. The plural instead of the singular both of the first and second persons is almost as common in Greek as in English; and the changes from one number to the other are remarkably abrupt in Greek. Observe here the sudden change from ἡμᾶς to δέδοικα, ἔχω, δῶ. — τούτων, *these domains* (above mentioned). For the government of τούτων by ἐγκρατεῖς, see Gr. § 275, 1. — ὥστε followed by the indic. denotes a consequence or result, as something actual, and if made negative takes οὐ; followed by the infin., it denotes a consequence or result merely as a thing supposed, and if made negative, takes μή. — δέδοικα, μή, like the Latin *vereor ne*. Gr. § 318, Rem. 6. — καὶ στέφανον χρυσοῦν, *a golden crown also*; i. e. in addition to all that had been promised before. A golden crown even among the republican Greeks was often given as a reward for distinguished services.

§ 8. οἱ δὲ ταῦτα ἀκούσαντες, *and those who had heard these things*; not, *and they having heard these things*. — ἐξήγγελλον, sc. ταῦτα. — οἱ τε στρατηγοί. These words seem to be an interpolation, inasmuch as the generals are mentioned in § 2, as being present with Cyrus; and it would seem unnatural that they should repair to him again, after promises so flattering. — σφίσις distinguished from ἑαυτοῖς, Gr. § 302, Rem. 3. — ὁ δὲ . . . τὴν γνώμην, *and he, having satisfied the mind of all*. In such a connection, the Greek could say either τὴν γνώμην, or τὰς γνώμας. — ἀπέπεμπε, sc. ἅπαντας.

§ 9. μὴ μάχεσθαι, *not to fight*, i. e. not to engage personally in the battle. — ἑαυτῶν: dependent on ὑπισθεν. Gr. § 273, 3. (b). — ὧδέ πως, *somehow as follows*. — ἤρετο, referred to ἐρωτάω, as a pres. tense corresponding in sense. Οἶει, 2d pers. sing. of οἶομαι; always used by the Attic writers instead of οἶη; so also βούλει and ὕψει from βούλομαι and ὕψομαι. Gr. § 116, 11. — ἐμὸς δὲ ἀδελφός, being without the article, is indefinite: *a brother of mine*; ὁ ἐμὸς ἀδελφός would mean *my brother*: δέ in this clause stands without μέν in the preceding clause; so regularly, when two kindred qualities or designations are predicated of one person. Cf. φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, 1, 7, 5. — ταῦτα, *these things*, i. e. this power, this kingdom.

§ 10. ἀσπίς by meton. for those who carried the ἀσπίς; i. e. ὀπλίται, *heavy-armed men*. By comparing the numbers here given with those in 1, 2, 9 and 1, 4, 3, deducting the number lost 1, 2, 25., it will appear that the heavy-armed were considerably diminished and the targeteers increased. Some of the heavy-armed men may in the mean time have

been equipped as targeteers; some from sickness, or other causes, may have been withdrawn. — τὰ εἴκοσι, for the use of the article with numerals, see Gr. § 246, 9.

§ 11. ἑκατὸν καὶ εἴκοσι μυριάδες: probably an exaggeration. Plut. Artax. 13. represents Ctesias (who was present with Artaxerxes as his physician), as saying that the number present in the battle amounted to only forty myriads. — ἄλλοι δὲ ἦσαν, *and there were others*; or as we should say, *and there were besides*. Cf. ἄλλοι 1, 8, 9. — πρὸ αὐτοῦ βασιλέως, *in front of the king himself*; the article is wanting before βασιλέως, because it has the force of a proper noun. Gr. § 244, 7.

§ 12. καὶ στρατηγοὶ καὶ ἡγεμόνες. Krüger following Weiske questions whether these words belong to the text; yet they are retained by other editors. — μυριάδων ἕκαστος, sc. ἄρχων. — τῆς μάχης, dependent on ὑστέρησε. Gr. § 275, 1. — ἡμέρας; the dat. would be more usual, cf. 1, 2, 25. — Why Abrocamas, who is said (1, 4, 18.) to have been before Cyrus, was too late for the engagement does not appear from the narrative. It is not improbable that he intentionally loitered, till the contest between the two candidates for the throne was decided.

§ 13. ἐκ c. gen. *out of, out from among*; παρὰ c. gen. *from the side of, from the presence of* (in Attic prose with the name of a person); ἀπὸ o. gen. *from* (in a general sense; usually with the name of a thing). — τῶν πολεμίων (the second) dependent on the antecedent of οἱ: *those of the enemy who* etc. — ταῦτά, *the same things*; observe how this word differs in form from ταῦτα just above.

§ 14. τῷ στρατεύματι, dat. of accompaniment. Gr. § 285, Rem. 2. Sometimes, though less frequently, σύν is expressed with the dat. in this sense. Cf. 1, 7, 1. — ὀρυκτῇ, *artificial* (in opposition to the idea that it was produced by any natural cause). The fact of his meeting with this ditch indicated to Cyrus that the forces of the king were near and prepared for battle. Hence the force of γάρ after κατά. — ὀργυιαί. The more usual construction would be the gen. limiting τάφρος; cf. σταδίων 1, 4, 11; πλέθρου 1, 4, 9 and 1, 4, 4; also just below § 16, ποδῶν limiting πάροδος. Here ὀργυιαί is grammatically in apposition with τάφρος. Cf. 3, 4, 7; 4, 3, 16.

§ 15. ἐπὶ, denoting *extension over*. Gr. § 296. 111. (b). One might rather expect the accus. without a prep. here. — μέχρι τοῦ Μηδίας τείχους, *as far as to the wall of Media*. This was built by one of the last Babylonian kings (before Babylon fell into the hands of the Persians), as a defence to the open country against the Medes; who after the fall of the Assyrian empire had possession of the upper Tigris. It extended entirely across from the Euphrates to the Tigris. It is still at the present day in some places from fifty to sixty feet wide, and from thirty to forty feet in

height. It is called by the Arabs, Sidd-Nimrâd, i. e. Nimrod's wall. The part nearest to the Euphrates was probably dilapidated in the time of Xen., and not seen from the line of march; so that the distance, *twelve parasangs*, was something which was merely reported to him; the use of μέχρι is at all events geographically inaccurate. The sentence included in brackets is evidently an interpolation, as was first shown by Renel. It is the gloss of some person who had an indistinct idea of the four great canals which lower down the river, flow from the Euphrates into the Tigris (not, as here stated, in the opposite direction); and who confounded these canals with the ditch mentioned by Xenophon. Such in substance is the note of Kiepert. On the other hand Grote in a note on chap. 70, remarks, "subsequent observations, recently made known by Colonel Rawlinson to the Geographical Society, have contradicted the views of Dr. Ross," (the same with those of Kiepert,) "and have shown that the wall of Media, in the line here assigned to it, has no evidence to rest upon." "As our knowledge now stands, there is not a single point mentioned by Xen. in Babylonia which can be positively verified except Babylon itself,—and Pylae, which is known pretty nearly as the spot where Babylonia proper commences." For a more full discussion of the subject, see Grote, ch. 70. — διαλείπουσι . . . παρασάγγην, and are a parasang apart; ἐκδόστη, in apposition with the subject of διαλείπουσι.

§ 16. πάροδος στενή. The completion of the ditch through this remaining space of twenty feet, was doubtless postponed by the king till the last moment, in order that the trade on the N. E. bank of the river might not be stopped before necessity required. That it was not already completed before the arrival of the army indicates that Cyrus had surprised the king by his rapid march. — ποιεῖ, historic pres.; the Eng. idiom requires here the pluperf. Cf. 8, 4, 12. — προσελαύνοντα, particip. after a *verbum sentiendi*. Gr. § 310. 4. (a).

§ 17. παρῆλθε καὶ ἐγένοντο: observe the sudden change in number. Cf. ἐγένετο καὶ ἐσκήνησαν 4, 2, 22; γίγνεσθαι with local adverbs or prepositions (ἐν, ἐς, κατὰ, ἐπὶ, ὑπέρ) is often translated *to come*. — μέν, the correlative of δέ § 20. — ὑποχωρούντων agrees with ἱππων καὶ ἀνθρώπων. — ἦσαν, cf. 1, 2, 23.

§ 18. τὸν Ἀμβρακιώτην, the Ambraciot. Ambracia was a city in Epirus; it is now called Arta. — ὅτι . . . πρότερον, because on the eleventh day before (reckoning back) from that day. — ὅτι before βασιλεὺς introduces the *oratio recta*. Cf. note on ὅτι 1, 6, 7. — δέκα ἡμερῶν, within ten days. See Gr. § 273, 4. (b). — ἔτι, after that, at all. — οὐ μαχεῖται. A conditional clause always requires the neg. μή; hence Krüger reads εἰ μὴ κ.τ.λ., omitting οὐ before μαχεῖται; but the reading in the text seems to be genuine,—and οὐ μαχεῖται, as a repetition of the words

of the soothsayer, seems natural and forcible. We must understand οὐ, not as qualifying the whole conditional clause, but *μαχεῖται* alone. See Gr. § 318, Rem. 1. — *ἐὰν δ' ἀληθεύσῃς*, conditional fut. perf. Cf. note 1, 4, 15. — *αἱ δ. ἡμ., the ten days*, i. e. those above mentioned.

§ 19. *ἀπεγνωκέναι τοῦ μάχ-*, *had abandoned the idea of fighting*. For the government of *τοῦ μάχεσθαι*, see Gr. § 271. 2.

§ 20. *τὸ πολὺ*, cf. note on 1, 4, 13. — *αὐτῷ*, Gr. § 284. (10). — *ἀνατεταραγμένον*, *without military order*; from *ἀναταράσσω*. — *τοῖς στρατιώταις*, dependent on *ἤγοντο* as dat. commodi. Gr. § 284, Rem. 4.

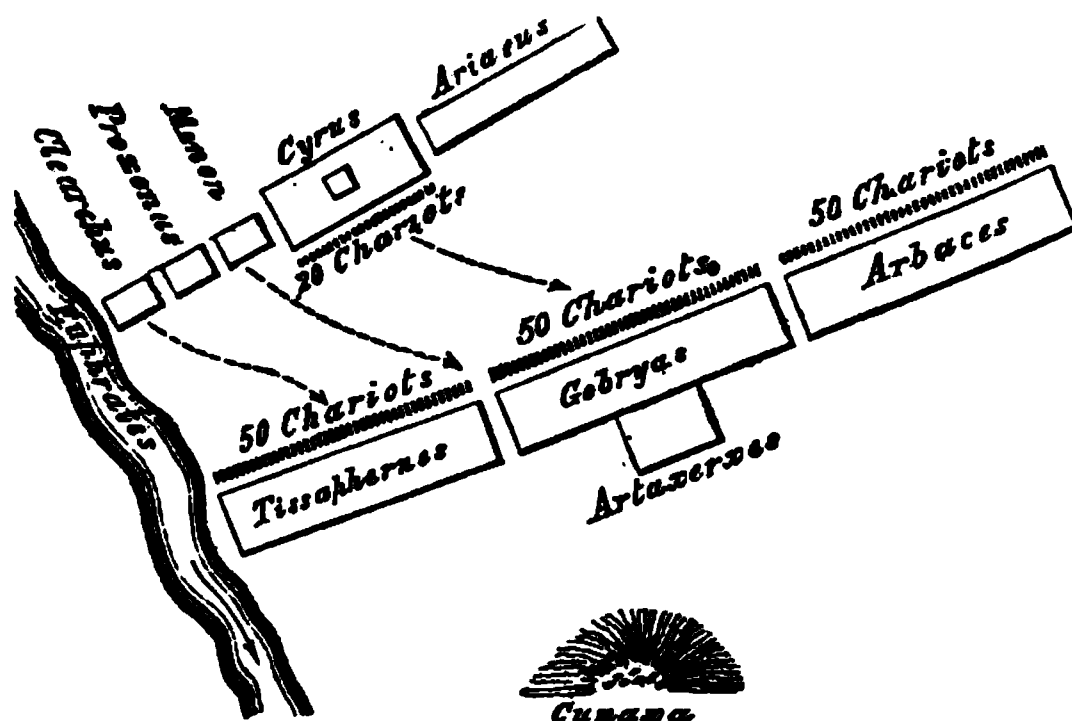
CHAP. VIII.

Battle of Cunaxa and death of Cyrus.

§ 1. *Καὶ ἤδη τε . . . καὶ . . . And already not only . . . but . . .* See Gr. § 321, 1. (a). — *ἀμφὶ ἀγορὰν πλήθ.*: *about (the time of) full market*; i. e. from 10 A. M. to 12 M. — *ὁ σταθμός*, here used in the strict sense, *the station, the place where they were to halt*. — *καταλύειν*, *to put an end to (the march), to halt*. Cf. 1, 10, 19. — *τῶν πιστῶν*, depends, as is often the case with the gen., directly on the proper name, without the expression of *τις*: cf. *τῶν ἀμφὶ κ.τ.λ.*, 1, 2, 3. — *ἀνὰ κράτος*, *at full speed*, *μετὰ πάσης σπουδῆς*, Suid. — *τῷ ἵππῳ*, see Gr. § 285, Rem. 2. — *ἐβόα*, from *βοάω*. — *ὅτι*, here again not to be translated, since it is followed by the *oratio recta*. — *σὺν τῷ στρατεύματι*, cf. 1, 7, 1. — *ὡς εἰς*, *as if for, apparently for*. Cf. 1, 8, 23.

§ 2. *αὐτίκα* qualifies *ἐπιπρσεῖσθαι*. — *ἐδόκουν οἱ Ἕλληνες καὶ πάντες δέ*, *the Greeks and also all imagined*; *δέ* we translate *and*; *καί*, *also*. Cf. *δὲ καί*, 1, 2, 2 and 7, and 8, and 9. — *ἐπιπρσεῖσθαι*, sc. *βασιλέα*, *that the king would fall upon them etc.* — The battle, about to be described, was fought in the autumn of 401, B. C., not far from the village of Cunaxa (as we learn from Plut. Artax. 8.); and hence it is called in history the battle of Cunaxa. According to 2, 2, 6., this place was three hundred and sixty stadia (about fifty miles) from Babylon. Plutarch, however, in the passage above referred to, says it was five hundred stadia from Babylon.

§ 3. *Κῦρός τε . . . τοῖς τε*. These clauses are connected and made correlative by *τέ*. — *ἐνέδυν* (from *ἐνδύω*) *put on*. — *τὰ παλτά*, cf. note 1, 5, 15. — *ἐξοπλίζεσθαι*, *to equip themselves fully*. It appears from 1, 7, 20. that a portion of the heavy armor which was necessary for a full equipment had been laid on the wagons and beasts of burden. — *ἐκαστον*, subject of *καθίστασθαι*.



PLAN OF THE BATTLE OF CUNAXA.

§ 4. τὰ δεξιὰ τοῦ κέρατος ἔχων, occupying the right (parts) of the wing. The whole Grecian force constituted the right wing of the army (see note on 1, 7, 1.); and of this wing Clearchus occupied the extreme right. See plan of the battle. — ἐχόμενος, being next. See L. & S., B. 2. — Μένων δὲ καὶ τὸ στράτευμα, and Menon and his army.

§ 5. els, to the number of. Gr. § 290, 2. (1.) (b.) — παρά, near. Gr. § 297, 111. (c.) — ἔστησαν. For the difference between the 1st and 2d aor. of this verb, see Gr. § 173, Rem. 2.

§ 6. Κύρος δὲ καὶ οἱ ἱππεῖς, sc. ἔστησαν, which is expressed above § 5. It is conjectured also that κατὰ τὸ μέσον has been dropped from the text; since we should expect that his position in the army would be mentioned here. Cf. § 22 below. — αὐτοί, they themselves, i. e. the men in distinction from their horses, which also had defensive armor (§ 7). — ψιλὴν, unarmed; not absolutely bare, but without helmet. He had on a τιάρα, according to Plutarch; who in describing the death of Cyrus (Artax. 11.) says ἀποκίπτει δὲ τῆς κεφαλῆς ἡ τιάρα τοῦ Κύρου. — λέγεται, see Introduction § 6.

§ 7. In the treatise on horsemanship (De re eq. 12, 8), Xen. says, it is necessary to equip the horse also with frontlet (προμετωπίδιον), and breastplate (προστερνίδιον), and cuisses (παραμηρίδια); for these at the same time serve as cuisses for the rider also. These last words explain the reason why the παραμηρίδια, which are mentioned in § 6, are not again mentioned in this section. — μαχαίρας . . . Ἑλληνικάς, Grecian swords. The μάχαιρα was slightly curved and used for striking; the ξίφος was straight and pointed, and was used like a dagger.

§ 8. τέ . . . καί. See note 1, 8, 1. — χρόνῳ . . . ὕστερον, sc. ἐφάνη, *and in no considerable time afterwards, it appeared etc.* — τὺς after μελάνια and also after χαλκός, denotes the indistinctness with which they were seen, owing to the distance. — ἐπὶ πολὺ, *reaching afar off.* — ἐγγύτερον, like other adverbs of place, is often used with εἶναι or γίγνεσθαι as an indeclinable adjective. Cf. πλησίον 1, 8, 1; and ἐγγύτερον 4, 7, 23.

§ 9. λευκοθώρακες. Perhaps these *white corselets* were of linen. In the Cyr. 6, 4, 2., it is said of Abradatas the Assyrian, ἐμελλε τὸν λινοῦν θώρακα, ὡς ἐπιχώριος ἦν, ἐνδύεσθαι. — ἐχόμενοι, cf. above (§ 4) ἐχόμενος. — γερροφόροι. The γέρρον was a rectangular shield, of wicker frame and covered with leather. — Αἰγύπτιοι. As Egypt was not at that time under the dominion of Persia (2, 1, 14.), it is probable that the Egyptians here mentioned were the descendants of those who had received a residence in Asia from the elder Cyrus. See Cyr. 7, 1, 45. — κατὰ ἔθνη, *in separate nations*; this was the Persian custom. Herod. 7, 60 and 100. — ἐπορεύετο agrees with ἔθνος, which is in apposition with πάντες οὗτοι. It cannot well be rendered literally into English. Cf. Οὗτοι ἄλλος ἄλλα λέγει, 2, 1, 15.

§ 10. ἄρματα, sc. ἐπορεύετο, which had just before been expressed. — διαλείποντα συχνόν, *a considerable space apart.* — ἐκ τῶν . . . ἀποτεταμένα (from ἀποτείνω), *projecting out from etc.* — εἰς πλάγιον, *in an oblique direction.* — καὶ . . . βλέποντα, *and (others) pointing (lit. looking) towards the ground.* — ἡ δὲ γνώμη ἦν, *and the plan was.* — ὡς εἰς . . . ἐλῶντα, *apparently to drive into etc.* ἐλῶντα, fut. act. particip. from ἐλαύνω. The fut. ἐλάσω instead of ἐλῶ is extremely rare except in later writers. (Gr. § 158, 3.) ἐλῶντα and διακόποντα are in the accus. absol., with τὰ δρεπανηφόρα ἄρματα understood. For the two principal forms of the accus. abs. see Gr. § 312, 5 and 6.

§ 11. εἶπεν, 1, 7, 4. — τοῖς Ἑλλήσι belongs in idea both with καλέσας and παρεκελεύετο. When two connected verbs take a common object, but require a different case, the object is expressed but once, and commonly in the case which the nearest verb requires. Krüg. Sprachlehre § 60, 5. — σιγῇ ὡς ἄνυστόν, *as silently as possible* (not as L. & S. sub ἄνυστόν render, *as stillly etc.*); σιγῇ, *in silence*, opposed to the idea of shouting and screaming (κραυγῇ); ἡσυχῇ, *quietly*, opposed to the idea of noise of any kind.

§ 12. τῷ Κλεάρχῳ ἐβόα ἔγειν, *cried aloud to Clearchus to lead.* ἐβόα, as frequently λέγειν and εἰπεῖν, contains the idea of κελεύειν and hence takes the infin., cf. ἔλεγε, 1, 3, 8. — κατὰ, *against*, Gr. § 292. II. (1.) (a.) — ἡμῖν, for the government, see Gr. § 284. (11.) — πεποίηται. The perf. expresses the certainty of the future action, by representing it as already completed.

§ 13. τὸ μέσον. For the difference between μέσος before and μέσος after the article, see Gr. § 245, Rem. 5; στῖφος, a body of men in close array; ὁρῶν κ.τ.λ., beholding the central body in close array; i. e. τοὺς ἑξακισχιλίους ἱππεῖς, 1, 7, 11 and 1, 8, 24. — ἀκούων Κύρου, hearing from Cyrus; for the different constructions of ἀκούω, see Gr. § 273, Rem. 19. — ἔξω ὄντα . . . βασιλέα, that the king was beyond the left wing; for the accus. and particip. (instead of the accus. and infin.) after *verba sentiendi*, see Gr. § 810, 4. — τῶν ἑαυτοῦ, lit. of those of himself, i. e. of his own forces. Cf. τοὺς ἑαυτοῦ, 1, 2, 15. — ἀλλ' and the repetition of ὁ Κλέαρχος is occasioned by the insertion of the explanatory sentence τοσοῦτον γὰρ κ.τ.λ. — ὁμως, nevertheless; i. e. although Cyrus commanded it, nevertheless Clearchus refused etc. — αὐτῷ μέλοι, it would concern him, i. e. he would take care. — ὅπως καλῶς ἔχοι, that it should be well; ἔχοι is impers. —

§ 14. ὁμαλῶς, in an even line, cf. ἐν Ἰσφ § 11 above. — ἔτι ἐν τῷ αὐτῷ μένον, still remaining in the same (place). — ἐκ τῶν ἔτι προσιόντων, of those still coming up, i. e. from the march. — οὐ πάνυ πρὸς, not very close to,—the adv. here qualifying the preposition; cf. ὡς qualifying εἰς § 1 above. — κατεθεῖτο . . . ἀποβλέπων, he took a view in each direction looking away etc.

§ 15. Ξενοφῶν Ἀθηναῖος, Xenophon an Athenian is here mentioned for the first time in the Anabasis; and, as always hereafter, in the 3d person. Cf. Introduction § 6. — ὑπελάσας (from ὑπελαύνω), having rode up. — ἐπιστήσας sc. τὸν ἵππον, having halted. It appears from παρελαύνων just above, that he was previously riding along. — τὰ ἱερά, the omens from the entrails of the victims; τὰ σφάγια the omens from the motions of the victims. The repetition of καλὰ is emphatic. With ἱερά and σφάγια understand εἴη.

§ 16. ὅτι is here again followed by the *oratio recta*. — τὸ σύνθημα, the war-cry, as Krüger interprets it; or, as it is commonly understood, the watch-word. From what follows in this connection as well as from Cyr. 3, 8, 58., it appears that the watchword (σύνθημα) was first communicated along the ranks to the extreme lines and then back again; and that the paean (the battle-song) was then sung. The σύνθημα answered a double purpose:—first, it expressed some sentiment calculated to inspire courage before the battle; and secondly, it was used as a watchword in the engagement if the different ranks of the same army at any time came in collision with one another. — καὶ ὅς, and he, refers only to a person; and is used only in the nom. case; the corresponding accus. would be καὶ τόν instead of καὶ ὅν. — ὁ δέ, and he, i. e. Clearchus; or if instead of ὁ δὲ Κλέαρχος εἶπεν just above (the reading which Hertlein adopts from Dindorf), we should read ὁ δὲ Ξενοφῶν εἶπεν (with Krüger and others), then of course ὁ δέ before ἀπεκρίνατο would mean Xenophon. — Ζεὺς σωτὴρ καὶ νίκη.

Some expression denoting good fortune would naturally be chosen for a watchword. Thus in 6, 5, 25. we have Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών; in Cyr. 3, 3, 58. Ζεὺς σύμμαχος καὶ ἡγεμών; and in Cyr. 7, 1, 10. Ζεὺς σωτήρ καὶ ἡγεμών.

§ 17. Ἀλλὰ denotes the sudden turn in his thoughts, from the doubt which filled his mind when he asked "*what the noise was*" in the Grecian ranks, to the animation with which he said, "*I both accept it, and let it be*" (thus). With ἀλλὰ in this place, cf. ἀλλὰ 1, 7, 6. δέχομαι is the proper expression of one who recognizes a favorable sign and appropriates it to himself. Cf. Herod. 9. 91; cf. also accipio in Latin. Virg. Aen. 12. 260. — τοῦτο, *this* (i. e. σωτηρία καὶ νίκη). — τὰ φάλαγγε: one might expect τὰ φάλ. as the noun is fem.; but the fem. form τὰ occurs only a few times and that in the poets; ταῖν in the gen. and dat. is more common than τὰ and found even in prose; but τοῖν for the fem. as well as masc. and neut. is much more common than ταῖν. — προήρχοντο, *began first* (i. e. πρὸ τῶν βαρβάρων, before the barbarians belonging to the army of Cyrus) *to go* etc.

§ 18. πορευομένων, gen. abs. sc. αὐτῶν. — τὸ ἐπιλειπόμενον, *the part which was left behind*, in allusion to ἐξεκύμαινε (*projected forward as a surge rises from a great body of water*). — δρόμῳ θεῖν, *to hasten at a running pace*. — οἷονπερ, *in such a manner as*, or more simply, *as*. — Ἐνυάλιος, commonly considered another name of Ἄρης. — ἐλελίζω and the synonym ἀλαλάζω are from ἐλελεῦ and ἀλαλά, the actual words which were shouted in marching against the enemy, after singing the παιάν. — λέγουσι, cf. § 6 above, and Introduction § 6. — τοῖς ἵπποις, the horses here spoken of were attached probably to the scythe-bearing chariots (§ 10 above), which went in front of the enemy and were intended to break the ranks of the Greeks.

§ 19. ἐξικνεῖσθαι, sc. αὐτῶν; for the infin. after πρίν, see Gr. § 337. 9. — κατὰ κράτος, lit. *according to their power*, i. e. *with all their might*. Cf. ἀνὰ κράτος 1, 8, 1.

§ 20. ἐφέροντο with the neut. plur. Cf. ἦσαν 1, 2, 23. — τὰ μὲν . . . τὰ δέ, *some . . . others*, distributive clauses in apposition with τὰ ἄρματα. — ἡνιόχων dependent on κενά. Gr. § 271, 3. — προΐδοιεν, sc. τὰ ἄρματα. — ἔστι δ' ὅστις, *now and then one however* (of the Greeks). For the analysis of the expression, see Gr. § 331, Rem. 4. — ἐκπλαγεῖς (from ἐκπλήσσω), *having been terrified*, and thus losing self-possession. — οὐδὲ τοῦτον παθεῖν, *not even this one suffered* etc. Instead of τοῦτον, one would rather expect τούτους. See however τούτῳ 3, 3, 18. — οὐδ' ἄλλος δὲ . . . οὐδεὶς, *and not even any other* etc. οὐδὲ—δέ, in a negative correspond to καὶ—δέ in an affirmative clause.

§ 21. τὸ καθ' αὐτοὺς, *that which was opposed to themselves*. — οὐδ'

ὅς, not even thus; ὅς in the sense of ὅπως is not uncommon after καί, οὐδέ, and μηδέ; observe that it is oxytone in this sense, but in every other an atonic. — ἐξήχθη (from ἐξάγω), was he induced. — συνεσπειραμένην, (from συσπείρω), drawn closely together; agrees with τήν . . . τάξιν. All which intervenes between τήν and τάξιν is of the nature of an adjective qualifying the noun τάξιν. — ἐπεμελεῖτο . . . βασιλεύς, he narrowly watched what the king would do. By the general rule (Gr. § 327^a, 1.) we should expect the optat. This verb is another added to the many examples already pointed out, of a sudden transition from a dependent to the form of an independent construction. — ᾔδει (from οἶδα) αὐτὸν ὅτι, lit. he knew him that; another instance of anticipation. Cf. 1, 1, 5 and 1, 6, 5. — μέσον: one would naturally expect τὸ μέσον; yet μέσον, like δεξιὸν and εὐώνυμον, denoting a part of the line of battle, often stands without the article. Cf. 1, 8, 13 and 1, 8, 23.

§ 22. τό shows that αὐτῶν is grammatically connected with μέσον; their own centre: ἡγοῦνται. Several editions have ἡγοῦντο; Hertlein, following Dindorf, has the pres. tense. — καὶ . . . καί, not only . . . but also. — ἐν ἀσφαλεστάτῳ, in the safest (position). — ἦν . . . ἐκατέρωθεν, if their force may be on both sides of them; αὐτῶν being dependent on the adv of place. Krüger reads ἦν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ἦ, if their own strength may be on both sides. — ἀισθάνεσθαι τὸ σπράγγμα dependent on νομίζοντες.

§ 23. ἔξω ἐγένετο, lit. became without, i. e. extended beyond. — ἐκ τοῦ ἀντίου, from the opposite side. — αὐτῷ and αὐτοῦ mean the king; αὐτοῦ is dependent on ἔμπροσθεν, and τοῖς τεταγμένοις on ἐμάχετο.

§ 24. δέσας μή, having feared that; δέσας from δέδοικα which though perf. in form, is present in meaning. — γενόμενος, sc. βασιλεύς. — κατακόψη, the general rule would require the optat. here. See note on ποιήσει § 21 above. — τοὺς ἐξακισχιλίους, being thrown to the end of the sentence, presents the contrast to ἐξακοσίους more strikingly.

§ 25. εἰς τὸ διώκειν ὀρμήσαντες, having rushed on in the pursuit. — σχεδόν, chiefly; οἱ ὁμοτράπεζοι, table companions, called also (1, 9, 31.) συντράπεζοι.

§ 26. καθορᾷ, he describes. — οὐκ ἠνέσχετο, he did not contain himself. παίει, strikes (him), with the spear, according to Ctesias (see Plut. Artax. 11.); although the verb παίει does not necessarily imply any thing more than the use of a missile. See Cyr. 7, 1, 34. Concerning Ctesias, see Introduc. § 7. — καὶ . . . φησι; an independent added to a relative sentence; cf. καὶ . . . δὲ . . . ἀπέδειξε, added to ἥς . . . ἐποίησε, 1, 1, 2.

§ 27. μαχόμενοι. One would expect here the gen. abs. The nomin. can however stand, says Hertlein, because the following subject ὁπότε constitutes a part of those of whom μαχόμενοι is predicated. Cf. δέμενοι 2,

2, 8. and καταλιπόντες 5, 2, 21. — ὅποσοι . . . Κτησίας λέγει, *how many* etc. *Ctesias relates*. — ἐκείνῳ, i. e. τῷ βασιλεῖ. — ἔκειντο, like the Lat. jacere, *lay* (dead).

§ 28. ὁ . . . Δεράπων, *the attendant most devoted to him of* (all) *his officers*. — περιπεσεῖν, dependent on λέγεται. The preposition (περι-) suggests that he threw his arms around the body of Cyrus.

§ 29. Κύρῳ dependent on ἐπι- in composition. — οἱ δέ, sc. φασί. — ἐπισφάξασθαι instead of ἐπισφάξει which occurred in the last clause. See Gr. § 250. We have here ἐαυτόν as the object of ἐπισφάξασθαι. It is added both for perspicuity and for emphasis:—*he* (himself) *slew himself*:—the expression being almost equivalent, says Krüger, to αὐτὸς ἐαυτὸν κ.τ.λ.

CHAP. IX.

Character of Cyrus.

§ 1. τῶν . . . γενομένων, *who have lived since the elder Cyrus*,—the founder of the Persian empire; the subject of Xenophon's *Cyropaedia*. What he says here of Cyrus the Younger is the highest possible eulogy. — παρὰ, c. gen. in connection with the pass. occurs chiefly with verbs of saying or communicating. Gr. § 251, Rem. 4. — Κύρου ἐν πείρᾳ γενέσθαι, *to have been in intimate acquaintance with Cyrus*. Κύρου depends on πείρᾳ. Cf. the synonymous expression ἐμπείρως αὐτοῦ ἔχειν, *to be intimately acquainted with him*, 2, 6, 1.

§ 2. πρῶτον μὲν, a correlative with ἐπεὶ δέ § 6. — πάντων πάντα, *of all in all respects*. For a similar *paranomasia*, see 2, 5, 7. πάντῃ . . . πάντα . . . πανταχῇ πάντων; 2, 6, 7. πανταχοῦ πάντες; 4, 1, 28. πολυλαχοῦ πολλοῦ.

§ 3. αἱ βασιλέως θύραι was the common expression for *the court of the* (Persian) *king*. — For the accentuation and meaning of ἔστι, see Gr. § 85, 1.

§ 4. ἀκούουσι connected by καὶ to δεῶνται, *behold and hear of*; καὶ τοὺς τίμ. . . καὶ ἄλλους, *both those who are honored etc., and others etc.* — εὐθὺς παῖδες ὄντες, *immediately being* (yet) *boys*, i. e. *from their boyhood onward*. — ἄρχειν. This they learn through the example of the king.

§ 5. αἰδημονέστατος μὲν πρῶτον, instead of πρῶτον μὲν αἰδημ.; the present arrangement gives more prominence to the adjective. — πείθεσθαι with its clause is in the same construction with εἶναι, to which it is connected by τέ: καὶ . . . μᾶλλον, *even more than those who were inferior to himself* (in rank); ἐαυτοῦ governed by the comparative immediately following. — With φιλιππότατος supply from the preceding clause.

εἶναι; and with χρῆσθαι, ἔδωκε. — ἔκρινον is most naturally explained by Krüger as impers.; like λέγουσι and φασί, Gr. § 238, 5. (c.): *men judged him to be* etc. (In German, man urtheilte.) — τῶν . . . ἔργων depends on φιλομαθέστατον εἶναι in the same way as the gen. on verbs denoting a state or affection of the mind. Gr. § 274, 1; *in respect to the actions* etc., *to be most fond of learning* etc. — τοξικῆς and ἀκοντίσεως are in apposition with ἔργων.

§ 6. ἐπιφερομένην, *attacking* (him). — συμπεσών (from συμπίπτω), *having grappled with* (it). — τὰ μὲν ἔπαθεν, *he suffered some things*. The strict antithesis to this would be τὰ δ' ἐποίησεν, *but he achieved other things*; and such a clause would be followed by a specification of what he did. The actual construction is briefer; instead of τὰ δὲ κ.τ.λ., we have τέλος δέ, *but finally*; and then the statement of what he did. — κατέκαψε from κατακαίνω = κατακτείνω. — πολλοῖς μακαριστόν, *most happy in the view of many*. For the construction of this dat., see Gr. § 284, (10).

§ 7. ἐπεὶ δὲ κατεπέμφθη; in the year 407, B. C. — Φρυγία ἡ μεγάλη, so called to distinguish it from Φρυγία ἡ παρ' Ἑλλάσποντον. The chief city of the former was Celaenae. See map. — καὶ πάντων, *of all also*; not only of the forces of his own satrapy, but *of all also who* etc. — οἷς καθήκει, *on whom it is incumbent*, i. e. *who are required*. — εἰς Κασ. πεδίον. The plain of Castolus seems to have been the rendezvous of the military forces from the greater part of western Asia Minor. Such places were appointed throughout the Persian empire. Cf. Oecon. 4. 6. — μέν, after πρῶτον, is a correlative of δέ after φανερός, § 11 below. — περὶ πλείστου, *of the greatest importance*. Gr. § 295, 3, 1. (d). — εἰ . . . συνθοῖτο, *if he made peace with any one, and if he made a treaty with any one*. σπένδομαι, says Krüger, implies previous hostility, συντίθεμαι suggests no such collateral notion. Observe the difference in form between the dat. of τῖς which we have in this clause, and the dat. of the article. — μηδὲν ψεύδεσθαι depends on ποιοῖτο.

§ 8. καὶ γὰρ οὖν, *and* (there was proof of this) *for on this account*, etc. These words are used to connect sentences (καί), which express a fixed fact (οὖν), as a proof (γὰρ) of that which goes before. — οἱ ἄνδρες, sc. ἐπιτρεπόμενοι: *not only the cities, but the* (individual) *men* etc. — παρὰ, *contrary to*. Gr. § 297, 111, (1.) (b). — ἂν παθεῖν (fut. in meaning), *that he would suffer*. See Gr. § 260, Rem. 10.

§ 9. τοιγαροῦν has the same force as καὶ γὰρ οὖν with the exception that τοί is intensive and καί connective. — πᾶσαι αἱ πόλεις, *all the cities*, i. e. in Ionia; cf. 1, 1, 6. — ἀντὶ, *instead of*, Gr. § 287, 1. (2.) (b). — τοὺς φεύγοντας προέσθαι, *to abandon the exiles*. Cf. 1, 1, 7 and 1, 2, 2. προέσθαι from προΐημι. The exiles whom Cyrus had received were the political enemies of the dominant party in Miletus, and hence the

ground of their fear. Probably the exiles belonged to the aristocratic party.

§ 10. καί before γάρ is a correlative of καί before ἔλεγεν, — *not only, but also*. — ὅτι . . . προσῴτο, *that he would never abandon (any),* sc. τινός, or better perhaps τινά, (cf. τίς . . . αὐτοῦς, 1, 4, 8.) — ἅπαξ, *once for all*. — ἔτι μείους, *still fewer*. — ἔτι . . . πράξαιαν, *and should be still less fortunate*; κακῶς πράττειν, *to be unfortunate*; εὖ or καλῶς πράττειν, *to be fortunate*; κακῶς ποιεῖν, *to do harm (to some one)*; εὖ or καλῶς ποιεῖν, *to do good (to some one)*; so also ἀγαθόν, or κακόν with ποιεῖν τινα, *to do good, or, ill to any one*; cf. § 11.

§ 11. φανερός δ' ἦν . . . νικᾶν πειρώμενος, lit. *he was plain attempting to surpass (him)*; i. e. *it was plain that he etc.* Cf. note on δηλός ἦν, 1, 2. 11. — For the two accusatives with ποιήσκειν, see Gr. § 280, 2. — εὐχὴν αὐτοῦ, *a prayer of his*, indefinite; τὴν εὐχὴν αὐτοῦ would be rendered *his prayer*; ὡς εὐχοντο, *that he prayed etc.* — ἔστε νικῶν . . . ἀλεξόμενος, *until, in requiting, he should surpass etc.* This was a common sentiment among the Greeks, cf. Isocra. 1. 26. How different and how much better is the Christian principle!

§ 12. πλεῖστοι δὴ. The superlative is often strengthened by δὴ. Cf. 1, 9, 18 and 20. See Gr. § 315, 2. — αὐτῷ ἐνὶ γε ἀνδρί, lit. *to him one man at least*. The English idiom requires some change of construction in rendering; e. g. *A far greater number desired . . . to him than to any other one man*. — τῶν ἐφ' ἡμῶν, *of those contemporary with us*, limits ἐνὶ γε ἀνδρί; for ἐπὶ c. gen., see Gr. § 296, (2). — προέσθαι, (*to give up, to surrender*), is here used in a connection somewhat different from that in § 9 above.

§ 13. οὐ μὲν δὴ οὐδέ, lit. *not indeed not even*, or more simply and in an Eng. idiom, *nor indeed*. μὲν in this clause is considered synonymous with μήν; so also in the phrases ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, οὐ μὲν δὴ, cf. 2, 2, 3; 3, 2, 14. — εἶα from εἶω. — καταγελαῶν; some supply αὐτοῦ, i. e. Κύρου; others, τῶν νόμων; but it seems more natural and forcible to consider it as absolute. See L. & S. — στερομένους, *deprived of*, with a perf. signification, see Gr. § 161, 21. — ἐγένετο, *it happened*, nearly = ἐξῆν, *it was permitted*. — ἔχοντι . . . προχωροῖν, *having whatever might be convenient*, sc. to him to have; ἔχειν with προχωροῖν is suggested by ἔχοντι. Schneider's interpretation, which is followed by Krüger, seems too forced and is consequently not given here.

§ 14. τοὺς γε μέντοι ἀγαθοὺς, *but those at least who were good*; μέντοι is here as usual intensive and slightly adversative; that which follows being opposed to the idea of severity contained in the preceding section. εἰς πόλεμον, *for war*, Gr. § 290, 2. (3.) (a.) — πρῶτον μὲν belongs in meaning to ἄρχοντας ἐποίει, as though the intervening clause were in a dependent construction, παλέμου αὐτῷ ὄντος. Clauses logically subor-

ordinate are not unfrequently made coördinate. Cf. 3, 1, 26; 3, 2, 4. — *καὶ αὐτός*, *himself also*, not merely his army. — *έώρα* (from *ὀράω*), see Gr. § 167, 4. — *καὶ* before *άρχοντας* a correlative of *καὶ* before *ἄλλη*. — *ἥς κατ. χώρας*, for *τῆς χώρας ἣν κατ.*: cf. *ἥς ἄρχοι χώρας*, 1, 9, 19; and the note on *ὅσον ἦν αὐτῷ στρατεύμα* 1, 2, 1.

§ 15. *ὥστε φαίνεσθαι . . . ἀξιῶν*, *so that he appeared to think it proper*, etc. — *Κῦρον αἰσθ-*, more expressive than *αὐτὸν αἰσθήσεσθαι*.

§ 16. *εἰς*, *in respect to*; cf. 2, 6, 30. — *γέ*, thus united with *μήν*, presents with more point and emphasis than *δέ* a transition to another and important thought. Cf. § 20 below. — *ἐπιδείκνυσθαι*, (mid.) *to exhibit himself, to be conspicuous*. — *περὶ παντός*, *all-important*; cf. *περὶ πλείστου*, § 7 above. — *τούτους* referring to *τις*; cf. 1, 4, 8. *αὐτούς*. — *ἐκ τοῦ ἀδίκου*, *by unjust means, unjustly*; cf. *ἐκ τοῦ δικαίου*, § 19.

§ 17. *ἄλλα τε πολλά . . . καί*, *not only many other things . . . but especially*; when *τέ . . . καί* are correlative, the second member is joined emphatically to the first. Cf. Lat. *quum—tum*. Gr. § 321, 1. (c.) — *δικαίως αὐτῷ διεχ-* *were accomplished for him justly*; *αὐτῷ*, *for him*, not as dat. of agent *by him*; *δικαίως* is predicated of the just actions, not of Cyrus, but of those who served him. — *ἀληθινῷ*, *true, genuine*, in opposition to the idea of spurious or counterfeit; *ἀληθής*, *true*, in opposition to the idea false or untrue. — *ἐπλευσαν*. Xen. evidently has in mind the Grecian soldiers particularly. — *εἶναι*; for the difference between the infin. and particip. after *γινώσκω*, see Gr. § 311, 4. — *κατὰ μῆνα*, *monthly*, payment being made by the month; cf. 1, 3, 21.

§ 18. *ἀλλὰ μήν*, *but further*, used to denote a transition to some new topic. — *ἀχάριστον*, *without thanks*, i. e. *unrequited*, qualifies *προθυμίαν*. — *κράτιστοι δὲ*, see note on *πλείστοι δὲ*, § 12 above. *There were said to arise to Cyrus the very best supporters (servants) in every enterprise.*

§ 19. *εἰ δέ τινα . . . δικαίου*, *and if he saw that any one was skilful as a manager on the principles of justice*; *δεινόν*, *able, skilful*; *ἐκ τοῦ δικαίου*, cf. *ἐκ τοῦ ἀδίκου*, § 16 above. — *καὶ . . . τέ . . . καί*, *and not only . . . but also*. — *ἥς ἄρχοι χώρας = τὴν χώραν, ἥς ἄρχοι*. — *ἀν ἀφείλετο* denotes repetition or habit. Gr. § 260, (2), (β.): *he would never take (any thing) away from any one*. Hertlein supplies in this clause *αὐτήν*, i. e. *τὴν χώραν*; but this is not so natural in connection with the next clause. — *πλείας*, acc. plur. neuter. — *ἐπέπατο* (*πάσμαι*), a poetic word, but used several times by Xen.

§ 20. *φίλους* is not perhaps the object of *θεραπεύειν*, as it stands without the article, but is rather to be considered a part of the relative clause with *ὅσους*, and instead of having its regular position after *ποιήσαιτο*, stands first for the sake of emphasis. — *γὰρ μήν*, cf. note § 16. — *ὃ, τι . . . κατεργάζεσθαι*, *in that which he might perchance desire to accomplish*.

For *τυγχάνω* with the particip., see Gr. § 310, 4. (l.) — *πρός* with the gen., after pass. verbs, is unusual in Attic prose.

§ 21. *καὶ γὰρ . . . ἔχοι*. The simplest construction of this clause is as follows:—*For (it was) this very thing, on account of which HE thought he needed friends, that he might have helpers*; others construe thus, *αὐτὸ τοῦτο ὡς ἔχοι συνεργούς (τούτου) οὐκ ἐπεὶ ἔνεκα αὐτὸς φετο δεῖσθαι φίλων*. (It was) *for this (purpose) that* etc. — *καὶ αὐτὸς ἐπειῶτο κ.τ.λ.*; thus he set an example of what he thought a friend should be. — *τούτου* depends on *συνεργός*, *οὗτου* on *ἐπιθυμοῦντα*. For the accus. and particip. instead of the accus. and infin., see Gr. § 310, 4. (a.)

§ 22. *εἰς γε ὃν ἀνὴρ* limits the superlative *πλεῖστα*, lit. *he being one man at least received* etc., i. e. in an Eng. idiom, *he received more gifts than any other one man*; cf. *ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν*, limiting *πλεῖστοι* § 12 above. — *πάντων δὴ* limits the subject of *διδίδου*, *he of all men* etc.; for the force of *δὴ*, see note on *πλεῖστοι δὴ* § 12 above. — *διδίδου*, used to give apart (*δια-*), i. e. used to distribute. — *καὶ* (sc. *σκοπῶν*) *οὗτου*, and taking into consideration that which etc. To correspond with *πρὸς τοὺς τρόπους ἐκάστου*, one might expect *πρὸς τὴν ἑνδειαν ἐκάστου*, *having regard for the habits and the wants of each one*.

§ 23. *ὡς εἰς*, intended for, cf. 1, 8, 23. — *καλλωπισμόν*, personal adorning in distinction from the implements of warfare. — *λέγειν αὐτὸν ἔφασαν*, they (the persons from whom Xen. obtained his information; cf. 2, 1, 14; 2, 6, 10.) affirmed that he used to say. — *φίλους καλῶς κεκοσμημένους*, sc. *εἶναι*, that friends well adorned were etc.; cf. *νομίζω ὁμᾶς εἶναι κ.τ.λ.*, 1, 3, 6.

§ 24. *τό* belongs to the whole member of the sentence ending with *ποιῶντα*, the whole being the subject of *ἔστι* understood. — *τὰ μεγάλα*, adverbial, *greatly*. — *ταῦτα* is plural because two ideas precede:—*the fact that he surpassed his friends in care (for them), and (the fact that he surpassed them) in the desire to confer favors, these things* etc.

§ 25. Observe the difference in this section between *ἔπεμπε* and *ἔπεμψε*. — *λέγων*, saying, not in person, but by means of his servant who conveyed the present of wine. Cf. *ἔλεγε*, 1, 3, 8. — *τούτου ἡδίωνι*, more delicious than this (wine). — *ἔπεμψε*, observe here the transition from the *oratio obliqua* to the *oratio recta*. — *ἐκπιεῖν* from *ἐκπίνειν*. — *σὺν οἷς* = *σὺν τούτοις*, οὗς. See Gr. § 332, 6. and the ex. *πρὸς οἷς ἐκτῆσαντο*, Pl. Gorg. 519. a.

§ 26. *ἄρτων ἡμίσεα*, lit. *halves of loaves of bread*, i. e. *half loaves of bread*. For the government of *ἄρτων*, see Gr. § 264, Rem. 5. b. — *ἐπι* in comp. with *λέγειν* signifies, in addition, besides, i. e. besides carrying the present. — Observe the accentuation of *σέ*, Gr. § 35, Rem. 2. (b.) — *τούτων*, for the government, see Gr. § 273, 5. (c.)

§ 27. *πάν* is here placed after the adjective which it qualifies. This unusual position increases its force; cf. *ἰσχυρῶς*, 1, 2, 21 and 1, 7, 15. — *αὐτὸς . . . ἐπιμέλειαν* is parenthetical and hence the verb (*ἔδυνάτο*) is indic. instead of optat. — *καὶ διὰ τὴν ἐπιμέλειαν*, and on account of their care (for him as prince). — *ὥς μὴ πεινῶντες*, sc. *οἱ Ἴπποι*. — *ἔγνω* instead of *ἔγινεν*, another instance of transition to the *oratio recta*.

§ 28. *Ἑλλήνων* and *βαρβάρων*, depend on *οὐδένα*.

§ 29. *παρὰ μὲν*; we should expect here *παρὰ μὲν γάρ*, as introducing after *τεκμήριον* a statement of the proof; other instances however like this occur. — *δούλου ὄντος*, being a subject; cf. 2, 5, 38; 3, 1, 17. — *οὗτος*, i. e. Orontes. — *δν*, relating to *αὐτόν*, i. e. the faithful servant to whom Orontes had entrusted the letter to the king; cf. 1, 6, 8; *δν* being placed before its antecedent is made far more prominent in the sentence; cf. *οὗ* — *αὐτοῖς*, 6, 4, 9. — *καὶ οὗτοι μέντοι*, and these indeed; *οἱ . . . ἀγαπώμενοι* in apposition with *οὗτοι*, and in the same construction with *πολλοί*. — *ἂν τυγχάνειν*, they would obtain etc., dependent on *νομίζοντες*.

§ 30. *τὸ . . . αὐτῷ γενόμενον*, that which happened to him (Cyrus) etc.; *μέγα τεκμήριον (ἦν) ὅτι κ.τ.λ.*, was a striking proof that etc.

§ 31. *παρ' αὐτόν*, near him, on his side. — *καὶ τὸ στρ.*; not simply alone but having also all the army which etc. Cf. *καὶ τοὺς δεράποντας πάντας ἔχων*, 3, 3, 2.

CHAP. X.

Movements of both armies immediately after the death of Cyrus, at the close of the battle. The Persians, after plundering the camp of Cyrus, having advanced against the Greeks, retreat precipitately.

§ 1. *Κύρου . . . χεῖρ ἢ δεξιὰ*: Plutarch (Artax. 13) says this was done *κατὰ δὴ τινα νόμον Περσῶν*. Cf. 3, 1, 17. — *διώκων εἰσπίπτει* agrees with the principal subject, as *λαμβάνει* in § 2 below. — *οἱ μὲν*. To this corresponds that which in substance is contained in § 3, *οἱ δὲ Ἕλληνες—ἀντιταχθέντες*. — *εἰς τὸν σταθμόν*: cf. 2, 1, 3; the station where they had last encamped. *στρατοπέδον*, the place where the attendants of the army remained during the battle.

§ 2. *Φωκαῖδα*; from Phocaea in Ionia according to Athenaeus, 13. 576., *πρότερον Μιλήτῳ καλουμένην, Ἀσπασίαν μετονομασθῆναι*.

§ 3. *γυμνός*, like *nudus*, often means *without the outer garment*, clad only with the *χιτῶν*; cf. 4, 4, 12. — *πρὸς τῶν Ἑλλήνων οἱ*: *πρὸς* governs the omitted antecedent of *οἱ* which would be *τούτους*: *to those of the Greeks who* etc. The omission of the antecedent in similar cases is extremely rare. — *οἱ δὲ καὶ αὐτῶν*, and some of them, i. e. the Greeks who had

arms in their camp. — *ταύτην* = *τὴν Μιλησίαν*. — *ἄλλα ὅπου*, the more common order would be *ὅπου ἄλλα*. — *ἐντὸς αὐτῶν . . . ἐγένοντο*, came within their reach. — The repetition of *ἔσωσαν* seems here to be emphatic, although similar repetitions occur where no special emphasis seems to be intended. Cf. *ἀναβαίνει, ἀνέβη*, 1, 1, 2; *ἠγγελλον* repeated, 1, 7, 13; *ἀπεχώρει, ἀπεχώρησαν*, 3, 4, 15; *δεῖ* repeated, 3, 4, 85.

§ 4. *οἱ Ἕλληνες* here denotes the main army of the Greeks; not the same that were mentioned in the last section. — *οἱ μὲν* here refers to *οἱ Ἕλληνες*. In like manner *ὁ μὲν* not unfrequently refers to the nearer, and *ὁ δέ* to the more remote object. — *καθ' αὐτούς*, opposite to themselves; cf. 1, 8, 21. — *οἱ δέ* instead of *ὁ δέ* because Xen. has in mind not merely *βασιλεύς*, but also *οἱ σὺν αὐτῷ*. In a similar way, *αὐτούς* § 7, and *ὄντας* § 10 below. — *ὥς ἤδη πάντες*, as if already all, i. e. all the Persians, even those who were opposed to the Greeks and were already routed.

§ 5. *εἶη* and *νικῶν*, *oratio obliqua*. Observe the force of the imperf. optat. (*νικῶν*, were conquering), as distinguished from the aor. optat. — *εἰς τὸ πρόσθεν*, forwards. — *οἰχόνται*, lit. have gone; pres. in form, perf. in meaning. One might expect the optat. to correspond with *νικῶν*. For a similar change, cf. *τρέφονται* and *ἔχοιεν*, 3, 5, 13; *πέμπει* and *φαίνοιτο*, 2, 1, 2; *τέθνηκεν* and *εἶη*, 2, 1, 3. — *ἐπὶ τὸ στρ. ἀρήξοντες*, to the camp to render assistance.

§ 6. *καὶ βασιλεύς*, the king also; as the Greeks had purposed to attack him, so the king also was now coming to make an attack on them. — *ὥς ἰδόκει* must be connected in idea simply with *ὑπισθεν*. — *στραφέντες*, having faced about; *συστραφέντες* (the reading of some editions) would signify, having brought their ranks together. — *ὥς ταύτη προσιώντος*, sc. *Βασιλέως*: — *καί* connects here a particip. in the gen. with a particip. in the nominative. Not unfrequently *καί* and *δέ* and the corresponding negative connectives unite a gen. abs. with some other case of a particip.; cf. 5, 6, 32; 7, 1, 27. In 2, 4, 22, the case abs. is connected to a governed case. — *ἧ δὲ κ.τ.λ.*, (see 1, 8, 23.) but where he passed along etc. — *καὶ τοὺς . . . αὐτομολήσαντας*, and those who (being) over against the Greeks had deserted in the battle; cf. 2, 1, 6.

§ 7. *διήλασε*, marched through. Tissaphernes being on the left wing of the Persians (1, 8, 9.) would be opposed to the right wing of the army of Cyrus. Here Clearchus was posted (1, 8, 4.); and on his right, the Grecian targeteer force (1, 8, 5.), which skilfully gave way so as to allow Tissaphernes to pass along between themselves and the river. Cf. 2, 3, 19. — *Ἕλληνας*, here used adjectively; cf. *Θρᾷκας* and *Κρήτας*, 1, 2, 9. The names of nations with nouns denoting persons are often thus used. — *κατέκαυε* from *κατακαίω* = *κατακτείνω*. — *αὐτούς* = *Τισσαφέρην καὶ τοὺς σὺν αὐτῷ*. Cf. note on *οἱ δέ* § 4 above. — *Ἀμφιπολίτης*, from

Amphipolis, a city in Thrace on the Strymon. — φρόνιμος γενέσθαι, *to have been prudent and skilful*, inasmuch as he contrived to avoid the overwhelming force of the enemy, receiving no harm from them, but inflicting considerable damage.

§ 8. ὥς . . . ἀπηλλόγη, *after he withdrew being worsted*. μείων ἔχειν, *to have less, to suffer disadvantage, to be worsted*. ἀπηλλόγη from ἀπαλλάσσειν. — ὁμοῦ qualifies ἐπορεύοντο.

§ 9. τὸ εὐάννυμον, the left, according to the first arrangement, but now, since the Greeks had faced about (§ 6 above), the right wing. — ἀναπτύσσειν (ἀνα- back, πτύσσειν, *to fold*) τὸ κέρας, *to bend the wing around*. By this movement the army would front the enemy, while the rear would rest on the river (ποτήσασθαι ὑπισθεν τὸν ποταμόν, *lit. to make the river in the rear*).

§ 10. ἐν ᾧ . . . ἐβουλεύοντο, *but while (the Greeks) were deliberating on these things*. The movement spoken of in the preceding section was only contemplated (ἐδόκει). — καὶ δὴ, even now, nearly = ἤδη. — παραμαρψάμενος, *having passed along by*, = παρελθών. — ἀντίαν, sc. τοῦ Ἑλληνικοῦ. — εἰς τὸ αὐτὸ σχῆμα, ὅσπερ, *in the same form, as etc.* — μαχοῦμενος, fut. part., see Gr. § 154, 5. — ὄντας, sc. βασιλέα καὶ τοὺς σὺν αὐτῷ; cf. οἱ δέ, § 4 above.

§ 11. ἐκ πλείονος, *lit. from a greater distance*, i. e. they began to flee at a point still farther from the Greeks. — τὸ πρόσθεν, 1, 8, 19.

§ 12. ἀνεστράφεσαν (ἀνά, back, or about, and στρέφω, *I turn*), *faced about*. — πεζοὶ (in grammatical apposition with οἱ ἀμφὶ βασιλέα) μὲν οὐκέτι, . . . δέ, *footmen no longer, but*; or more clearly, *not however footmen, but*; οὐκέτι, non item, *not after the same manner* = *but not, not however*. — ἐνεπλήσθη from ἐμπλήθημι: for the gen. with this word, see Gr. § 273, 5. (b.) — τὸ ποιούμενον, much less frequent in this sense than τὸ γιγνόμενον, *that which was being done*, or more simply, *what was going on*. — ἐπὶ πέλτης, *on a spear*, in which signification the word πέλτη seldom occurs. Cf. Cyrop. 7, 1, 4. ἦν δὲ τῷ Κύρῳ τὸ σημεῖον ἀετὸς ἐπὶ δόρατος μακροῦ ἀνατεταμένος (*with expanded wings*).

§ 13. ἐνταῦθα denotes more commonly rest in a place, but also very often motion to a place instead of ἐνταυθεῖ; so here. — ἄλλοι ἄλλοθεν expresses more briefly than our idiom will admit of the promiscuous dispersion of the horsemen; cf. Lat. *alii alio*: *some (went) one way, some another*; ἄλλοθεν (which means strictly, *from another place*) is here translated like ἄλλοσε, *to another place*, the writer assuming in mind for his stand-point the place towards which the enemy were fleeing. — ἐψιλοῦτε (from ψιλώω); observe the force of the imperf., *was becoming bare*; ἐψιλώθη, *was made bare*, would be inconsistent with the next clause. — καὶ πάντες, *all also*; cf. 1, 8, 2.

§ 14. ἀνεβίβαζεν, sc. τὸ στράτευμα, *did not conduct* (the army) upon etc. — ὑπὸ αὐτόν; an expression implying motion with a verb of rest. The idea is, *conducting the army to the foot of it* (the hill), *and commanding it to halt, he sends* etc. — κελεύει, sc. αὐτοῦς. — κατιδόντας . . . τί ἐστίν, lit. *having looked down on the things beyond the hill, what (there) is*; τί in the sing. denotes the complete view of the several objects denoted by τὰ; cf. τί οὖν ταῦτά ἐστίν, 2, 1, 22.

§ 15. σχεδὸν δ' ὅτε, *and about the time when*. — καὶ ἥλιος ἐδύετο, *the sun also was setting*; ἥλιος often stands without the article, when the Eng. idiom requires it; so also other objects and appearances in nature which are from their very character single; cf. οὐρανοῦ, 4, 2, 2; ἥλιος, 5, 7, 6; βορέας and νότος, 5, 7, 7.

§ 16. ἅμα μὲν. Instead of a corresponding ἅμα δέ, the construction is changed, owing to the introduction of explanatory clauses, and we have in the correlative sentence § 17. καὶ αὐτοὶ ἐβουλεύοντο κ.τ.λ. — αὐτὸν τεθνηκότα, Gr. § 810, 4. (a.) — καταληφόμενόν τι, *to seize upon something*, perhaps some important military point. — προεληλακέναι, *had marched forward*; from προελαύνω.

§ 17. αὐτοί, *they themselves*, they on their part in contradistinction from Cyrus. — αὐτοῦ, adv. *there*; ἐνταῦθα, cf. § 18 above, with note. — αὐτοῖς ἀπιέναι, *that they themselves should go away*, in opposition to the idea of bringing the baggage to them; were there no antithesis implied, αὐτοῖς would be unnecessary. — δόρηστον, chiefly poetic, instead of δεῖπνον.

§ 18. ταύτης μὲν . . . ἐγένετο, *such was the end of this day*. An eventful day; and destined to exert an important influence on the future history of the world. For on that day the Greeks learned their superiority to the Persians, even in the heart of the empire. The conquests of Alexander, with all of their weighty results, may be traced directly to the lesson which was learned in the battle of Cunaxa. — τὲ . . . καί, *not only, but especially*. Gr. § 821, 1. (c.) — μεστὰς: οὐσας is here omitted; cf. ἄμετρον, sc. ὄν, 3, 2, 16; and ὀρθία, sc. οὐσα, 4, 1, 20. — ὥς ἐλέγοντο has respect to the preceding word. The personal instead of the more common impersonal construction is used here. Cf. ἐδόκουν, 1, 4, 7. — καὶ ταύτας repeats with emphasis the idea of τὰς ἀμάξας: *even these*.

§ 19. καταλύσαι, cf. 1, 8, 1. — For the meaning of ἄριστον and δεῖπνον, see Dic. Antiqq. art. coena.

BOOK SECOND.

*Ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο ἀπὸ τῶν Ἑλλήνων σὺν Τι-
σαφέρνει ἐν ταῖς σπονδαῖς.*—Movements of the Greeks after the battle of
Cunaxa, until the treaty which they ratified with the Persians was broken.

CHAP. I.

Negotiations of the Greeks with Ariaeus, Persian commander under Cyrus,
to whom they offer the throne of Persia; and of Artaxerxes with the
Greeks whom he attempts in vain either to overreach or to intimidate.

§ 1. A recapitulation of the principal events in the last book. — Ὡς
μὲν οὖν, *How therefore*; μὲν, correlative with δέ § 2. — Κύρῳ, dat. com.
Gr. § 284, 3, Rem. 4. — ἐν τῇ ἀνόδῳ = ἐν τῇ ἀναβάσει, (3, 1, 1.); cf.
note on ἄνω 1, 2, 1. — ἐλθόντες, *having gone back*; cf. ἐλθεῖν, 5, 7, 15;
also ἤξω, 2, 1, 9; ἤκε, 2, 1, 15; ἤκον, 2, 3, 6. — τὰ πάντα, see Gr.
§ 246, 5. (β.) — νικᾶν, does not mean *that they were conquering*; but
rather, *that they have conquered, that they are victorious*. In this sense it is
often used; cf. 1, 8, 12; 1, 10, 4. Gr. § 255, Rem. 1. Krüger takes τὰ
πάντα as subject-accus. of νικᾶν, but it seems much more natural to take it
as the object. See Gr. § 278, 2. — δεδήλωται has for its subject the
several clauses introduced by ὥς.

§ 2. ἅμα τῇ ἡμέρᾳ, *at break of day*; ἅμα is often thus used as a prepo-
sition. Gr. § 289, Rem. — σημαίνοντα, fut. act. particip. denoting pur-
pose, from σημαίνω. — αὐτός, *ipse*, always intensive in the nominative
without the article. — πέμπει—φαίνοιτο. The same change of mood
occurs § 3, τέθηκεν—εἶη. — εἰς τὸ πρόσθεν, cf. 1, 10, 5. — συμ-
μίξειαν, *should join with*; μίγνυμι is again used intransitively in 2, 3, 19,
and in 3, 5, 16.

§ 3. ἐν ὁρμῇ, *in the act of setting out*. — ὄντων, gen. abs.; sc. αὐτῶν;
cf. προϊόντων, 1, 2, 17. — ἅμα ἡλίου ἀνίσχοντι, *at sun-rising*, denoting a
time later than ἅμα τῇ ἡμέρᾳ; for ἥλιος without the article, see note 1,
10, 15. — Teuthrania was in Aeolis not far from Halisarna (7, 8, 17.),
opposite the island of Lesbos according to the conjecture of Kiepert. It
had been given by Darius to the Spartan king Damaratus, after he had
been driven from Sparta by the intrigues of king Cleomenes. — γεγονὸς
ἀπὸ, *descended from*; for another construction, see 1, 1, 1. — Γλοῦς
connected by καὶ to Προκλῆς. — Ταμῶ, gen., Att. 2d declens. —

τέθνηκεν . . . εἴη ; the indic. is more positive than the optat. ; the death of Cyrus therefore is reported as a fixed fact. — ἐν τῷ σταθμῷ must be connected with εἴη, as πεφυγώς would require εἰς τὸν σταθμόν. — τῇ προτεραίᾳ, sc. ἡμέρᾳ. — τῇ ἄλλῃ, *on the other* = *on the next* (day) ; cf. 3, 4, 1 ; in this sense τῇ ὑστεραίᾳ is more common. — λέγοι and φαίη, sc. Ἀριαῖος. — ἐπὶ Ἰωνίας, *towards Ionia*. For the difference between ἐπὶ with the gen. and ἐπί with the accus., see Gr. § 273, Rem. 8.

§ 4. Ἀλλ', cf. note 1, 7, 6. — ὥφελε . . . ζῆν, *would that Cyrus were alive*. For the precise meaning of this form of wish, see Gr. § 259, Rem. 6 ; ὥφελε, 2d aor. of ὀφείλω. — ἡμεῖς, ὑμεῖς, not expressed in the nom. except for some particular emphasis or for perspicuity. Gr. § 302, 1. Yet cf. note § 12 below. — καθιεῖν, Att. fut. infin. of καθίζω, *to cause to sit down*, i. e. *to set, to place*. See Gr. § 117.

§ 5. τοὺς ἀγγέλους ; those mentioned in § 3 above. — ἐβούλετο, sc. ἀποστέλλεσθαι.

§ 6. οἱ μὲν, an asyndeton for καὶ οἱ μὲν ; cf. 1, 2, 25. For the general subject of asyndeton, see Gr. § 325. — κόπτοντες refers to στράτευμα as a collective noun. — ξύλοις, *for wood*, in apposition with οἰστοῖς κ.τ.λ. — οὗ, *to the place where*. — ἐκβάλλειν, *to cast away*, probably from their quivers. The deserters from the king were retaken ; cf. 1, 10, 6. — ἦσαν φέρεσθαι, *there were to be brought*, i. e. *which might be brought* (for fuel). — ἔρημοι, *empty*, because they had been plundered ; 1, 10, 18. — κρέα belongs as object both to ἔψοντες and ἡσθιον.

§ 7. οἱ μὲν ἄλλοι βάρβαροι, . . . δέ, *the others barbarians, . . . but*. — ἐντίμως ἔχων = ἐντιμος ὢν. — τῶν ἀμφὶ κ.τ.λ., *in those things pertaining to etc.* ; depends on ἐπιστήμων, Gr. 273, 5. (e.) — τάξεις τε καὶ ὀπλομαχίαν. The former denotes the act of drawing up the lines ; the latter, the various exercises pertaining to a battle, (strictly as the etymology imports, a battle with heavy armor.)

§ 8. νικῶν τυγχάνει. For the construction, cf. note on παρὼν ἐτύγχανε, 1, 1, 2. — ἰόντας ἐπὶ . . . θύρας, *going to the doors of the king* ; a common form of expression to denote the suit of the poor and the weak before the rich and the powerful ; cf. 1, 2, 11. — εὐρίσκεσθαι, *to try to obtain* ; cf. 7, 1, 31. — ἂν δύνωνται, *if they can*, sc. obtain any advantage ; ἀγαθόν belongs as a complement with εὐρίσκεσθαι and also with the conditional clause.

§ 9. ὁμῶς δὲ Κλέαρχος, *but Clearchus nevertheless*, i. e. although he was equally indignant with the others. — οὐ ; the position of the negative, not before εἴη but before τῶν νικῶντων, should be noticed : *to deliver up their arms belonged not to the victorious*, implying the antithesis ἀλλὰ τῶν ἡττωμένων. — ἔφη, *continued he* ; a common use of the word. Cf. 3, 2, 9 ; 3, 3, 12 ; 3, 5, 6. — ἔχετε, sc. ἀποκρίνασθαι. — ἥξω, *will return* ; cf.

note on *ἐλθόντες*, 2, 1, 1. — τὰ *ἐκ τῶν ἐξηρημένων* (from *ἐξαίρειν*), *the entrails which had been taken out* (from the victim); since from the entrails, especially from the liver, they supposed future events might be known. — *δυσόμενος*, *sacrificing*, the mid. voice adds the idea, *for himself*, i. e. as the word often means, *to take the auspices*. Cf. 1, 7, 18.

§ 10. *Κλεάνωρ*, doubtless the same who in 2, 5, 37. is called an Orchomenian and a general. See note 1, 2, 9. — *πρόσθεν . . . παραδοίησαν*, *they would sooner die than deliver up their arms*; a familiar idiom in many languages; *παραδοίησαν*: with the exception of the common word *εἴησαν* (see 1, 1, 5.) this is an extremely rare form of the optat. of verbs in -μι, instead of *παραδοίεν*. — *δευμάζω, πότερα*, *I wonder whether*. This verb often contains in itself not only the notion of wonder, but also of desire to know, and hence may be followed by an indirect question. — *δῶρα*, sc. *αἰτεῖ*. — *εἰ μὲν γάρ*, sc. *αἰτεῖ*. — *καὶ . . . ἐλθόντα*, *and not* (much rather) *to come and take* (them); lit. *having come to take*.

§ 11. *αὐτῷ*, sc. *τῷ βασιλεῖ*, depends on *ἀντιποιεῖται*, perhaps as dat. in-com.; Gr. § 284, Rem. 4; *for who is there that lays claim to the government against him?* — *ἐαυτοῦ εἶναι*, *belong to himself*, i. e. *are his property*. — *ἔχων*, sc. *ὑμᾶς*. — *μέσση*, cf. *μέσσω*, 1, 2, 7. — *καὶ . . . ἐντός*, *and* (having you) *within* etc. — *οὐδ', εἰ παρέχοι ὑμῖν*, *not even if he should give them up to you*, sc. *to be slain*; i. e. *should they not fight at all, there would be too many even for the Greeks to slaughter*.

§ 12. *ὥς σὺ ὁρᾷς*, the personal pronoun stands here, as elsewhere sometimes, with a very slight emphasis. Examples of this sort are found chiefly in clauses introduced by a relative adverb or pronoun; cf. *ὅσους σὺ ὁρᾷς* § 16 below; also *ὥς ἐγώ*, 2, 2, 3. — *ἂν*; the first belongs to *χρησθαι*; the second, to *στερηθῆναι*. — *παραδώσειν*, sc. *ἡμᾶς* as subject: *that we shall deliver up to you* etc. — *σὺν τούτοις* = *ταῦτα ἔχοντες* (§ 20 below), not exactly the same as *τούτοις* (dative of instrument). Cf. 3, 2, 8.

§ 13. *φιλοσόφῳ*, used here in contempt, as of one who does not recognize the actual, but sees only the imaginary. — *εἰκας*, *you resemble*; for the forms of this verb, see Gr. § 195, 2. — *οὐκ ἀχάριστα*, *what is not unpleasing*, ironical. — *ἴσθι . . . ὦν*, *be assured that you are*, Gr. § 310, 4. (a.) — *οἶει*, the form always used by Attic writers as 2d pers. sing. of *οἶομαι*; cf. *βούλει* and *ὑψει* from *βούλομαι* and *ὑψομαι*. Gr. § 116, 11.

§ 14. *ἔφασαν*, cf. note, 1, 9, 28. — *ὥς καὶ . . . ἐγένοντο καὶ . . . ἂν . . . γένοιτο*, *that they both were . . . and might become . . .*; see Gr. § 321, 1. — *πολλοῦ*, see note on 1, 3, 12. — *εἴτε . . . εἴτε*, *whether . . . or*. — *ἄλλο τι*, *in something else*, as distinguished from an expedition to Egypt. — *συγκαταστρέψαιτο* (comp. *σύν, κατά, στρέφω*) *ἂν αὐτῷ*, *they would together with him subjugate* (it).

§ 15. ἐπαλαβὼν εἶπεν, *breaking in, said*. — Οὗτοι . . . ἄλλος ἄλλὰ λέγει; the verb agrees with ἄλλος which is in apposition with οὗτοι; cf. the construction of ἐπορεύετε, 1, 8, 9; we may render, *of these, one says one thing, another (says) another*. — τί λέγεις, *what you propose*.

§ 16. ἔσμενος is much more common than ἐσμένως, where an adverb might be expected. Cf. ἐκὼν, ἄκων, ἐθελούσιος, ἀκούσιος. — οἶμαι often stands as here without any influence on the construction; still, the accus. τοὺς ἄλ. πάντας, would be admissible; cf. Plat. Prot. 314, b. οἶμαι δὲ καὶ Πρόδικον κ.τ.λ.; with the construction of οἶμαι here, compare εὖ ἴσθι and similar expressions. — οἱ ἄλλοι πάντες, sc. σε ἔσμενοι ἐωράκασιν. — ἡμεῖς, sc. Ἕλληνές ἐσμεν. — περὶ ὧν = περὶ τούτων ᾧ.

§ 17. πρὸς θεῶν, *in the presence of the gods*, a solemn form of asseveration. Gr. § 298, 1. (2.) (c.) — ἀναλεγόμενον, expresses no fitting idea, says Hertlein; Krüger translates it with εἰς τὸν ἔπειτα χρόνον, *when handed down to coming time*, making ἀναλεγόμενον agree with δ; but such a meaning of the word, he says, is not to be found elsewhere, at least in Attic writers. Hence various conjectural readings have been proposed;—e. g. ἂν λεγόμενον, *should it be reported*; ἀναγγελλόμενον, *being announced*; πάντα λεγόμενον, in which case λεγόμενον would agree with χρόνον, *time, that tells all things*. — ξύν, older Attic form of σύν. — συμβουλευομένοις συνεβούλευσεν αὐτοῖς, *advised them on consulting with him*; the marked difference between the act. and mid. will not escape notice.

§ 18. ταῦτα ὑπήγετο, briefly expressed, says Hertlein, for ταῦτα λέγων ὑπήγετο, *in these things he made an artful suggestion to lead (Phalinnus) on*. — ὑποστρέψας, *having artfully turned*. The notion, *artful, sly*, in both of these verbs, is expressed by ὑπό. — παρά, *contrary to*. — αὐτοῦ, i. e. τοῦ Κλεόρχου. It will be perceived that Greek met Greek in this interview.

§ 19. τῶν μυρίων. For the article here, cf. 1, 7, 10, and Gr. § 246, 9. — σωθῆναι, depends on ἐλπίδων, *hopes of being saved*. After ἐλπίς ἐστιν the infin. aor. is not unfrequently used without ἄν, denoting a future event; less frequently after ἐλπίζειν. — πολεμοῦντας agrees with the implied subject of σωθῆναι. The dat. agreeing with ὑμῖν would also have been grammatical; cf. note on λαβόντα, 1, 2, 1. — ἄκοντος, cf. note 1, 3, 17. — ὅπῃ δυνατόν, lit. *in what way it is possible*, i. e. in the best way possible.

§ 20. ταῦτα as usual referring to what precedes, τὰδε to what follows. — φίλους εἶναι, sc. ἡμᾶς. — πλείονος . . . φίλοι, dependent on οἰόμεθα, *we might be more valuable friends*, sc. ἡμεῖς (which however could not properly be expressed); for the nominative with the infin., see Gr. § 307, 4. — πολεμεῖν, also dependent on οἰόμεθα. This reply is worthy of the Laconian Clearchus.

§ 21. μένουσι αὐτοῦ, sc. ὑμῶν, to you (on condition of your) remaining here. — εἶησαν, see note on παραδοίησαν § 10 above. — προῖούσι καὶ ἀπιούσι, sc. ὑμῶν; — πόλεμος, sc. εἶη. — εἴπατε: for those parts of the 1st aor. of this word which are used in preference to the 2d aor., see Gr. § 167, 7. — περὶ τούτου, concerning this, i. e. the last point proposed by the king. — πότερα . . . εἰσω, lit. whether you will remain and there is a treaty to you, i. e. whether you will remain and have peace. — ὥς πολέμου ὕπτος, on the supposition that war exists; gen. abs. with ὥς.

§ 22. ἥπερ καί. When two ideas, expressed in a demonstrative and relative clause, are compared, the Eng. word *also* is regularly placed only in the demonstrative clause, but the Greek word καί stands also in the relative clause, sometimes even when it is not expressed in the demonstrative; cf. καί before ἡμεῖς 1, 3, 6. Consequently in translating, we cannot well render καί in the relative clause: *to us also the same things seem expedient as to the king*. — τί ταῦτα, cf. note 1, 10, 14. — ἀπεκρίνατο, notice the asyndeton. — σπονδαί, sc. εἰσω.

§ 23. ταῦτά, do not confound with ταῦτα. — With μένουσιν and the other participles in the dat. plur., understand ἡμῶν. The diplomacy of Clearchus appears to be quite a match for that of Artaxerxes.

CHAP. II.

The Greeks joining Ariaeus resolve to return with him to Ionia. After a day's march, they arrive at some Babylonian villages. In the night, they are seized with a groundless panic, which is allayed through an ingenious pleasantry of Clearchus.

§ 1. οἱ δὲ παρὰ Ἀριαίου; see 2, 1, 3 and 5. — αὐτοῦ παρὰ Ἀριαίῳ, there with Ariaeus; αὐτοῦ is often in this way more exactly defined by a preposition with its case, cf. 4, 3, 6; 4, 3, 28; 4, 2, 22. — βελτίους, better, i. e. in respect to birth and rank. — οὗς (sc. φαίη) . . . βασιλεύοντος, who would not endure his being king; we should expect here instead of the accus. and infin. οἱ οὐκ ἂν ἀνασχοῖντο κ.τ.λ.; but in indirect narration (oratio-obliqua) we sometimes find the infin. after a relative pronoun, also after ὥς, ὅτε, ἐπεὶ, ἐπειδὴ. Cf. 5, 7, 18. See Gr. § 345, 6; αὐτοῦ depends on ἀνασχέσθαι, Gr. § 275, 1. — κελεύει, sc. ὑμᾶς. — αὐτός belongs to the subject of ἀπιέναι, that he himself will go away. Gr. § 307, 4.

§ 2. οὕτως regularly refers to what precedes; but it denotes what follows when used as a correlative before ὅστερ or ὅστις, and also before an epexegetical clause; as here. Cf. 4, 6, 10; 5, 6, 12 and 32. — ποιεῖν, sc. ὑμᾶς. — Before ὅπερ λέγετε, understand, from the foregoing, χρῆ

ποιεῖν. — οὐδὲ τούτοις, *not even to these*, as he had also concealed his intention from Phalinus and his fellow ambassadors, 2, 1, 28.

§ 3. *ιέναι* depends not on *δυομένῳ*, but on *οὐκ ἐγγίγνεται τὰ ἱερά*, sc. *καλά*, cf. 6, 6, 36; 7, 2, 17; *καλά* is omitted with *γίγνεσθαι* also in 6, 4, 13, and 16, and 17, and 19, and 25; and in 6, 5, 2. — *ἄρα*, *manifestly*; it is used similarly in 4, 2, 15. — *οὐ μὲν δὴ*, cf. note 1, 9, 18. — *οἶον τε*, *possible*, sc. *ἔστι*; *οἶος* with *τε* annexed has regularly the meaning, *able, possible*; and it often stands as here without the verb. — *τὰ ἐπιτήδεια*, *the requisite means of subsistence*. — *ἔστιν*, see Gr. § 35, 1. — *ιέναι*, dependent on *καλά*.

§ 4. *δειπνεῖν*, exegetical of *ᾧδε ποιεῖν*, and governed in the same way. — *δειπνεῖν—συσκευάζεσθε*, a transition from *χρῆ* with the infin. to the imperative, as in § 2, *χρῆ ποιεῖν—πράττετε*. — *σημήνῃ*, sc. *ὁ σαλπικτής* as it is ordinarily explained; cf. *ἐσάλπιγξε* 1, 2, 17. — *ὥς ἀναπαύεσθαι*, *as if to rest*; *ὥς* denotes that the signal was given only as a pretence to deceive the enemy. — *ἐπὶ τῷ τρίτῳ*, *on the third* (signal). — *τῷ ἡγούμενῳ* is neuter (cf. 2, 4, 26); *the part* (of the army) *taking the lead*. — *πρὸς τοῦ ποταμοῦ*, *near or next* (*πρὸς*) *from the* (denoted by the gen.), *in the next place this side of the river*, or more freely, *on the side towards the river*. Gr. § 298, 1. (1.) — *τὰ δπλα*, by a common meton. for *τοὺς δπλίτας*.

§ 5. *τὸ λοιπόν*, *as to the rest*, i. e. *from that time forth*. — *ἤρχεν* is spoken of the chief command. — *οὐχ ἐλόμενοι*, *not having chosen him for the commander in chief*. — *δεῖ τὸν ἄρχοντα*, sc. *φρονεῖν*.

§ 6. As Krüger remarks, this section is wholly out of place here; like a considerable number of similar passages it is very likely an interpolation from some other work. — *ἀριθμὸς τῆς ὁδοῦ*, *a reckoning of the way*; cf. *πλῆθος τῆς καταβάσεως τῆς ὁδοῦ*, 5, 5, 4. — *μάχη*, *battle-field*, so in 5, 5, 4. — *σταθμοὶ τρεῖς καὶ ἐνεήκοντα*: only eighty-four stations from Sardis to the battle-field are mentioned in the first book, but it will be perceived that the distance from Ephesus purports to be given here. — *ἐξήκοντα καὶ τριακόσιοι*, cf. note 1, 8, 2.

§ 7. *τῶν πεζῶν Θρακῶν*, mentioned 1, 2, 9. as being in all 800 peltasts. The Thracian horsemen are mentioned in 1, 5, 13. — *ἠὺτομόλησε* from *αὐτομολέω*.

§ 8. *κατὰ τὰ παρηγγελμένα*, *according to the directions which had been announced*, § 4 above. — *τὴν ἐκείνου στρατιάν* = *τὴν στρατιάν αὐτοῦ*, only that *ἐκείνου* is more emphatic than *αὐτοῦ*; *ἐκεῖνος* not unfrequently as here refers to an object in immediate proximity with it, instead of denoting an object somewhat remote; cf. 1, 2, 15; 1, 3, 1; 1, 8, 26. — *μέσας νύκτας*, cf. note 1, 7, 1. — *ἐν τάξει*, a construction denoting rest with a verb of motion; instead of which one might expect *εἰς τάξιν* (cf. 2, 2, 21; 5, 4, 11). But *ἐν* and the dat. with a verb of motion involves

the idea of the rest which succeeds, an idea not distinctly suggested with *εἰς* and the accus. ; cf. Gr. § 300, 3. (a.) — *δέμενοι*, sc. *οἱ Ἕλληνες*, not simply *οἱ στρατηγοί*. Cf. note on *μαχόμενοι*, 1, 8, 27. — *δέμενοι τὰ ὅπλα*, cf. note 1, 5, 14. — *μήτε—τε* ; so in Latin sometimes *neque—et* : may be rendered, *not only not—but also* ; cf. 2, 5, 4 ; 3, 1, 30 ; 4, 3, 6. — *προσώμοσαν*, *swore in addition* (*προσ-*).

§ 9. Demosthenes (23, 68) mentions *κάπρος*, *κρίος*, and *ταῦρος* as being used for a solemn sacrifice ; compare also the *suovetaurilia* of the Romans. The wolf seems to have been added to the sacrifice as an animal held sacred among the Persians to Ahriman, the god of darkness. — *εἰς ἀσπίδα*, so that the blood-ran *into the shield* (Hertlein) ; cf. *εἰς τὸν ποταμόν*, 4, 3, 18. For the form of the *ἀσπίς*, see Dic. Antiqq. art. *Clipens*.

§ 10. Ἄγε δὴ, *come now, age vero*. — *ἔπιμεν* (sc. *τὴν ὁδόν*) *ἤνπερ ἤλθομεν*, *shall we withdraw by the way that we came* etc. For the government of *ἤνπερ*, see Gr. § 278, 1, 2.

§ 11. *ἀπιόντες* sc. *τὴν ὁδόν* : also, with *μακροτέραν* below, understand *ὁδόν*. — *ὑπό* with the gen. (when not used in a local sense) denotes regularly the agent or doer ; then also the acting cause ; cf. 1, 5, 5. — *ἐπτακαίδεκα κ.τ.λ.*, *for in seventeen of the nearest marches* ; *σταθμῶν* denotes here the notion of time within which something takes place, and hence is put in the gen. Gr. § 273, 4. (b.) — *οὐδὲ δεῦρο ἰόντες*, *not even in coming hither* etc. ; much less would they be able to obtain provisions from the same country in a second march over the same route. — *ἐνθα* is either a demonstrative or a relative adverb ; here the latter : *but where there was any thing, we* etc. — *ἀπορήσομεν*, instead of *ἀπορεῖν* by a change of construction similar to the one in 1, 3, 15., *πείσομαι* instead of *πεισόμενον*.

§ 12. *πορευτέον* ; for the construction of the verbal in *τέος*, see Gr. § 284, 3. (12.) — *ἀποσπασθῶμεν*, Gr. § 130. (c), *σπάω*. — *ἄπαξ*, cf. note 1, 9, 10. — *οὐκέτι μὴ δύνηται*. The strengthened negation *οὐ μὴ* takes almost always the subjunct. aor. or fut. indic. ; here by the use of *δύνηται* the fut. event is contemplated as already present. — *σπανιεῖ* Att. fut. from *σπανίζω* ; cf. *καθιεῖν*, 2, 1, 4. — *ταύτην* is here a predicate : *this as my opinion*.

§ 13. *ἦν δυναμένη*, *signified, meant* ; the particip. with *ἦν* is considered = *ἐδύνατο* ; cf. 6, 1, 6, *ἦν πεπονθώς*, and 6, 4, 24, *βεβηθηκότες ἦσαν*. — *ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν*, *than to escape by secret or by open flight*. Cf. 1, 4, 8. — *ἐν δεξιᾷ ἔχ- τὸν ἥλιον*, i. e. towards the north, since it was not far from the autumnal equinox, when the sun rises exactly in the east.

§ 14. *τοῦτο*, *in this* ; cf. 1, 8, 11. — *ἔτι δέ*, *furthermore*. — *ἔδοξαν δρᾶν*, *they imagined they saw*. — *τῶν Ἑλλήνων* depends on the subject

of ἔθρον, the antecedent of οἱ, *those of the Greeks who* etc. — ἐτέτρωτο, Gr. § 161, 22.

§ 15. εἰσὶν . . . νέμονται. For a similar change of mood, cf. 2, 1, 2 and 3; 3, 5, 18; 4, 5, 10 and 28. — νέμονται with the neut. plur., cf. ἦσαν, 1, 2, 23. — ἐστρατοπεδεύετο, the mood but not the tense of the *oratio recta* is here retained; cf. ἦν, 1, 2, 21; ἐφρόνει and ἦσαν, 2, 2, 5; ἦσαν, etc. 3, 1, 2; εἶχεν, 7, 8, 2. — καὶ γὰρ καί, *etenim etiam*, unusual in Attic writers; *and* (the king was doubtless encamped somewhere near) *for a smoke also* etc.

§ 16. ἀπειρηκότας (ἀπό, εἶρηκα), fut. ἀπερῶ, aor. ἀπεῖπον; in 1, 5, 3, ἀπαγορεύω is used as a corresponding pres., *wearied out, exhausted*. — ὄντας after a *verbum sentiendi*, Gr. § 310, 4. (a.) — εὐθύωρον, *forthwith*, an unusual word. — ἄγων (and above ἦγεν) used absolutely, *marching*. — τοὺς πρώτους, *the first, the foremost*, i. e. *the van*. — καὶ αὐτὰ τὰ ξύλα, *even the very timbers*. — τὰ ἀπὸ τῶν οἰκιῶν ξύλα, an abbreviated expression which we can easily render into English; expressed in full = τὰ ἐν ταῖς οἰκίαις ξύλα ἀπὸ τῶν οἰκιῶν διήρπαστο κ.τ.λ.; cf. τοὺς ἐκ τῶν πόλεων = τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλ. 1, 2, 3; τῶν παρὰ βασιλέως = τῶν παρὰ βασιλεῖ παρὰ βασιλέως, 1, 1, 5. See Gr. § 300, 4.

§ 17. ὁμως, *nevertheless*, notwithstanding the fact that the villages were plundered and laid waste by the king. — σκοταῖοι προσιώντες, *coming up in the darkness*; adjectives denoting time very often, those denoting place less frequently, stand instead of adverbs. Gr. § 264, 3; so also in Latin, And. & St. Gr. § 215, Rem. 15. — ὡς ἐτύγγχανον ἕκαστοι, *as they severally happened*, sc. αὐλιζόμενοι. — κραυγὴν ἐποίουν; one would sooner expect ἐποιοῦντο, yet the act. is found with κραυγὴν, Cyr. 3, 1, 4; Hel. 6, 4, 16. — ὥστε followed by the indic., denoting an actual consequence or result, may be rendered *wherefore*. Cf. note 1, 7, 7.

§ 18. ἐξεπλάγη from ἐκπλήσσω. — καὶ βασιλεύς, *the king also*; not simply οἱ ἐγγύτατα τῶν πολεμίων § 17. — οἷς τῇ ὑστεραίᾳ ἔπραττε, *by what he did on the next day*. See 2, 3, 1.

§ 19. οἷον, sc. θόρυβον καὶ δοῦπον, the subject of γίγνεσθαι, dependent on εἰκός, sc. ἐστί, *such as it is natural should arise* etc.

§ 20. τῶν τότε, sc. κηρύκων. — τοῦτον, in apposition with Τολμίδην, is expressed for the sake of perspicuity on account of the intervening clause. Cf. καὶ ταύτας, 1, 10, 18; ταύτην, 2, 5, 11. — σιγὴν κατακηρύξαντα; heralds always proclaimed silence before they made any announcement. Cf. Hel. 2, 4, 20. — τὸν ἀφέντα . . . δπλα, *the one who let loose the ass among the heavy armor*; τὸν before ὄνον implies that the ass had been the cause of the uproar,—a joke invented by Clearchus to quell the panic. — τὰ δπλα denotes here the place (the front of the camp) where the arms were stacked. Cf. 2, 4, 15; 3, 1, 33; 5, 7, 21.

§ 21. ἥπερ, in what manner, as. — εἶχον, used absolutely, they had themselves, they were drawn up. Cf. 6, 4, 11, εἶχε; Cyr. 6, 3, 21, ἔχετε.

CHAP. III.

Further negotiations between the Persians and Greeks, ending in a treaty, the terms of which were that the Persians should faithfully conduct the Greeks back to Ionia, providing them with a market; and that the Greeks in turn should purchase their supplies or obtain them without damage to the country.

§ 1. Ὁ . . . ἔγραψα, 2, 2, 18. — τῇδε, in the following manner. — πέμπων, without object (ἀγγέλους) as often; cf. 1, 1, 8; 3, 1, 27. — ἡλίω, see note 1, 10, 15.

§ 2. ἄχρι ἂν σχολάσῃ, instead of ἄχρι σχολάσειεν, as the clause depends on a historic tense of the indic., until he should be at leisure; a haughty reply, but it appears from the context to have been well-timed, and judicious.

§ 3. ὥστε . . . πυκνήν. In this clause, Hertlein proposes to govern δρᾶσθαι by πυκνήν, but acknowledges that the position is unusual. Krüger supplies καί before δρᾶσθαι. Why not govern δρᾶσθαι by καλῶς (Gr. § 306, 1. (d.)? and render, so that it presented a fine appearance (lit. so that it was beautiful to be seen) (being) on all sides a dense phalanx. Instead of δρᾶσθαι, the act. δρᾶν with this construction would be more common. Gr. § 306, Rem. 10. — μηδένα rather than οὐδένα because ὥστε is here followed by the infin.; cf. note 1, 7, 7.

§ 4. πρὸς τοῖς ἀγγέλοις, near the messengers. Gr. § 298. II. — ἄνδρες . . . ἔσονται, being men who were competent etc. — ἔσονται, the form of the oratio recta, in the midst of oblique narration. Many instances of this sort have already been noticed.

§ 5. ἄριστον . . . ἔστιν, for there is not a breakfast. — οὐδ' ὁ τολμήσων, nor is he the person that will dare etc. — μὴ πορίσας: the particip. with μὴ denotes a condition. Gr. § 318, 5.

§ 6. ἦκον, came back; cf. ἤξω, 2, 1, 9; ἐλθόντες, 2, 1, 1. — ὧ, by which, wherefore. — εἰκότα, things that were reasonable. — δοκοῖεν has the same subject as ἔλεγον; ἤκοιεν (like ἦκον), had come back. — ἐὰν . . . γένωνται, fut. perf. in meaning. Gr. § 255, Rem. 9. — ἐνθεν = ἐκεῖσε ἐνθεν, to that place from which; cf. δθεν, 1, 3, 17.

§ 7. ὁ δέ, i. e. Clearchus. — σπένδοιτο, should conclude a treaty. — αὐτοῖς τοῖς ἀνδράσι, with the men themselves, with the men alone, to the exclusion of those whom they represented. As this expression is not sufficiently defined, an exegetical clause is added, τοῖς ἰούσι καὶ ἀπιούσιν, those coming

and going away, i. e. the Persian commissioners. — *ἄρασιν*, sc. *ἔσονται σπονδαί*. In this whole conference, Clearchus affects for himself and the Greeks a perfect indifference to the treaty; thus placing the king as far as possible in the attitude of a suppliant.

§ 8. *μεταστησάμενος*, *having removed*. Notice the force of *μετά* in composition; L. & S., sub voce, Gr. IN COMPOS. VIII. — *ἔδοκει*, *it seemed* (expedient). — *καθ' ἡσυχίαν*, *quietly*, i. e. undisturbed by the enemy. — *ἐπί*, *after*, i. e. in order to get and bring; cf. 5, 1, 5; 6, 2, 2; 7, 6, 2 and 3. In the next section, *πρός* means simply *to*.

§ 9. *ἂν ὀκνήσωσιν*, *shall have become uneasy, afraid*. — *ἀποδόξῃ*, *it may seem inexpedient*. — *ποιήσασθαι*. With verbs containing the notion of *fearing, hindering, denying, refusing* (here *ἀποδόξῃ*), the accompanying infin. regularly takes the negative. Cf. 1, 3, 2. See Gr. § 318, 8; there are however many exceptions to this rule, as here; after *κωλύειν*, *μή* is more frequently omitted.

§ 10. *τάφροις καὶ αὐλῶσιν*, *ditches and canals*; the latter denoting something larger than the former. These had been made for the purpose of irrigating the land; cf. § 13 below. — *ὥς* = *ὥστε* as in 1, 5, 10. — *διαβάσεις* as distinguished from *γέφυραι*, regularly constructed *bridges*, denotes a temporary means of crossing; and may be rendered here *temporary bridges*; cf. 3, 5, 9. — *τοὺς δέ*, *but others*, corrects the too general statement *οἱ ἦσαν ἐκπεπτωκότες*; they used not simply the palm-trees which were already fallen, but they also cut some down. Cf. *οἱ δὲ καί*, 1, 5, 13; and note on 5, 4, 31.

§ 11. *Κλέαρχον . . . ἐπεστάτει*, lit. *to learn Clearchus how he governed*, by anticipation (*πρόληψις*) for *καταμαθεῖν ὥς Κλέαρχος ἐπεστάτει*, *to learn how Clearchus governed*. Cf. 1, 1, 5, note on *τῶν βαρβάρων ἐπεμελεῖτο κ.τ.λ.* — *βακτηρίαν*. Flogging was not uncommon in the Spartan armies, and hence the Spartan generals were in the habit of carrying a stick. Cf. *πληγὰς ἐνέβαλεν*, 1, 5, 11. — *πρὸς τοῦτο*, i. e. *διαβάσεις ποιεῖσθαι*. — *τὸν ἐπιτήδειον*, *the one who deserved* (it, i. e. *παλεῖσθαι*). — *ἔπαισεν ἂν*, cf. note on *ἂν ἀφείλετο*, 1, 9, 19. — *μή* is here prefixed to *οὐ συσπουνδάζειν* on account of the notion of *refusing* implied in *αἰσχύνῃν εἶναι*. Gr. § 318, 8. The Eng. idiom does not admit of our rendering it.

§ 12. *οἱ τριάκοντα ἔτη γεγονότες*, *those who had become thirty years of age*, including without doubt all the soldiers who were younger than that. Hence Krüger's conjecture *οἱ εἰς* or *οἱ οὐκ ἔτ. γεγ.* is very probably the true reading.

§ 13. *οἷα τὸ πεδῖον ἔρδειν*, *such as to, or suited to irrigating the plain*. It was now near the middle of autumn. The fields were irrigated in the summer to prepare them for the sowing in the early autumn. — *ἀφεικεναι* (from *ἀφίημι*), in like manner we say in English *to have let* etc.

§ 14. *olvas φουίκων*, cf. 1, 5, 10. — *ἕξος κ.τ.λ.*, a sour drink made from the same by boiling.

§ 15. *ἀπέκειντο*, were laid up; cf. *ἀποκείμενον*, 5, 4, 27. — *αἱ δέ*, but some, *ἀπόλεκτοι*, of a choice quality. — *ἡλέκτρον* instead of *ἡλέκτρον ὄψεως*, a species of brachyology very common in Greek and Latin. We should say *the appearance differed in no respect from* (that of) *amber*. — *τὰς δέ τινας*, but some others. With *ὁ μὲν* and *ὁ δέ*, *τις* is often united. Cf. 3, 3, 19; 5, 7, 16. — *τραγήματα*, in apposition with *τὰς δέ τινας*. — *ἦν*, it was, the subject being indefinite. The reference is to the dried fruits just mentioned. — *παρὰ πότον*, at a banquet. For a full account of the *συμπόσιον* or *πότος*, see Dic. Antiqq. art. Symposium.

§ 16. *τὸν ἐγκέφαλον*, the pith, taken from the young shoots. — *τὴν ἰδιότητα τῆς ἡδ.*, its peculiar and delicious flavor. With the meaning of *τῆς ἡδονῆς*, cf. *ἡδύ* § 15, *ἡσθη*, 1, 9, 26.

§ 17. *γυναικός*, her name according to Plut. Artax. 5. was Statira. — *ἦκε*, used aoristically, cf. note 1, 2, 6.

§ 18. *ἀμήχανα*, inextricable, predicated of evils or dangers against which no remedy or defence can be found. — *εἶρημα ἐποιησάμην*, I considered it an unexpected good fortune. Cf. *ἐποιοῦντο*, 6, 1, 11. — *αἰτήσασθαι δεῦναι ἐμεῖ ἀποσῶσαι*; for a similar accumulation of infinitives, see 7, 6, 30: *to obtain by request that he would grant to me to conduct in safety*. — *ἂν οὐκ* is uncommon instead of *οὐκ ἂν*; by the present order the negative is connected immediately with *ἀχαρίστως*. — With *ἀχαρίστως ἔχειν*, to be without gratitude, compare *εὐνοϊκῶς ἔχειν*, 1, 1, 5; *κακῶς ἔχ.*, 1, 5, 16; *ἐντίμως ἔχ.*, 2, 1, 7. — *πρός*, on the part of.

§ 19. *αὐτῷ Κῦρον ἐπιστρατεύοντα*, that Cyrus was marching against him; the accus. and particip. with *ἀγγέλλω* is much less frequent than the accus. with the infin. — *πρῶτος ἡγγεῖλα*, see 1, 2, 4. — *διήλασα*, 1, 10, 7. — *αὐτῷ*, sc. *τῷ βασιλεῖ*.

§ 20. *βουλευσάσθαι*, see note 1, 2, 2. — *ἐρέσθαι*, to ask, to enquire of; a defective verb, the tenses which are wanting being supplied by *ἐρωτάω*. — *διαπράξασθαι*, to bring about, to obtain.

§ 21. *μεταστάντες*, cf. note on *μεταστησάμενος*, 2, 3, 8; recollect also that the perf., pluperf., and 2d aor. of *ἵστημι* are intrans. in the act. voice. — *ἔλεγεν*, spoke, acted as speaker. Cf. 2, 5, 39; 3, 3, 8. — *ἐπί*, Krüger conjectures *ὡς ἐπί*, cf. 1, 2, 1.

§ 22. *ἡσχύνθημεν*: for the construction of *αἰσχύνομαι* with the accus., see Gr. § 279, 5: *we felt ashamed both before gods and men* etc.; for the difference between the particip. and the infin. with *αἰσχύνομαι*, see Gr. § 311, 14. Cf. 2, 5, 39. — *ἡμᾶς αὐτούς* is simply reflexive, no special emphasis resting on *αὐτούς*. — *παρέχοντες . . . ποιεῖν*, lit. *yielding ourselves* (to Cyrus) *to do well* (by us); i. e. suffering ourselves to receive favors from him.

§ 23. βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς; cf. 2, 1, 11, αὐτῇ τῆς ἀρχῆς ἀντιποιεῖται; βασιλεῖ, like αὐτῇ, dat. incommodi. — οὐτ' . . . ἕνεκα, nor is there (any thing) for which; ἔστιν has for its subject the implied antecedent of οὗ. — ἀδικεῖντα, any person who injures (us), the object of ἀμύνεσθαι. — ὑπάρχει, begins, is first, as in 5, 5, 9. — τοῦτου ἡττησόμεθα, we shall not be inferior to this one, or, behind this one. Gr. § 275, 1. — εἰς, according to. Gr. § 290, 2. (3.)

§ 24. ἦκω, cf. note on ἐλθόντες, 2, 1, 1. — μερόντων, imperat. — ἀγορὰν παρέχειν is the regular expression signifying to furnish a market where provisions are sold. Cf. §§ 26 and 27 below; also 3, 1, 2.

§ 25. εἰς, cf. note on εἰς, 1, 7, 1. — διαπραγμάμενος παρὰ βασιλέως δεθῆναι αὐτῷ σῶζειν, having obtained from the king that it should be granted to him (Tissaphernes) to rescue etc. With σῶζειν τοὺς Ἕλληνας, compare ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. — ἔξιον, worth the while, becoming, = πρέπον, as in 7, 3, 19. — ἐαυτόν, instead of αὐτόν, because βασιλεῖ is the subject of ἀφεῖναι on which the clause containing the reflexive is immediately dependent. — ἀφεῖναι (comp. ἀπὸ ἡμῶν), to dismiss, let go.

§ 26. τέλος, finally, cf. 1, 10, 13. — ἡ μὲν, surely, certainly, used particularly with oaths, asseverations, or solemn promises. Gr. § 316, 1. (a.) — ἡ μὲν παρέξειν, that we will certainly guarantee. The subject of παρέξειν is ἡμᾶς understood; φιλίαν is an adjective agreeing with χώραν, used here as a predicate; Gr. § 245, 3. (b.) — ἀδόλως, in good faith, used very commonly in solemn promises and in treaties. Cf. 2, 2, 8; 3, 2, 24. — ὅπου . . . ἢ, and wherever it may not be (possible).

§ 27. ὑμᾶς ὀμῶσαι (from ὀμνυμι), that you should give your oath. — πορεύεσθαι by a rhetorical figure for πορεύεσθαι, the fut. being conceived of as already present. — διὰ φιλίας, sc. τῆς χώρας, cf. 1, 3, 14. — ἔξειν, according to Krüger, depends on δεήσει, ὑμᾶς being understood as its subject.

§ 29. ὥς = πρὸς before the names of persons; cf. 1, 2, 4. — ἐπειδὴν διαπραξώμαι, fut. perf. in meaning; Gr. § 255, Rem. 9. — ἀ δέομαι, cf. note on εἴ τι δέοιτο, 1, 3, 4.

CHAP. IV.

The Greeks suspecting the sincerity both of Ariaeus and of Tissaphernes march and encamp by themselves. Both armies cross over to the left bank of the Tigris, and proceed as far as the river Zabatas.

§ 1. ἀναγκαῖοι, kinsmen; cf. ἐπιτήδειος, and in Latin, necessarius. — Περσῶν τινες, sc. ἀφικνοῦνται. — ἔνιοι is considered as in apposition with τινές; cf. 5, 5, 11; 6, 6, 34. — δεξιὰς ἔφεραν, brought assurances. They

presented the right hand as the sign of a solemn promise in the name of the king; in Ages. 3, 4, δεξιὰν πέμπειν is predicated of the king himself. — μνησικακήσειν, with βασιλέα as its subject, depends on δεξιὰς ἔφερον as containing the idea of a promise. — τῆς ἐπι- and ἄλλου μηδ-, gen. of cause; Gr. § 274, 1. — τῶν παρῃχημένων (from παρῃχομαι), of the things that were past.

§ 2. οἱ περὶ Ἀριαῖον, Ariacus and his men; Gr. § 263, d. We learn from Hell. 4, 1, 27. that Ariacus afterwards revolted a second time from the king. — προσέχοντες τὸν νοῦν with the dat., giving the mind to, attentive to. — καὶ διὰ τοῦτο, on this account also, aside from other reasons. — προσιόντες, sc. οἱ πολλοὶ τῶν Ἑλ-. — τοῖς μὲν πολλοῖς, a correlative of Κλέαρχος δέ, § 5 below. — τῷ Κλ-, dat. with ἔλεγον.

§ 3. ἤ, instead of ἦ, used chiefly in indirect questions; and in "such direct questions as follow a general question and suggest the answer thereto, like Lat. *an*." L. & S. — περὶ παντός, cf. note on περὶ πλείστον, 1, 9, 7. — στρατεύειν instead of τοῦ στρατεύειν, dependent on φόβος, cf. 3, 1, 18; but in 4, 4, 11, ἀνίστασθαι without τοῦ dependent on ἕκτος. — ὑπάγεται, he through deceit induces, cf. ὑπήγετο, 2, 1, 18. — αὐτῷ dat. incom. with διεσπάρθαι. — ἀλίσθῃ from ἀλίζω, a poetic word. — οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται, lit. there is not any way that he will not attack, i. e. he will certainly at all events attack; cf. 4, 5, 31.

§ 4. οὐ . . . βουλήσεται, he will never consent, voluntarily at least etc. — τοσοῖδε means either so many or so few, the context alone determining which of these specific ideas it denotes; here, so few. — ἐπὶ ταῖς θύραις αὐτοῦ, a hyperbole as in 3, 1, 2. — καταγελάσαντες, cf. καταγελάω, 1, 9, 13.

§ 5. καὶ ταῦτα πάντα, all these things also, as well as other things. — ἐπὶ πολέμῳ, for war, denoting purpose; Gr. § 296, II. (3.) (c.) — ὅθεν must also be connected with παρέξει: nor will any one furnish places from which etc. — ἐπισιτιούμεθα, Att. fut. mid. of ἐπισιτίζω, Gr. § 117. — ὁ ἡγησόμενος . . . ἔσται, lit. the one who will act as guide will be nobody, i. e. there will be no one to act as guide; cf. ὁ τολμήσων, 2, 3, 5. — For the meaning of the fut. ἐστήξω, see Gr. § 173, Rem. 2. — οἱ πρόσθεν ὄντες, sc. φίλοι, even those being formerly (friends) will be etc.

§ 6. ποταμός is placed before εἰ to give it more prominence and emphasis. Cf. ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἰ τις φέροι, 4, 3, 6. — ἄρα, perchance, denoting that the supposition is not improbable. — διαβατέος, that must be crossed; Gr. § 284, 3. (12.) — δ' οὖν, but at all events, presents a fixed fact contrasted with a mere conjecture; cf. 1, 2, 12. — οἶδμεν an unusual form instead of ἴσμεν. — οὐ μὲν δὴ, cf. note on 1, 9, 18. — ἰππεῖς. They had already gone over to the Persians (2, 2, 7). — νικῶντες, in case we should conquer; the participle for the sake of

conciseness often takes the place of a conditional clause. So *ἡττημένων*, *should we be conquered*.

§ 7. *Βασιλέα* is the subject of *ὁμῶσαι*, and *αὐτόν* is repeated for the sake of perspicuity, on account of the intervening clauses. — *τὰ σύμμαχα*, *the means of making an attack, the resources*. — *δ, τι*, in *what respect, why*; *δ, τι* instead of *τί*, because it is an indirect question. — *θεοὺς ἐπορκῆσαι*, *swear falsely by the gods*; cf. 3, 1, 22; Gr. § 279, 4.

§ 8. *εἰς οἶκον*; to his province Caria. Hell. 3, 2, 12: *Καρία, ἐνθαπερ δ' Τιωσαφέρνους οἶκος*. — *ἐπὶ γάμφ*, not *for marriage*, but rather *in marriage*, i. e. *as his wife*; since the nuptials had doubtless been celebrated in Babylon; and in 3, 4, 13, the expression *τοῦ τὴν βασιλείως θυγατέρα ἔχοντος* is used of Orontas. This can hardly mean any thing else than that he was already married. So Krüger.

§ 10. *ὕφορῶντες* (*ὑπό* and *ὄραω*), *looking with suspicion upon*. — *αὐτοὶ ἐφ' ἑαυτῶν*, *themselves by themselves*. — *ἡγεμόνας*, *guides*. — *εὐθὺς*, *immediately*.

§ 11. *ξυλιζόμενοι ἐκ τοῦ αὐτοῦ*; like the Eng. idiom, *while gathering wood from the same place*. Expressed logically in full, it would be, *ξυλιζόμενοι ἐν τῇ αὐτῇ καὶ ἐξ' αὐτοῦ κομιζόμενοι*; cf. *ἐκ ταύτης ἡγόραζον κ.τ.λ.*, 1, 5, 10. — *πληγὰς ἐνέτεινον*, cf. *πληγὰς ἐνέβαλεν*, 1, 5, 11.

§ 12. *καλούμενον*, *so called*; cf. 1, 2, 13. — *εἰσω αὐτοῦ*, *within it*, i. e. on the eastern side, towards Babylon. — *πλίνθοις ὀπταῖς*, *burnt bricks*, in distinction from those which are dried in the sun. — *ἐν ἀσφάλτῃ*, which was very commonly used as mortar, and served an excellent purpose; cf. Herod. 1, 179. — *ποδῶν* depends on *τείχος* the implied subject of *ἦν*. — This passage, says Kiepert, shows what cannot be inferred from the imperfect and somewhat careless account of the preceding marches (2, 1, 3), that the Greeks had gone back two or three days' march, by the way that they had come, along the bank of the Euphrates or near the river, and had already passed the Median wall, so as to be on the west side of it, the side towards Mesopotamia; *εἰσω αὐτοῦ* consequently means on the side towards Babylon or the eastern side. *Ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ* is a remark so idle and inaccurate that it can scarcely be considered any thing else than a gloss.

§ 13. *τὴν δ' ἐζευγμένην*, lit. *the other joined together*, Lat. *junctam*, i. e. the other being furnished with a temporary bridge consisting of seven boats. The Greeks said either *ζευγνύναι ποταμόν* (*διώρυχα*) as here, or *ζευγνύναι γέφυραν*, as in § 24 below. — *ἦσαν ἀπὸ*: it is not uncommon to unite *εἶναι* with prepositions or adverbs expressing motion; cf. *εἰσὶν ἐκ*, 1, 2, 7. — *κατετέμνητο* (*κατά, τέμνω*), *there had been cut*. — *ὥσπερ*, sc. *κατατέμνηται*. — *μελίνας* here means fields on which *μελίνη* is grown.

§ 14. *δένδρων* is probably dependent on *παραδείσου*, since *δασύς* else-

where always takes the dative. The clause would then be read, *near a large and beautiful and dense park* (consisting) of etc. — οἱ δὲ βάρβαροι, sc. ἐσκήνησαν.

§ 15. δπλων, cf. note on τὰ δπλα, 2, 2, 20. — ἴδοι, *might see*, i. e. have an interview with. — καὶ ταῦτα, *and that too*; cf. 1, 4, 12. — ὧν agrees with the subject of ἐζήτει, ἄνθρωπος τις.

§ 16. δτι, cf. note 1, 6, 8. — ἐπεμψε, in the sing., agrees with the nearest subject and is understood with the more remote; an idiom not uncommon. Cf. ἦν, 1, 2, 3; ἐπαινοίη, 6, 1, 16.

§ 17. τὴν γέφυραν: *the bridge of boats* mentioned again § 24 below. In § 18 above, γέφυρα denotes a regularly constructed bridge in distinction from a mere bridge of boats, a pontoon. — ὥς before διαρρεῖται is causal, *since*; before μὴ διαβῆτε, it is final, *in order that*. — τῆς διόρυχος, the one mentioned § 13, over which the bridge of boats was constructed.

§ 19. ἀκόλουθα, *consistent*. Wherein the two things threatened were inconsistent or incompatible with each other, appears from the sequel. — τὲ—καί; we should expect here from the sense καί only; instead of the simple καί, τὲ—καί stands also in 1, 5, 11; 1, 10, 4; 4, 8, 1. — ἐπιτιθημένους, *the persons making an attack*, agrees with the implied subject of νικᾶν and ἡττᾶσθαι. — σωθῶμεν, (as in the next § φύγωσιν, and in 1, 7, 7, δῶ,) since ἔχομεν ἂν does not differ greatly in sense from ἔσομεν. — δποι, (*a place*) *to which*; the antecedent of the relative adverb like that of the relative pronoun being often omitted.

§ 20. πόση τις, *about how large*; τις is often joined in this way to adjectives denoting quantity. — χώρα ἡ, see Gr. § 245, 3. (a.)

§ 22. ὑποπέμψαιεν; ὑπό in composition denotes, from the general idea under, the notion *secretly*. Instead of πέμψαιεν, the other form πέμψαιεν would be more common; Gr. § 116, 9. — ἔνθεν μὲν . . . ἐνθεν δέ, *on the one side . . . on the other side*; cf. 3, 5, 7. — τῶν . . . ἐνόντων, *there being in (it) persons who would till (the land)*; a clause in the gen. abs. connected to a gen. governed by a preposition; cf. note 1, 10, 6. — ἐργάζεσθαι, *to work*, is used particularly to denote agricultural labor. — ἀποστροφὴ γένοιτο, *it might become a place of refuge*; ἀποστροφὴ = καταφυγή, as in 7, 6, 34.

§ 23. ὁμως, *nevertheless*, i. e. although they thought there was no occasion for alarm or solicitude; cf. 2, 2, 17.

§ 24. ὥς οἶόν τε μάλιστα, *as much as possible*; πεφυλαγμένως, adv. *being on their guard*. — τῶν παρὰ, cf. note 1, 1, 5. — διαβαίνοντων, gen. abs.; the dat. διαβαίνουσι might have been expected here; cf. note on ἰόντων, 1, 4, 12. — ὄχετο ἀπελαύνων, *he departed riding away*, or simply, *he rode away*; ἀπελαύνων added to ὄχετο is not a mere tautology since it tells how he went away.

§ 25. *ῥκεῖτο*, *was situated*; cf. note on *οἰκουμένην*, 1, 4, 1.

§ 26. *εἰς δύο*, *two abreast*; but in 7, 1, 28, *εἰς ὀκτώ* denotes the depth of the line. The depth of the line is also denoted by *ἐπί* with the gen.; e. g. *ἐπὶ τεττάρων*, *four deep*, 1, 2, 15; but in 5, 2, 6, *ἐπί* with the gen. denotes also the width of the line. Hence the connection must determine the precise meaning of both expressions. — *ἄλλοτε καὶ ἄλλοτε ἐφίσταμενος*, *halting now and then*. — *τὸ ἡγούμενον*, *the van*, (cf. 2, 2, 4); it is the object of *ἐπιστήσειε*, *all the time that he made the van of the army to halt*. — *τὴν ἐπίστασιν*, *the halt*.

§ 27. *Μηδίας*; the land on the eastern side of the middle Tigris. It was originally called *Athûr* (Hebrew and Phoenician *Ashûr*, whence the Greek *Assυρία*). After the Assyrian empire had been overthrown by the Medes, the country took the name of *Μηδία*. Herod. calls it *Ματινηή*, whereas the name *Assyria* is applied by him exclusively to *Babylonia*. In the time of Alexander the Great and later, this country was again called *Assyria*. — *Παρυσάτιδος κόμας*. From the distance they had marched, these must have been somewhere near the mouth of the Lesser Zab, a considerable stream, the passage of which one would expect to find mentioned. This seems to have been forgotten in speaking of the pillage. — *Κύρῳ ἐπεγγελῶν* (*ἐπί, ἐν; γελᾶω*), *insulting Cyrus, as an insult to Cyrus*. — *πλὴν ἀνδραπόδων*, *but not to reduce the inhabitants to servitude*; the full expression would be, *πλὴν ἀνδραποδίζεσθαι τοὺς ἀνθρώπους οὐκ ἐπέτρεψε*.

§ 28. *Καιναί*, later in the Roman and Parthian wars, called *Kanae*, *Maschane* or *Marchane*, (probably the Assyrian commercial city *Canneh*, mentioned in *Ezekiel* 27, 23.) Its ruins are still in existence and some remains of Assyrian sculpture have recently been found there. — *ἐπὶ σχιδίῳ*, *on rafts (made) of tanned skins*. Arrian. *Anab.* 3, 29, 4, describes something similar. — *ἄρτους, τυρούς, οἶνον*. *Asyndeton* is often employed in the enumeration of different objects. Cf. 3, 1, 3; 3, 4, 31; 4, 4, 9; 4, 5, 31; 6, 6, 1.

CHAP. V.

During a halt of three days at the river *Zabatus* (the Greater Zab), *Clearchus* seeks and obtains an interview with *Tissaphernes*. He is so far deceived by the wily Persian that he takes with him four other generals and twenty captains for a second interview. The Greek generals are made prisoners and the captains are put to the sword. *Ariaeus* repairs at once to the Grecian camp and demands an immediate surrender. *Cleanor* in behalf of the Greeks returns a reproachful answer.

§ 1. *Ζαῳδράς* (cf. 3, 3, 6.), Syriac *Zaba*, i. e. *Wolf*; hence called by the later Greeks *Λύκος*; it is still called the Greater Zab (Syriac *Sab*). — *ὑποψίαι*, *occasions for distrust*.

§ 2. παῦσαι τὰς ἐπιφύλας connected by καί to συγγενέσθαι, and understood with δύναιτο. — ἐροῦντα (indic. ἐρῶ, the fut. of φημί), *to say*. — αὐτῷ, i. e. τῷ Τισσαφέρνει.

§ 3. Τισσαφέρνῃ, instead of Τισσαφέρνῃς. See Gr. § 71. A. — ἡμᾶς dependent on φυλαττόμενον, *guarding yourself against us* etc.

§ 4. οὔτε has for its correlative τὲ after ἐγώ; cf. note on μήτε—τε, 2, 2, 8. — αἰσθεσθαι instead of αἰσθάνεσθαι is rare: the aorist infin. would be αἰσθέσθαι. — τοιοῦτον οὐδέν, *any such thing*, i. e. to do injury to you. — εἰς λόγους σοι ἐλθεῖν, *to enter into a conference with you*. — ἐξέλκομεν, from ἐξαίρειν, *I take away from*.

§ 5. ἀνθρώπους, which denotes the whole is in the same case with τοὺς μὲν, and τοὺς δέ, which denote the parts, instead of the gen. ἀνθρώπων. This kind of apposition is not uncommon. — οἱ φοβηθέντες . . . βουλομένοι . . . ἐποίησαν, instead of φοβηθέντας . . . βουλομένους . . . ποιήσαντας. To avoid such an accumulation of participles, the present construction (unusual with οἶδα) was chosen. — φοβηθέντες, *having feared*, is regularly used as aor. mid. — φθάσαι . . . παθεῖν, *wishing to anticipate (the others) before they suffered (any thing)*. — For the two accusatives κακά, and τοὺς κ.τ.λ., with ἐποίησαν, see Gr. § 280, 2.

§ 6. ἀγνωμοσύνας, a milder expression for ἀδικήματα, as ἀγνώμων is used for ἄδικος, 7, 6, 28.

§ 7. πρῶτον . . . μέγιστον, *for (to speak of that which is) first and most important*; cf. 1, 8, 10; 5, 6, 29. — μὲν is correlative with δέ, § 8. — οἱ θεῶν ὅρκοι, *our oaths to the gods*; cf. 6, 1, 81, ὁμνῶ θεοῖς, *I swear by the gods*. — τούτων, i. e. τῶν θεῶν, depends on παρημεληκώς. — τὸν θεῶν πόλεμον, *war with the gods*, object of ἀποφεύγοι. — ἀπὸ τοῦ τάχους, *with what speed*. In this and similar expressions the means seems to be conceived of as the beginning of the action, the starting-point; cf. 1, 1, 9; 2, 6, 5. — For the difference between ἀποφεύγω and ἀποδιδράσκω, cf. note on 1, 4, 8. — ἀποσταίη, with this also τὸν θεῶν πόλεμον may be supplied, *nor how (fleeing) into a stronghold he might escape from the war with the gods*. So Krüg. and Hert. Cf. ἀφίστανται τὸν ἥλιον ὑπὸ τὰς σκιάς. Cyneg. 3, 3. — ποῖον stands regularly in a direct question, ὅπως in an indirect. For a similar change (from the indirect to the direct interrogative), see 8, 5, 13. — πάντῃ πάντα, πανταχῇ πάντων, cf. note 1, 9, 2; cf. also πιστὰ ἄπιστα, 2, 4, 7. — ἴσον, adv. *alike, equally*.

§ 8. οἷς relates to the more remote noun θεῶν. — κατεθέμεθα, *have deposited it (τὴν φιλίαν)*, as a consecrated offering which neither party has any right to remove from its place (παρὰ τοῖς θεοῖς). — τῶν ἀνθρωπίνων, in contrast with περὶ τῶν θεῶν, dependent on μέγιστον ἀγαθόν.

§ 9. πᾶσα ὁδός, *every way*; but πᾶσα ἡ ὁδός, *all the way, the entire journey*. — φοβερώτατον instead of φοβερωτάτη; cf. ἄπορον, 3, 2, 22;

παρηρόν, 3, 4, 35; ἀλειυρόν, 4, 4, 11. See Gr. § 241, 2. — Notice the paranomasia φοβερός, φοβερότατον; cf. 2, 4, 7, and § 7 above.

§ 10. μανέντες, aor. of μάλνομαι, *having become destitute of reason*. — ἄλλο τι ἂν ᾗ, an elliptical expression with which one may supply mentally (before ᾗ) γένοιτο, *would any thing else happen than*; or perhaps ποιῶμεν, *should we do any thing else than*. — ἑφεδρον means properly the athlete who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor; hence it denotes secondarily a *dangerous antagonist*.

§ 11. τῶν τότε, cf. 2, 2, 20; in this clause understand αὐτόν as the subject of εἶναι. — τήν τε . . . ἔχοντα, *possessing both the military power and the country of Cyrus*. Cf. Hell. 3, 1, 3. — τήν δὲ βασιλέως δύναμιν, sc. ὁρῶ. — ταύτην, cf. note on τοῦτον, 2, 2, 20.

§ 12. ὅστις, *that he*; cf. 7, 1, 28. — ἐρῶ γὰρ καί, *for I will tell also*; γάρ has reference to the thought implied after ἀλλὰ μὴν, *but furthermore* (we can become useful to you) *for* etc.; cf. 3, 2, 11.

§ 13. ἂν παρασχεῖν has the same subject as νομίζω, *whom I think that I might render* etc. — ἄλλα ἔθνη; as the Lycaonians 3, 2, 23; the Carduchians 3, 5, 16. Concerning the Mysians see note 1, 6, 7; and the Pisidians, see note 1, 1, 11; and the Egyptians, see note 1, 8, 9. — ἂν παῦσαι, *I should make to cease*. — ἐνοχλοῦντα agrees with ἄ. — τῆς . . . οὐσης instead of ἡ τῇ . . . οὐσῃ, *I see not by the use of what allied force you could better punish* (them, i. e. the Egyptians) *than by using that which is now with me*.

§ 14. Observe the difference between τῷ dat. of τίς, and τῷ the dat. of the article. — ὥς before μέγιστος is intensive, *the very greatest*; before δεσπότης, it signifies *as*. — εἷς, sc. ἔχων ἡμᾶς ὑπηρέτας. — ἀναστρέφω, sc. ἔν, *you might conduct yourself as master* etc.; cf. 1, 6, 2, where ἔν is expressed with the first optative (in the apodosis) and understood with the others. — τῆς χάριτος, supply ἔνεκα from the preceding clause. — ἧς, object of ἔχοιμεν, attracted to the case of the antecedent.

§ 15. τὸ ὄνομα, τίς, an unusual form of expression. We should expect either the omission of τὸ ὄνομα (in which case it would read, *I should most gladly hear who*), or else τὸ ὄνομα τούτου, ὅστις (*I should most gladly hear the name of him who*). — δεινὸς λέγειν, *skilful or able to speak*, i. e. eloquent. — ἀπημείφθη = ἀπεκρίνατο, in which sense ἀμείβομαι (comm. with a 1st aor. mid.) is poetic.

§ 16. Ἀλλά, see note 1, 7, 6. — ἔν belongs to εἶναι; κακόνους in the nom. agreeing with the subject of εἶναι; Gr. § 307, 4. — ὥς δ' ἂν μάθῃς, *but that you may perhaps (ἔν) learn*. When ὥς or ὅπως denoting a purpose, is followed by the subjunctive, if ἔν is omitted, the notion of

simple purpose is denoted, if *ἄν* is expressed, the notion of contingency is added ; (Hermann as cited by Hertlein). Cf. 6, 3, 18.

§ 17. *ἀπορεῖν* stands here without *ἄν*, since a fixed fact is expressed (*οὐκ ἀπορούμεν*) ; in § 18 it stands with *ἄν* denoting possible cases (*οὐκ ἄν ἀπορούμεν*). — *ἐν* denotes here the means, Gr. § 289, 1. (3.) (a.) — *ἀντιπάσχειν* depends on *κίνδυνος*, cf. 5, 1, 6.

§ 18. *ἀλλά* is best rendered here by the Eng. word *or*. See L. & S., sub voce II ; cf. 5, 8, 4. — *διαπορεύεσθε*, cf. note 2, 3, 27. — *ὄντα* instead of *εἶναι*, Gr. § 310, 4. (a.) — *ὄντα πορευτέα*, *must be passed* ; with this belongs *δμῶν* as agent or doer ; Gr. § 284, 3. (12.) — *ταμιεύεσθαι . . . μάχεσθαι*, *to divide off* (after the manner of a steward) *so many of you as we may wish to fight with* ; i. e. as the Greeks were crossing a river, they could attack either those who had already passed over or those who were left behind, as many or as few as they pleased. — *αὐτῶν*, *of them*, i. e. the rivers. — *διαπορεύομεν* ; notice the difference between *πορεύω* and *πορεύομαι*.

§ 19. *εἰ ἡττήμεθα* (optat.), *if we should be defeated*. — *ἀλλὰ τό γέ τοι πῦρ*, *yet at least (γέ) the fire is certainly (τοί) etc.* ; cf. *ἀλλὰ . . . γέ*, 3, 2, 3.

§ 20. *ἔχοντες* is conditional and hence takes *μηδένα* instead of *οὐδένα*, Gr. § 318, 3. — *ἄν* qualifying *ἐξελοίμεθα* is repeated because the first is so far removed from the verb. — *πρὸς θεῶν*, cf. note on 1, 6, 6.

§ 21. *ἀπόρων ἐστὶ . . . οἷτινες ἐθέλουσι*, lit. *it belongs to persons without resources etc. who wish* ; a mingling of two constructions, *ἀπόρων ἐστὶ . . . ἐθέλειν*, and *ἀποροὶ εἰσιν . . . οἷτινες ἐθέλουσι*. — *καὶ τούτων πονηρῶν*, *and still more (it belongs) to base persons*. Cf. note on *καὶ ταῦτα*, 1, 4, 12.

§ 22. *ἐξόν*, accus. absol. ; Gr. § 312, 5 ; cf. 2, 6, 6 ; 3, 2, 26. — *ἐπὶ τοῦτο ἤλθομεν*, *we came upon this*, i. e. *we applied ourselves to this* (cf. *ἐπὶ πᾶν ἔλθοι*, 3, 1, 18). The clause reads, *why indeed, when it was permitted to destroy you, did we not apply ourselves to this* ? — *τούτου*, *of this*, (i. e. the fact that we did not undertake to destroy you,) depends on *αἷτιος*. — *τοῦ γενέσθαι καὶ καταβῆναι* depends on *ἔρως* ; *my earnest desire to become faithful etc.* (lit. *desire of this that I become etc.*) ; *τούτῳ* is the antecedent of *ᾧ*, and the substantive *ξενικῷ* stands in the relative clause ; Gr. § 332, 8 ; *and my earnest desire to return, being strong through benefits (conferred), with that mercenary force, with which Cyrus came up etc.* *My earnest desire etc. was the cause of this (τούτου αἷτιος)*. *μισθοδοσίας* and *εὐεργεσίας* are antithetical ; they are in the plural, denoting that the actions signified were performed at different times.

§ 23. *ὅσα*, *in how many ways*, connected with *χρήσιμοι*, Gr. § 279, 7. — *τιάρα ὀρθή* : the Persian kings alone wore the upright tiara, while the nobility wore those which were flexible. — *τῇ δ' ἐπὶ τῇ καρδίᾳ* : by

this figurative language, Tissaphernes is thought to intimate that he himself secretly aspired to the throne. It is not necessary, however, to put this construction on the passage; since it may naturally signify that while the king wore the outward sign of authority, the real power would be in the possession of Tissaphernes if he were supported by the Greeks. After *ἔχοι* supply *δρῶν*.

§ 24. *εἶπεν*, sc. *ὁ Κλέαρχος*. The aorist *εἶπεν* comprehends the following as one whole; the imperf. *ἔφη* dwells on the presentation of the single and special (Krüger). Cf. 6, 1, 31; 7, 3, 24; 7, 6, 41. The Eng. idiom scarcely admits of our translating *ἔφη*. — *τοιούτων . . . ὑπαρχόντων*, gen. abs., *while such reasons exist* etc. — *παθεῖν*, without *τοῦ*, dependent on *ἄξιος*, cf. 1, 9, 1.

§ 25. *οἱ τε στρατηγοὶ καὶ οἱ λοχαγοί*, in apposition with the subject of *βούλεσθε*, sc. *ὁμεῖς*. — Before *ἐλθεῖν* Krüger supposes *εἰς λόγους* may have fallen from the text. In that case *μοι* would limit *εἰς λόγους ἐλθεῖν*, *to come to an interview with me*. Kühner connects *ἐν τῷ ἐμφανεῖ* with the foregoing and renders, *mihi in conspectum venire, to appear before me*. With the text of Hertlein, if no ellipsis be supposed, *μοι* must be considered as the dat. in reference to whom the action takes place (Gr. § 284, 3. (10).); since a Greek would not say *ἐλθεῖν μοι*, *to come to me*, but *ἐλθεῖν πρὸς* or *παρὰ ἐμέ*. — *ἐν τῷ ἐμφανεῖ*, according to Krüg. and Hert., *openly*. Cf. *ἐν τῷ φανερό*, 1, 8, 21.

§ 26. *καὶ—αὐ*, see note 1, 1, 7. — *θεν*, not *from whom*, since this word is not spoken of persons; but rather, *whence, from what source*.

§ 27. *δῆλος ἦν οἰόμενος*, *manifestly supposed*. Cf. *δῆλος ἦν*, 1, 2, 11. — *φιλικῶς διακεῖσθαι τινι* ordinarily means, *to have a friendly disposition towards any one*; here however in a wider sense it means, *to sustain towards any one relations that are mutually friendly*, the friendly disposition of Tissaphernes being the prominent idea. — *οἱ . . . διαβάλλοντες*, *who should be convicted of calumniating* (him, i. e. Tissaphernes). For the construction of *ἀν ἐλεγχθῶσι*, cf. note on *ἐὰν μὴ διδῶ*, 1, 3, 14. — The omitted antecedent of *οἱ* is subject of *τιμωρηθῆναι*, and the clause *ὡς . . . ὄντας* is in apposition with it: *on the ground that they themselves were traitors and evil-minded towards the Greeks*. Others consider *αὐτοὺς* the antecedent of *οἱ*, and refer for a similar construction to 1, 9, 29; 6, 4, 9.

§ 28. *αὐτῷ*, i. e. Clearchus. — *ῆ* instead of *εἶη*; cf. note on *διαβῆ*, 1, 4, 18.

§ 29. *πρὸς ἑαυτὸν ἔχειν τὴν γνώμην*, *should direct their attention towards himself*, implying *that they should be devoted to him*. — *ἀντέλεγον—αὐτῷ μὴ λέναι πάντας*, *spoke in opposition to him, that all etc. should not go*. For the use of *μὴ* before *λέναι*, cf. note on *τὸ μὴ καταπετρῶθῆναι*, 1, 3, 2.

§ 30. *κατέτεινεν*, *exerted himself, contendebat*. The whole transaction

is differently related by Ctesias cap. 60, according to whom, Clearchus was with difficulty persuaded by Menon to go to Tissaphernes. — *ὥς εἰς ἀγορὰν*, as if to market, consequently without their armor.

§ 81. Ἀγίας has not been mentioned before; cf. note 1, 2, 9. — *ἐπὶ δόρυς* without the article, as commonly when no qualifying clause is joined to it; cf. 7, 8, 16.

§ 82. ἀπὸ τοῦ αὐτοῦ σημείου, from etc., in the Eng. idiom, at the same signal. Cf. ἀπὸ παραγγέλλεως, 4, 1, 5. — *φτίνι . . . πάντας*, cf. note on *δοῖς . . . πάντας* 1, 1, 5.

§ 83. ἡμφεγνόουν, from ἀμφεγνόω; for the augment see Gr. § 126, 1, and 8.

§ 85. ἦσαν. Our idiom would hardly admit of the imperf. here, but to be exact we should employ the pluperf., *had been*. Cf. ἐπολιόρκει, and συνεπολέμει, *had besieged* etc., 1, 4, 2; ἡνάγκαζον, *had compelled*, 2, 1, 6. Instances of this sort are not unfrequent.

§ 86. εἴ τις, like δοῖς, is used as a compound relative: *ordered whatever one there might be . . . to approach* etc. — ἀπαγγέλωσι, cf. note on διαβῆ, 1, 4, 18. — τὰ παρὰ βασιλέως, cf. 2, 3, 4.

§ 87. Ὀρχομένιος, not from the Boeotian, but from the Arcadian Orchomenus, since he is also called Ἀρκάς, 2, 1, 10; 3, 1, 47. — Ξενοφῶν has been mentioned but once before, 1, 8, 15. — τὰ περὶ Προξένου, *the things relating to Proxenus, the fate of Proxenus*. The common construction for this idea would be τὰ περὶ Πρόξενον, cf. 3, 2, 20; 1, 6, 8; but the gen. stands instead of the accus., owing to the proximity of μάθοι, by a species of attraction, since μαθεῖν περὶ τινος would be the regular construction. So Hert., Krüg., and Küh. explain it.

§ 88. ἔστησαν εἰς ἐπήκοον; a verb of rest followed by a clause denoting motion, (having gone) to a place within hearing distance they stood. — ἔχει τὴν δίκην, *has suffered punishment*; cf. § 41 below; but in 7, 4, 24, ἔχειν δίκην means, *to receive satisfaction*. — ἀπατεῖ; he does not say simply αἰτεῖ. Cf. note on ἀπῆλθον, 1, 2, 11. — τοῦ ἐκείνου δούλου, *his slave*; ἐκείνου is governed by τοῦ δούλου. — With εἶναι and ἦσαν supply τὰ δπλα.

§ 89. ἔλεγε, cf. note 2, 3, 21. — αἰσχύνησθε θεούς, cf. note on ἡσχύνομεν, 2, 3, 22. — ἡμῖν depends on τοὺς αὐτούς, Gr. § 284, 3. (4.) — νομιεῖν, *to consider*; fut. of νομίζω, cf. καθιεῖν, 2, 1, 4; *to consider the same persons . . . whom we do*. A common form of expression to denote an offensive and defensive alliance. — ὥς should not be expressed, but owing to his excitement Cleanor forgets that he had just used οἷτινες. To the same excitement must be attributed προδεδωκότες, while προδόντες had just been expressed. By employing the same anacoluthon in English and by repeating the idea of αἰσχύνησθε, we may translate ὥς: *are you not*

sworned that you have destroyed the very men to whom you gave your oath, and etc.

§ 40. γάρ has reference to some thought not expressed, perhaps in this form,—we are not unjust *for* etc. Cf. note on Ἡ γάρ, 1, 6, 8.

§ 41. δίκαιον is here used impersonally; cf. 3, 1, 37. In like manner δηλον, 3, 1, 16. With both these words, the personal construction is very frequent; cf. 1, 2, 11; 2, 5, 27; 2, 6, 21. — Πρόξενος καὶ Μένων: grammatically they seem to be connected with the nearest verb, but logically, they seem rather to be the object of πέμψατε. We may imitate the expression thus, *But in respect to Proxenus and Menon, since they are* etc. Cf. ἡμεῖς, 3, 8, 16.

CHAP. VI.

Character of the five generals; particularly of Clearchus, of Proxenus, and of Menon.

§ 1. ὥς, see note I, 2, 4. — ἀποτμηθέντες τὰς κεφαλὰς. From the active, ἀποτέμνειν τινί τὴν κεφαλὴν, comes the passive, ἀποτέμεται τις τὴν κεφαλὴν, the acc. of the thing being retained even in the Pass., Gr. § 281, 3. Render, *having been beheaded*. — εἰς is in apposition with στρατηγοί. — μέν, the correlative δέ occurs § 16 below. — ὁμολογουμένως ἐκ πάντων, *by the admission of all*; the construction of ἐκ πάντων seems to be determined by ὁμολογουμένως (which contains the notion ὁμολογούμενος) rather than by δόξας, *having seemed*, which would take πᾶσι. For ἐκ denoting the agent or doer, see note 1, 1, 6. — τῶν . . . ἐχόντων, *those who were familiarly acquainted with him*; cf. 1, 9, 1; αὐτοῦ depends on ἐμπείρως, by the same principle that the adjective ἐμπειρος takes the gen., Gr. § 273, 5. (e.) — καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως, *both skilled in war and extremely fond of war*. Cf. the similar word πολέμιος, *hostile*; πολεμικός is defined § 7 below, and φιλοπόλεμος § 6.

§ 2. πόλεμος, the Peloponnesian war, which commenced 431 B. C., and ended in the spring of 404 B. C., three years and a half before the death of Clearchus. — παρέμενεν, *he remained*, i. e. among the Lacedaemonians. — τοὺς Ἕλληνας, *the Greeks* who occupied the Thracian Chersonesus; cf. 1, 3, 4. — Περὶνθου: Perinthus was a city in Thrace on the Propontis; it was afterwards called Heraclea and is now called Eregli.

§ 3. μεταγνόντες πῶς, *having in some way (or for some reasons) changed their mind*. — ἔξω, *away*, i. e. away from Sparta. — Ἴσθμοῦ; the isthmus of Corinth, since that alone was commonly called Ἴσθμός without any qualifying word. — ἐνταῦθα imparts additional emphasis to the member of the sentence before which it stands; cf. 1, 10, 5; 3, 4, 25. — οὐκέτι,

no longer, no more as he had previously done when he remained (§ 2 παρέμεινεν) faithful to Sparta.

§ 4. τῶν τελῶν, nom. τὰ τέλη, the magistrates, meaning particularly the Ephora. — ἔπεισε sc. μυρίους δαρεικοὺς δοῦναι. — ἄλλη γέγραπται, has been described elsewhere; a mistake on the part of Xenophon, since neither in 1, 1, 9, nor in 1, 3, 3, nor any where else is any thing said on this point.

§ 5. ἀπὸ . . . χρημάτων; cf. note on ἀπὸ . . . τάχους, 2, 5, 7. — ἀπὸ τούτου, ab eo tempore, inde, Küh. — ἔφερε καὶ ἦγε; so in Latin *ferre* and *agere*, the former being predicated properly of movable effects, the latter of cattle; hence when used together they mean, to rob and plunder utterly. They take as object in the accus. either the country or the inhabitants. — πολεμῶν διεγένετο, cf. ἐσθίοντες διεγίνοντο, 1, 5, 6.

§ 6. ὅστις, see note on οἷτινες, 2, 5, 21. — ἐξόν, see note 2, 5, 22. — ὥστε πολεμεῖν, under the condition that he may carry on war; Gr. § 841, §. (d), Cf. 5, 6, 26. — ὥστερ εἰς παυδικά, just as if upon a favorite.

§ 7. ταύτῃ, adverbial, in this respect. — πανταχοῦ πάντες, cf. note, 1, 9, 2.

§ 8. ὥς δυνατόν . . . εἶχεν, as much as possible with such a character as he possessed; ἐκ is used somewhat like ἐπὶ, § 5 above; καὶ before ἐκεῖνος as also before ἄλλος in the next sentence cannot easily be translated into English. — ὥς τις καὶ ἄλλος, cf. 1, 3, 15. — αὐτῷ is ethical dat., Gr. § 284, 3. (10.) (d.). — ἐμποιῆσαι, to impress upon. — ὥς . . . Κλεάρχῳ, that Clearchus must be obeyed; Κλεάρχῳ here is much more expressive than though he had said simply αὐτῷ.

§ 9. ἐκ τοῦ χαλεποῦ εἶναι, from the fact that he was austere, or simply, by being etc.; χαλεπός, see Gr. § 807, 4. — ὄραν στυγνός, repulsive in appearance; for the construction of the infin. ὄραν, see Gr. § 806, Rem. 10. — αὐτῷ μεταμέλει, cf. 1, 6, 7. — ἔσθ' ὅτε more emphatic than ἐνίστε, as οὐδὲ εἰς is more emphatic than οὐδεῖς. — γνώμη, with judgment, considerately, in opposition to ὀργῇ. — στρατεύματος . . . ὕψος, cf. 1, 3, 11.

§ 10. ἔφασαν, cf. note 1, 9, 23. — φυλακὰς φυλάζειν, Gr. § 278, 1. In English we should say, to keep guard; cf. 5, 1, 2. — φίλων ἀφέζεσθαι, to refrain from (doing injury to) friends.

§ 11. αὐτοῦ ἀκούειν, to hear to him, to obey him; Gr. § 278, Rem. 18. — σφόδρα, implicitly, cf. σφόδρα πειθομένους, § 18 below. — ἐν τοῖς προσώποις, in his looks. The plural of πρόσωπον, used of a single person, is chiefly poetical.

§ 12. πρὸς ἄλλους, sc. στρατηγοὺς. — ἀρχομένους agrees with the subj. of ἀπιέναι. For the accus. instead of the dat., cf. note on λαβόντα,

1, 2, 1. *Render, and it was permitted (to the soldiers) to go away to serve under other (generals).* — διέκειντο πρὸς αὐτόν, *were disposed towards him; ὥσπερ . . . διδάσκαλον.* It is to be hoped that boys nowadays will not understand this comparison.

§ 13. καὶ γὰρ οὖν, cf. note 1, 9, 8. — τεταγμένοι, sc. παρῆναι αὐτῷ. — ὑπὸ τοῦ δεῖσθαι, sc. κατεχόμενοι, *adhering to him from the fact that they were in want.* — πειθομένοις agrees as predicate with the object of ἐχρήτο; these persons (those described in the former part of the sentence) *he made use of, obeying (him) implicitly.* Cf. πολεμῖα, 2, 5, 11.

§ 14. τὰ . . . στρατιάτας, lit. *the things making the soldiers with him to be useful.* — τὸ . . . φοβεῖσθαι αὐτούς, *the fact that they feared etc.*

§ 15. οὐ μάλα = ἥκιστα, a very common litotes. — ἀμφὶ τὰ πενήκοντα, cf. note on ἀμφὶ τοὺς δισχιλίους, 1, 2, 9; see also § 80 below.

§ 16. εὐθὺς μειράκιον ὢν, cf. εὐθὺς παῖδες ὄντες, 1, 9, 4. — Γοργίας, a celebrated sophist and rhetorician from Leontini in Sicily. — ἔδωκε . . . ἀργύριον; in order to obtain instruction from him. Ἀργύριον διδόναι τινί often means, *to receive instruction from any one*; cf. Symp. 3, 6.

§ 17. συνεγένετο ἐκείνῳ, *had associated with him, i. e. had received instruction from him.* So συγγίγνεσθαι τινί is not unfrequently used; as also in Latin *esse cum aliquo*. — τοῖς πρώτοις, *the first, i. e. the most distinguished men.* — ἐνεργετῶν (particip. of ἐνεργετέω), cf. the construction of ἀλεξόμενον, 1, 9, 11.

§ 18. τοσούτων . . . σφόδρα, *but while desiring so many things intensely.* — αὐ, *on the other hand.* — ἄνευ δὲ τούτων, *but without these, i. e. without justice and honor.* — μή, supply mentally the idea τούτων τυγχάνειν; the position of μή renders it particularly emphatic.

§ 19. ἑαυτοῦ objective gen. dependent on αἰδῶ, *respect for himself.* — ἐκείνῳ = αὐτῷ, except that ἐκείνῳ is more emphatic. Cf. note on ἐκείνου, 2, 2, 8.

§ 20. φετο . . . δοκεῖν . . . ἐπαινεῖν, *and he thought it sufficient for being and seeming (to be) competent to command that he should praise etc.*

§ 21. δῆλος ἦν ἐπιθυμῶν, cf. δῆλος ἦν ἀνιώμενος, 1, 2, 11. — διδοίη δίκην, *poenam dare, give satisfaction, i. e. suffer punishment*, cf. 4, 4, 14; 5, 4, 20.

§ 22. ὦν for ταῦτα ὦν. — τὸ αὐτὸ τῷ . . . εἶναι, *the same (thing) with the being stupid, the same as stupidity.* Cf. ἐν ταύτῳ τούτοις, 3, 1, 27.

§ 23. τούτῳ depends on ἐπιβουλεύων. — καὶ . . . κατεγέλα implies that he was afraid of the enemy. — τῶν συνόντων πάντων depends on καταγελάων but must be supplied mentally (in the dat. case) with διελέγετο: *he always conversed with his associates as if he were making sport of them all.*

§ 24. τὰ τῶν φίλων, *the (possessions) of his friends.* — μόνος, *an*

adjunct of the subject of εἰδέναι, cf. Gr. § 807, 4, *he supposed that he alone* (i. e. *he especially, he better than any body else*; Hert. renders *μόνος, unus omnium maxime*) *knew etc.* — ὅν, particip. instead of infin. after εἰδέναι, a *verbum sentiendi*; Gr. § 810, 4. — ἀφύλακτα belongs as a predicate to τὰ τῶν φίλ., *because they were not guarded*; see Gr. § 245, 3. (b.)

§ 25. The antecedent of σοῦς, namely πάντας understood is the object of ἐφοβεῖτο, and with this object ὁπλισμένους agrees.

§ 26. τῷ ἐξαπατᾶν δύνασθαι; τῷ belongs to δύνασθαι, *in the ability to deceive.* — πλάσασθαι from πλάσσω, an expressive word. — τῶν ἀπαιδύτων, connected with εἶναι, partitive genitive. — καὶ . . . κτήσασθαι, *and those persons with whom he attempted to excel (to occupy the foremost place) in friendship, he thought it necessary to acquire by calumniating their best friends.* διαβάλλον instead of διαβάλλοντα, by attraction of the subject of φερε just as though δεῖν were not expressed. Examples of this sort are not uncommon. Cyrop. 5, 2, 17, ἐπὶ τῷ σίτῳ ὄνται δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι. With τοὺς πρώτους supply from the foregoing φίλοι, *those who are first in friendship, i. e. their best friends*; τοῦτους, object of κτήσασθαι.

§ 27. τὸ . . . παρέχεσθαι depends on ἐμνησαντο, *he contrived to render etc.* — ἐκ τοῦ . . . αὐτοῖς denotes the means. — εὐεργεσίαν κατέλεγεν, *he recounted it as a beneficent act that he did not* (ὅτι . . . οὐκ . . .) etc. So κατέλεγεν is commonly understood; but Krüg. interprets it thus, *he spoke against, he spoke with complaint of his beneficent conduct in that he did not etc.*

§ 28. Ἀριστίππῳ, cf. 1, 1, 10, and 1, 2, 6. — Ἀριστεύς depends on οἰκειότατος. — ἦδετο, sc. Ἀριστεύς. — αὐτὸς δέ, *but he himself*, i. e. Menon. — γενειῶντα (particip. from γενεῖω), *having already arrived at manhood*; agrees with Θαρύππῳ. The disgusting vice here alluded to is described in the Epistle to the Romans, ch. 1, verse 27. An uglier portrait than that of Menon has seldom been drawn on a small scale.

§ 29. πεποιηκὸς οὐκ ἀπέθανε, sc. Μένων. — ἀποτμηθέντες τὰς κεφαλὰς, cf. § 1 above. — ὡς belongs simply to πονηρός not to λέγεται.

§ 30. καὶ τοῦτω, lit. *these also*, is most conveniently rendered by the Eng. word *likewise*; cf. καὶ τοῦτους, 1, 1, 11. — εἰς φιλίαν, *in respect to friendship*; i. e. *for a want of fidelity in their relations to friends.*

BOOK THIRD.

“Ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος.—Hostilities between the Persians and Greeks after the treaty was broken, with an account of the march from the river Zabatas to the Carduchian mountains.

CHAP. I.

The Greeks are in the greatest dejection. Xenophon, waking from a remarkable dream, rouses first the captains of Proxenus and urges them to immediate action. The other captains and the surviving generals are then called, and after deliberation in which Xenophon takes a conspicuous part, they conclude to elect new generals in place of those who were taken by the Persians.

§ 1. Ὅσα . . . μάχης indicates the subject of the first book; ὅσα . . . σπονδαῖς, the subject of the second book. — ἐν ταῖς σπονδαῖς, *during the treaty*, is to be joined with ἐγένετο.

§ 2. οἱ στρατηγοί; not all of the generals, but those only who are mentioned in 2, 5, 31. — ἐπὶ ταῖς βασ. θύραις, cf. note 2, 4, 4. — On ἦσαν (and the verbs in the following clauses dependent on ἐννοούμενοι), see note on the construction of ἐστρατοπεδεύετο, 2, 2, 15. — κύκλῳ is not always to be taken in the strict sense (cf. 1, 5, 4), hence it is often joined with πάντῃ, or πανταχῇ. — πολλὰ and πολέμια belong both to ἔθνη and πόλεις, *there were around them on every side many both nations and cities* (that were) *hostile*. When connected nouns have a common attributive, it is expressed with each only when perspicuity or emphasis requires; otherwise it is expressed but once, and agrees in form with the nearest noun; cf. Gr. § 242, Rem. 4. — ἀγορὰν, cf. note 2, 3, 24. — μύρια στάδια: i. e. by the most direct route; by the circuitous way in which they had come it was considerably more; cf. 2, 2, 6. — νικῶντες, *in case they should be victorious*. ἡττάομαι, *I am vanquished*, is regularly used for the pass. of νικάω.

§ 3. ὀλίγοι, *few*, not *a few*; it belongs to ἐννοούμενοι as an apposition of the part to the whole. — εἰς, cf. note 1, 7, 1. — τὰ θπλα, lit. *the heavy armor*, by meton. the place where the heavy armor was stacked, hence *the encampment*; cf. 2, 2, 20 — ἐτύγχανεν, sc. ὢν, *happened to be*. The particip. is often omitted with τυγχάνειν, especially in relative clauses.

— παρίδων . . . παίδων; notice the asyndeton. Cf. note on ἄρτους κ.τ.λ., 2, 4, 28.

§ 4. αὐτός is intensive (as always in the nom.); it belongs also to the subj. of νομίζειν rather than to that of ἔφη; thus, *whom he said that he himself deemed* etc. — κρείττω, *better, of more value*, agrees with δὲ which relates to Κόρυ.

§ 5. μή, *lest, or that*, the notion of *fearing* being contained in ὑποπτεύσας. — μή . . . γενέσθαι, *that the becoming a friend to Cyrus might be some occasion of accusation on the part of the city*. — ὅτι introduces the reason; *because*. — συμπολεμήσαι; particularly during the last years of the Peloponnesian war. — ἐλθόντα, see Gr. § 807, 2. Cf. λαβόντα, 1, 2, 1.

§ 6. ἄν is repeated; cf. 4, 6, 18. — τὴν ὁδόν, accus. of cognate meaning, Gr. § 278, 2. — καλῶς πράξας, cf. note on πράξειαν, 1, 9, 10. — θεοῖς instead of θεοῦς; an instance of inverse attraction. For the response of the oracle, see 6, 1, 22.

§ 7. οὐ stands before τοῦτο instead of ἡρώτα, because the points in the antithesis are οὐ τοῦτο—ἀλλὰ . . . τοῦτο . . .; cf. note on οὐ, 1, 4, 5. — τοῦτο regularly refers to what precedes; but when an exegetical clause (introduced by ὅτι, ὥς, or as here, in the form of an indirect question) is added to it, then it has reference to what follows. — ἰτέον εἶναι, *that he must go*; Gr. § 284, 3. (12.) — ἤρου from ἡρόμην, aor. of ἐρωτάω.

§ 8. οἷς ἀνείλεν, sc. θύεσθαι. — ὁρμᾶν τὴν ἄνω ὁδόν, *to set out on the march upward*, accus. of kindred signification; cf. ἔλθοι τὴν ὁδόν § 6 above. — συνεστάθη (from συνίστημι), *was introduced*.

§ 9. συμπροϋθυμεῖτο, *joined in soliciting*. — ὅτι . . . ἀποπέμψειν. A clause introduced with ὅτι or ὥς is occasionally by anacoluthon finished with an infinitive instead of a finite mode. Cf. ὥς . . . παραδώσειν, 7, 5, 8. ἐπειδὴν τάχιστα, *as soon as*. — εἰς Πισίδας; cf. note 1, 1, 11.

§ 10. ἦδει, sc. ὁ Πρόξενος. — ὁμως, *nevertheless*, i. e. notwithstanding their fear and unwillingness. — οἱ πολλοί, *the most* (of them). Some according to 1, 4, 7, left the army at that time. — δι' αἰσχύνην καὶ ἀλλήλων κ.τ.λ., *from a feeling of shame both towards one another* etc.; ἀλλήλων and Κόρου are objective gen.; cf. note on ἐαυτοῦ, 2, 6, 19.

§ 11. ὕπνου λαχών (from λαγχάνω); for the government of ὕπνου, see Gr. § 278, 3. (b.) (γ.) — ἔδοξεν: an instance of asyndeton, such as is very common; when a sentence more fully explains what the foregoing expresses in general terms; cf. 4, 8, 8; 4, 7, 10. — πᾶσαν, sc. τὴν οἰκίαν: *it seemed that all the house*. To correspond with the foregoing personal construction, ἔδοξεν . . . σκηπτός, *a thunderbolt seemed*, we should have here πᾶσα, *all the house seemed*. Cf. 1, 4, 18, ἔδόκει.

§ 12. ἀνγέρθη (from ἀνγείρω), *was aroused, awoke*. — πῇ μὲν . . . πῇ δέ, *in one respect . . . but in another respect*. — ἰδεῖν ἔδοξε, *he seemed to see, it appeared to him in a dream that he saw*. — μὴ οὐ δύνασθε, *lest he should not be able*, is to be connected with ἐφοβεῖτο.

§ 13. ὅποῖόν τι κ.τ.λ. *But of what import it is to have* (lit *to see*) *such a dream, it is permitted to discover etc.* — πρῶτον μὲν; the correlative clause is ἐκ τούτου § 15. — εἰκός; ἐστὶ is regularly omitted with this adjective. — ἐπὶ βασιλεῖ, cf. 1, 1, 4. — τί ἐμποδόν, sc. ἐστὶ, *what is in the way, what hinders*; this question is equivalent to οὐδὲν ἐμποδόν; and hence it is followed by the two negatives μὴ οὐ, which according to the English idiom we render simply *that*. Gr. § 318, 10; cf. μὴ οὐ, 2, 3, 11. — ἐπιδόντας, *having lived to see*; cf. 7, 1, 30; 7, 6, 31.

§ 14. ὅπως κ.τ.λ., *but how we shall defend ourselves etc.* — ἐξόν, cf. note 2, 5, 22. — πόλιαν ἡλικίαν; see Introduction § 1.

§ 15. ἐκ τούτου, cf. note 1, 3, 11. — ἄνδρες, cf. note 1, 3, 3. — οὔτε . . . οὔτε, *neither . . . nor*; οὐδέ, *not even*. — ὑμεῖς, sc. δύνασθε καθεύδειν. — ἐν οἷς ἐσμέν, *in what (dangerous) circumstances we are*.

§ 16. δῆλον ὅτι although written in two words is often employed as an adverb, in the sense *manifestly*; and is not unfrequently introduced in the midst of the clause; cf. § 35 below. — πρότερον . . . πρὶν, cf. note on πρόσθεν . . . πρὶν, 1, 1, 10. — οὐ . . . ἐξέφησαν (from ἐκφαίνω), *did not declare*. — ἀγωνιούμεθα (from ἀγωνίζω), Gr. § 117.

§ 17. ὑφίστασθαι, *to be negligent, to yield*. — ἐπὶ βασιλεῖ, cf. note on ἐπὶ τῷ, 1, 1, 4. — ὅς is causal, *since he, or, from him who*; it introduces the reason for the question, “*what do we think we shall suffer?*” — καὶ τοῦ . . . καὶ τοῦ; the repetition of the article and also of the conjunction gives more prominence to each adjective. — καὶ τεθνηκότος ἤδη, *even when already dead*. This in the mind of a Greek would greatly heighten the abuse. Cf. Herodot. 7, 238. — τὴν χεῖρα; τὴν δεξιάν, 1, 10, 1. — ἡμᾶς subject of παθεῖν. Regularly when the subject of the infin. is the same as the subject of the governing verb, it is omitted with the infin.; Gr. § 307, 4. Here however it is expressed and also stands first in the sentence as being the emphatic word; Krüg. and Hert. are inclined to consider the construction an anacoluthon, the sentence commencing as though it should have ended with ποιῆσαι αὐτόν instead of παθεῖν;—an improbable explanation. — ἐστρατεύσαμεν δὲ κ.τ.λ.; an independent sentence joined to a relative clause. Render, *who made an expedition against him etc.* — ὥς . . . ποιήσοντες, cf. note on ὥς, 1, 1, 2.

§ 18. ἄρ' οὐκ . . . ἔλθοι, *would he not have recourse to every means*; ἐπὶ πάντων ἐλθεῖν = πάντα ποιῆσαι at the end of the §, and in § 35. — αἰκισάμενος implics both ignominy and suffering: τὰ ἔσχατα αἰκισάμενος, *having insulted and tormented us to the last degree*; τὰ ἔσχατα is the object of αἰκισ-.

— τοῦ στρατεύουσι κ.τ.λ. depends on φόβον. — ἐπ' ἐκείνῃ, cf. ἐπὶ βασιλεῖ, § 17. — ποιητέον, see Gr. § 284, 3. (12.)

§ 19. διαθεώμενος . . . ἔχοιεν, *considering in respect to them how extensive a country and what sort of a country they possessed*; αὐτῶν depends on the following relative clause considered logically as a single word. — χρυσὸν δέ, without a repetition of the relative ὅσον; as in § 40. ὡς ἀθύμως μὲν . . . ἀθύμως δέ: not ὡς ἀθύμως δέ. — ἐσθῆτα, like Latin *vestis*, Eng. *apparel*, has a collective signification.

§ 20. ὅποτε ἐνθυμοίμην, *whenever I considered*. The optat. is here iterative; cf. note 1, 5, 2. — ὅτι . . . οὐδενὸς ἡμῖν μετείη, *that we shared in nothing of etc.*; Gr. § 273, 3. (b.) — ὅτου, *the means with which*; gen. of price; Gr. § 273, 2. (c.) — ἦδειν . . . ἔχοντας, *I knew that few longer possessed etc.* — ὅρκους . . . ἡμᾶς, sc. ἦδειν, *I knew that our oaths restrained us*; περίεσθαι with its complement depends on ἔχοντας. — ἐνίοτε qualifies ἐφοβούμην.

§ 21. ταῦτα τὰ ἀγαθὰ, *these good things* (above enumerated). — ἀθλα is a predicate: *as prizes*. Supply τούτων before ὅποτεροι, (for those) *whichever party of us etc.* The allusion to their national games would be very inspiring to the Greeks.

§ 22. αὐτοὺς, *them*, i. e. the gods; ἐπιорκεῖν θεοὺς is analogous to ὀμνύναι θεοὺς. Gr. § 279, 4. — τῶν θεῶν ὅρκους, cf. 2, 5, 7. — πολὺ qualifies μέizonι: cf. 1, 5, 2; 3, 2, 15.

§ 23. ἔτι δέ, *furthermore*; cf. 3, 2, 28. — ἔχομεν . . . ἔχομεν δέ καί. In anaphora, μέν is generally wanting when the second member has δέ καί; when the second member has only δέ, μέν is commonly expressed with the first. — ψύχη καὶ θάλαττα, *cold and heat*. The plural is used in Greek denoting what had been experienced at different times and in different degrees. — σὺν τοῖς θεοῖς, *with the assistance of the gods*. The frequency and the apparent reverence with which Xen. refers to the gods are worthy of notice. — οἱ ἄνδρες is here spoken of the enemy.

§ 24. ἀλλὰ belongs to μὴ ἀναμένωμεν, *but since others also are probably considering these things, let us not etc.* — πρὸς, Gr. § 298, 2. (c.) — παρακαλοῦντες, like συγκαλοῦμεν, § 46, is future; Gr. § 117. — τοῦ ἐξορμῆσαι depends on ἔρξωμεν. Gr. § 271, 4. — φάνητε: for a similar asyndeton, cf. ἴωμεν, 6, 5, 21.

§ 25. ἐγώ, σύ, ἡμεῖς, and ὑμεῖς are often much less emphatic than ego, tu, nos, and vos. Krüg. — οὐδὲν . . . ἡλικίαν, *I do not allege my age as any excuse*; cf. § 14. — ἐρύκειν is chiefly poetic.

§ 26. ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, instead of the simpler and more common form of expression βοιωτιάζων τῇ φωνῇ εἶπεν. Cf. note 1, 9, 14. — ἄλλως πως . . . ἦ: cf. § 20 above. — σωτηρίας ἂν τυχεῖν, *that he could obtain safety*. — εἰ δύναιτο, sc. τὸν βασιλέα πείσαι.

§ 27. μεταξὺ ἀπολαβάν, *interrupting* (him) *in the midst* (of his remarks). — οὐδὲ . . . οὐδέ (is far more emphatic than οὔτε . . . οὔτε), *not even . . . nor indeed*. — ταὐτῷ τούτοις, *in the same place with these*. Cf. note on ἡμῖν, 2, 5, 39. For an explanation of the allusion, see 2, 1, 8. — μέγα φρονήσας, *having become proud*. — ἐπὶ τούτῳ, *on account of this*, — the death of Cyrus.

§ 28. τί οὐκ ἐποίησεν, *what did he not do*, expresses in the form of a question the same idea as πάντ' ἐποίησε in a direct form. Cf. § 18 above.

§ 29. αὐτοῖς, i. e. τοῖς Πέρσαις, implied in βασιλεὺς expressed above. Cf. note on οἱ δέ, 1, 10, 4. — οὐ νῦν . . . δύνανται, *are they not now, the wretched men, though beaten . . . , unable even to die*; being prevented, as he seems to imply, from putting an end to their existence by their being bound. — καὶ μάλ' . . . ἐρῶντες τούτου, *even though passionately longing for it*. τούτου, i. e. τοῦ ἀποθανεῖν. — πάλιν is comm. understood as qualifying πείθειν . . . ἰόντας; Grote however understands it as qualifying κελεύεις.

§ 30. μήτε . . . τε, cf. note 2, 2, 8. — προσίεσθαι, *to be admitted*. — εἰς ταὐτὸ ἡμῖν αὐτοῖς: for the construction, cf. ἐν ταὐτῷ τούτοις § 27 above. — ἀφελομένους and ἀναθέντας agree with ἡμᾶς understood, the subject of χρῆσθαι. — ὡς τοιούτῳ, *as such a person*; one on whom they had placed baggage (σκεύη ἀναθέντας).

§ 31. τούτῳ . . . τῆς Βοιωτίας προσήκει οὐδέν, *there belongs to this fellow nothing of Boeotia*. Gr. § 273, 3. (b.) (γ.) — ἀμφοτέρα . . . τετραπημένον, *having both ears bored*. For the construction, cf. note on ἀποσηθέντες τὰς κεφαλὰς, 2, 6, 1. The practice of boring the ears was regarded with abhorrence by the Greeks; and as belonging only to the barbarians. — καὶ εἶχεν οὕτως, *and so it was*. The Greeks discovered this on examination.

§ 32. οἴχοιτο, *was gone*; οἴχομαι and ἤκω though present in form are perfect in meaning.

§ 33. τὸ πρόσθεν τῶν ὅπλων, *the front of the encampment*; the place where the arms were stacked; cf. note 2, 2, 20. — Ὅν ἐγένοντο and ἀμφὶ τοὺς κ.τ.λ., cf. note 1, 2, 9. — μέσαι νύκτες, cf. note 1, 7, 1.

§ 34. καὶ αὐτοῖς συνελθεῖν, *both to come together ourselves*; αὐτοῖς in apposition with ἡμῖν. — ἅπερ . . . ἡμᾶς, sc. ἔλεξας, *the very things which (you said) to us also*.

§ 35. ταῦτα μέν has nothing properly corresponding to it in what follows; since with ἡμῖν δέ a different turn is given to the sentence from what would have been suggested by ταῦτα μέν. — δῆλον ὅτι, cf. note § 16 above

§ 36. μέγιστον . . . καιρόν, *a most important opportunity*. — ἀθύρους, sc. ὕντας.

§ 37. ἴσως in courteous language was used by the Greeks even where

no actual doubt existed. — δίκαιον, cf. note 2, 5, 41. — ὑμᾶς . . . τούτων, *that we surpass them somewhat*. — ὑμεῖς . . . ὑμεῖς: the anaphora without μέν and δέ is far more emphatic than with these particles. — χρήμασι: the officers received higher pay than the common soldiers; cf. 7, 2, 36. — τούτων depends on ἐπλεονεκτεῖτε, Gr. § 275. 1. — ἀξιοῦν . . . αὐτούς, *it is becoming that you consider yourselves etc.*

§ 38. εἰ . . . ἀντικατασταθῶσιν, *if you would see that instead of those who have perished . . . be appointed*; ὅπως after ἐπιμελέομαι, μέλει and verbs of similar meaning, is more commonly followed by the fut. indic.; yet here we have the subjunct. and in 1, 8, 18; 2, 6, 8; 7, 7, 44, the optat. — ὥς συνελόντι εἰπεῖν, *to speak briefly, to comprehend all in one word*; properly to say it when one has brought the whole together into a small compass. With συνελόντι we are not to understand λόγῳ, but rather the dat. of a person. See Gr. § 284, 3. (10.) (a.) — ἐν δὲ δὴ . . . παντάπασιν, *but above all in military achievements*; supply mentally ἀνευ γὰρ . . . γένοιτο.

§ 39. ἐπειδὴν δὲ κ.τ.λ. . . ἦν καὶ κ.τ.λ., *but when you shall have etc. . . if you will also etc.* For ἄν with the aor. subjunct., see Gr. § 255, Rem. 9. — πάνν ἐν καιρῷ, *very seasonably*.

§ 40. ἀθρόως δέ, cf. note § 19 above. — ἐχόντων, cf. note on ἰόντων, 1, 4, 12. — δ, τι: cf. note on τί, 1, 3, 18. — δέοι τι: sc. χρῆσθαι with which τι is connected, as δ, τι with χρήσαιο.

§ 41. τί πείσονται. Recollect that πείσομαι from πείσχω takes the accus.; but πείσομαι from πείθω, the dat.

§ 42. ἡ . . . ποιούσα, *that which achieves etc.*, is the subject of ἐστίν, and is fem. on account of its proximity to ἰσχύς. It is easier in rendering it to follow the Greek order, *that it is neither a multitude etc. . . which achieves etc.* — ὥς ἐπὶ τὸ πολὺ, *for the most part, generally*. — οὐ δέχονται, *do not receive*, i. e. the enemy do not sustain the attack of such persons.

§ 43. μαστεύουσι: a word chiefly poetic, which however Xen. employs several times. — ἐκ παντὸς τρόπου, *by every means, at all events*. ζῆν (from ζᾶω), Gr. § 187, 3. — τούτους is the antecedent of ὅπόσοι δέ, as οὗτοι μέν is the antecedent of ὅπόσοι μέν. — μᾶλλον πως . . . ἀφικνουμένους, *in some way rather (i. e. more frequently) arriving etc.* — διδόντας, *living*, agrees with τούτους.

§ 44. αὐτούς, is intensive, *should not only be brave men ourselves but etc.* — παρακαλεῖν, sc. ἄνδρας ἀγαθοὺς εἶναι.

§ 45. τοσοῦτον . . . ὅσον, *in so far . . . as*. — Ἀθηναῖον εἶναι, sc. σε, *that you were an Athenian*. — ὅτι qualifies πλείστους; cf. note on ὅτι, 1, 1, 6.

§ 46. αἰρεῖσθε, imperat., *do ye who need choose etc.* — συγκαλοῦμεν, cf. note on παρακαλοῦντες § 24 above.

§ 47. τὰ δέοντα, the subj. both of μέλλετε and of περαινέτε: *that the necessary business might not be postponed but etc.* — Δαρδανεύς: from Dardanus, a city of Troas, south of Abydus. — Κλεάνωρ was already στρατηγός according to 2, 5, 37. We are to suppose therefore that the soldiers of Agias were united with those of Cleanor.

CHAP. II.

The whole army being called together, Chirisophus and Cleanor first address the soldiers briefly, and after them Xenophon harangues the assembly at considerable length and with great skill; he concludes by proposing the order of march which is approved by all.

§ 1. τε . . . καί. Gr. § 321, 1. (c.) — ὑπέφαινε, intrans., cf. 4, 2, 7; 4, 3, 9: *day was almost beginning to dawn.* — καταστήσαντας, cf. note on λαβόντα, 1, 2, 1. — πρῶτον μὲν corresponds with ἐπὶ τούτῳ § 4; cf. note on πρῶτον μὲν, 3, 1, 13.

§ 2. ὁπότε is here causal, *since, inasmuch as.* — στερόμεθα, *are deprived of, have lost and are now destitute of.* For the difference in meaning between this and the cognate forms στερέομαι, στερίσκομαι, see L. & S. sub στέρομαι. — πρὸς δ' ἔτι, *and besides.* In Attic prose only the preposition πρὸς is thus used without a case, i. e. as an adverb; Krüg. Gr.; cf. Cyrop. 2, 1, 31. — οἱ ἀμφὶ Ἀριαῖον, 2, 4, 2.

§ 3. ἐκ τῶν παρόντων . . . ἐλθεῖν, *to go forth from the present (difficulties).* — εἰ δὲ μὴ, *but otherwise, i. e. εἰ δὲ μὴ καλῶς νικῶντες σωσόμεθα.* — ἀλλὰ . . . ἀποθνήσκωμεν, *yet at least let us die nobly.* — οἶα . . . ποιήσκειαν, *quae utinam faciant.*

§ 4. ἐπὶ τούτῳ, *after him;* cf. 6, 1, 11; 7, 3, 14. — ὅστις, not the same as ὅς: *a man who, such a man that he.* — γείτων . . . τῆς Ἑλλάδος, cf. 2, 3, 18. — περὶ πλείστου, cf. note 1, 9, 7. — ἂν: the condition, to which this particle must be referred, lies particularly in σῶσαι: *saying that he would make it an object of the highest importance to rescue us* (if he should be able to rescue us). Cf. note 1, 6, 2. — αὐτός (recollect that it is always intensive in the nom.) before ἐξαπατήσας belongs in idea both to the verb and particip. Notice particularly the anaphora. — ὁμοτράπεζος, see 2, 5, 27. Thus he became a ξένος towards Clearchus, and hence his offence was particularly against Ζεὺς ξένιος. — αὐτοῖς τούτοις, *by these very means.*

§ 5. βασιλέα καθιστάναι: cf. 2, 1, 4. — καὶ ἐδώκαμεν καὶ ἐλάβομεν: the Eng. idiom requires a fuller expression, e. g. (to whom) *we gave and* (from whom) *we received etc.*; cf. note on ἐστρατεύσαμεν, 3, 1, 17. — καὶ οὗτος; cf. note on καὶ πάντας, 1, 10, 18. — ἐχθίστους: an adj.

in the superlat. degree, used as a substantive; and as such governing *ἐκείνου*, his bitterest enemies.

§ 6. ἀλλὰ . . . ἀπορίσωντο, but may the gods punish them as they deserve; ἀπό in comp. with τίσωντο denotes the idea deserved or due; cf. ἀπῆλθον, 1; 2, 11; ἀποθύουσιν, § 12 below.

§ 7. ὀρθῶς ἔχειν, that it was right, depends on νομίζων. — ἐν τούτοις, in these, i. e. in his most beautiful armor.

§ 8. διὰ φιλίας λέναι, lit. to go through friendship, i. e. to be friendly; διὰ παντός πολέμου λέναι, lit. to go through perpetual war, i. e. to be perpetually at war; Gr. § 291, 1. (1.) (b.) — τοὺς στρατηγοὺς . . . οἷα πεπόνθασιν, seeing the generals what they have suffered (a construction called anticipation or prolepsis); in an Eng. idiom, seeing what the generals etc. Cf. note on τῶν βαρβάρων, 1, 1, 5. — σὺν τοῖς ὅπλοις, cf. note on σὺν τούτοις, 2, 1, 12. — ὧν = τούτων ἃ, for those things which; the gen. depends on δίκην.

§ 9. οἶωνός, an omen. For an account of the various kinds of omens, see Dio. Antiqq. art. Divinatio, p. 517. The omen says Xen. occurred while we were speaking περὶ σωτηρίας, hence it was thought to be from Zeus Soter. — τοῦ Διὸς τοῦ σωτήρος. An appellative attached to the name of a god is commonly placed after the name; and as the appellative is of the nature of an adjective, the article is either placed before both or is omitted with both. Hert.; cf. 4, 8, 25; 6, 1, 22; 7, 6, 44; yet 6, 2, 15, is an exception. For the construction of appellatives with other proper names, see Gr. § 244, 7, Rem. 5. — εὔξασθαι depends on δοκεῖ. — ὅπου, when or where; it includes both ideas. Cf. ἐνθα, 5, 1, 1. — ἀνατεινάτω τὴν χεῖρα, let him raise the hand. The Greeks voted in all of the various ways which are common among us, by the voice, by raising the hand, by ballot, and by a division of the assembly. For the last-named method, cf. Thucyd. 1, 87. Raising the hand (χειροτονία, χειροτονεῖν, διαχειροτονία, διαχειροτονεῖν), being both the easiest and the most unequivocal method, was also the most common.

§ 10. ἐπιωρκήκασι, have been guilty of perjury, in that they took the oath with the intention of breaking it: τοὺς ὅρκους λελύκασιν, have broken their oaths, have actually carried into effect that which they intended to do when they took the oaths. — ἐχόντων gen. abs., things being thus. — With εἰκός, δῆλον, οἶόν τε, used impersonally, ἐστὶ is often omitted; and oftener still with ἀνάγκη.

§ 11. ἔπειτα δέ. That which would naturally follow these words is joined by an anacoluthon to the sentence introduced by γάρ. — ἀναμνήσκω takes two accusatives ὑμᾶς and τοὺς κινδύνους. Gr. § 280, 3. — σώζονται τε . . . οἱ ἀγαθοί, and that the brave are delivered etc. — ἐλθόντων . . . Περσῶν, for when the Persians came; μέν is here a correlative

of *ἔπειτα* § 13. Allusion is evidently made to the invasion in 490, B. C., when the Persians for the first time landed in Greece. — *στόλῳ*, cf. note on *σὺν τῷ στρατεύματι*, 1, 7, 1. — *ἀφανιούντων* fut. of *ἀφανίζω*. Gr. § 117. — *ὥς . . . Ἀθήνας*, as if to blot Athens out of existence again; *αὖθις* not implying any previous destruction of the city, but simply that it should again become the same as it was before it had any existence.

§ 12. *εὐξάμενοι* belongs logically to *ἔδοξεν*, as though perhaps *ἐψηφίσαντο* or some similar word were used. The anacoluthon is less noticeable, inasmuch as both *κατακάνοιεν* and *εἶχον* intervene. — *οὐκ εἶχον*, *had not* (the ability), *were not able*. The number of Persians who fell in the battle of Marathon, according to Herod. 6, 117, was 6400; but according to the representation of Xen. it must have been much greater, else the Athenians would already have ceased making the annual offerings. — *ἀποθύουσιν*. The sacrifices had been promised to the goddess and hence were considered due (*ἀπο*-). Cf. note on *ἀποτίσωντο*, § 6 above.

§ 13. *τὴν* (before *ἀναρίθμητον*) *the* (well known), *that*. — *ἦλθεν* in 480 B. C. — *καὶ τότε*, *then also* (as well as in the battle of Marathon, ten years before). — *ἔστι*, Gr. § 35, 1. — *ἀλλά*, *but only*; cf. 1, 4, 18; 6, 4, 2.

§ 14. *οὐ μὲν δὴ*: cf. note 1, 9, 13. — *ἐρῶ* fut., comm. referred to *φημί* as a present. — *ἀλλ' . . . ἀφ' οὗ*, *but there are not yet many days since*; supply in this clause *εἰσίν*, which in adverbial formulas of this nature is not commonly expressed.

§ 16. *αὐτῶν* depends on *ἄπειροι*: Gr. § 273, 5. (e.) — *ἔμετρον*, *so*. *ὅν*: cf. note on *μεστάς*, 1, 10, 18. — *εἰς αὐτούς* properly signifies (says Krüg.), *into the midst of them*, stronger than *ἐπί*: cf. 4, 3, 29; 4, 5, 18. — *πεῖραν . . . αὐτῶν*: cf. note on *Κύρου πείρα*, 1, 9, 1.

§ 17. *μηδὲ . . . δόξετε*, *nor imagine*. In prohibitions, *μή* is used with the present imperat. or aor. subjunct.; cf. 6, 6, 18. — *μείον ἔχειν*, *that you are inferior, that you suffer disadvantage*; cf. *μείον ἔχων*, 1, 10, 8. — *εἰ*, *that*; see L. & S. *εἰ*, II. — *οἱ Κύριοι*, *the forces of Cyrus*, meaning of course the barbarian forces. — *γούν* confirms the foregoing assertion by an undeniable fact. — *πρὸς ἐκείνους*, i. e. *τοὺς ὑφ' ἡμῶν ἡττημένους*.

§ 18. *ἐνθυμήθητε*, *do ye consider*. We should expect, from the foregoing *εἰ δέ τις . . . ἀθυμεῖ*, the 3d pers. sing. *ἐνθυμηθήτω*.

§ 19. *τῶν ἱππέων* is governed by the comparative degree. — *πολύ* qualifies *ἀσφαλεστέρον*; though removed from it by several words, the arrangement is not unusual. — *βεβηκότες*, *standing firm*; cf. Oecon. 8, 17, where this word is predicated of a house. — *δτου* depends on *τευξόμεθα*. — *ἐνὶ μόνῳ*, *in one thing alone*. — *προέχουσιν ἡμᾶς*: *προέχειν* regularly governs the gen., Gr. § 275, 1; yet in Eurip. Hippol. 1365, it also takes the accus. *σωφροσύνη πάντας ὑπερέχων*.

§ 20. τοῦτο, at this, viz. ὅτι κ.τ.λ. ; for the construction, cf. οὐδέν, 1, 1, 8. — κρείττον, sc. ἐστίν. — οὗς . . . ἄνδρας = τοὺς ἄνδρας (ἡγεμόνας ἔχειν) οὗς. For the antecedent in the relative clause, cf. note 1, 2, 1. — εἰσονται, see οἶδα, Gr. § 195. — τὰς ἐαυτῶν ψυχὰς καὶ σώματα. When the gender of two connected nouns is different, the article is seldom omitted with the second noun.

§ 21. πότερον, sc. σκέψασθε, consider whether. — ἧς, object of παρείχον, but attracted to the case of the antecedent. — πολλοῦ ἀργυρίου, for much money. Cf. the construction of ὅτου, 3, 1, 20. — ἔχοντας agrees with the subject of ἀνείσθαι, ἡμᾶς understood. — αὐτοὺς is intensive, agreeing with the implied subj. of λαμβάνειν, or that we ourselves should take (provisions).

§ 22. εἰ . . . κρείττονα, lit. but if you know these things that they are better ; cf. note on τῶν βαρβάρων . . . ὧς, 1, 1, 5. — ἔμπορον : cf. note on φοβερύτατον 2, 5, 9. — καὶ . . . διαβάντες, and if you think that you have been greatly deceived in having crossed (them). — σκέψασθε, εἰ : after verbs of doubting, considering and the like, the Greeks used simply εἰ, not only to denote improbability, but also probability, where we should employ a negative : so here, whether the barbarians have not etc. — ἄρα, see Gr. § 324, 3. — προϊούσι, to (persons) advancing ; Gr. § 284, 3, 10.

§ 23. μήτε . . . τε : cf. 2, 2, 8. — διήσουσιν from διήμι, to allow to pass ; cf. 4, 1, 8 ; 5, 4, 2. — οὐδ' ὧς : cf. note 1, 8, 21. — Μυσοὺς : cf. 1, 6, 7 ; 2, 5, 13. — ἄκοντος : cf. note 1, 3, 17. — ἐν τῇ βασιλείῳς χώρα instead of ἐν τῇ χώρᾳ αὐτοῦ : cf. the repetition of Κύρου 1, 4, 12 ; τῶν βαρβάρων 4, 4, 21. — Πισίδας : cf. note 1, 1, 11. — αὐτοὶ εἶδομεν, 1, 2, 19. — τούτων, i. e. τῶν Περσῶν, implied in βασιλεύς, cf. note 3, 1, 29.

§ 24. ἡμᾶς, subj. of εἶναι, stands at the beginning of the sentence to give it more prominence. — ἂν . . . ἔγωγε, I for my part should say. The particle ἂν suggests the condition εἰ μὴ ἐδεδοίκειν : in place of which we have below § 25, ἀλλὰ δέδοικα : cf. 4, 2, 10. — τοῦ . . . ἐκπέμψειν limits δμήρους, hostages as a pledge that he would send etc. — καὶ . . . γε, and even, cf. 7, 2, 38 ; in the next sentence, καὶ . . . γε, and at least, cf. 3, 3, 5. — ἂν before οἶδα qualifies ἐποίει.

§ 25. ἀλλὰ γάρ, but (I do not advise that we actually make such preparation) for. — ἄπαξ, cf. note 1, 9, 10. — καλαῖς καὶ μεγάλας, beautiful and stately. These two words are often united in the Greek writers, because the latter idea was considered an important element of perfect beauty. Cf. Odys. 15, 418 ; Xen. Mem. 2, 1, 22 ; Oecon. 10, 2. — μή, although expressed above, is repeated on account of the intervening clause. So εἰ § 85 below ; ὅτι 5, 6, 19. — οἱ λωτοφάγοι, the lotus-eaters. Allusion is made to the companions of Ulysses who ate of the lotus ; Odys. 9, 94 etc.

§ 26. ἐξόν: cf. note 2, 5, 22. — τοὺς . . . πολιτεύοντας, *those who now live at home* (i. e. in Greece) *without a fortune*, object of ὄραν; πλουσίους is predicated of τοὺς . . . πολιτεύοντας. — ἐνθάδε κομισαμένους, *having migrated hither*, is commonly understood as referring to αὐτοῖς, cf. note on λαβόντα 1, 2, 1. — ἀλλὰ γάρ, *but* (no more on this point) *for*.

§ 27. ἡμῶν governed by στρατηγῇ. — ἔπειτα, cf. note 1, 3, 2. — ὅχλον παρέχουσιν, *occasion difficulty*. — ἄγειν depends on ὅχλον, Gr. § 306, Rem. 10.

§ 28. ἀπαλλάξωμεν, an exhortation, *let us* etc. — κρατουμένων depends on ἀλλότρια. Gr. § 271, 3. *all things are forfeited on the part of those who are conquered*. — τοὺς πολεμίους, sc. εἶναι.

§ 29. ὁρᾶτε γάρ. This sentence states the reason for the following (introduced by οὖν § 30); cf. 5, 1, 8; 5, 8, 11; 6, 4, 8. When the reason denoted by γάρ is thus placed first in order, γάρ corresponds to the Eng. *since*. — καὶ τοὺς πολεμίους, *even the enemy*; καὶ suggests the notion; — if the enemy entertained such an opinion, how fully ought we also to be convinced of the importance of order and discipline. — τοὺς πολεμίους ὅτι, another instance of *anticipation*, instead of ὅτι καὶ οἱ πολ.; cf. note 1, 1, 5. — πρόσθεν . . . πρίν, cf. note 1, 1, 10.

§ 30. τοὺς νῦν. The position of this phrase is determined by the effort to place the words which are antithetical near together. So also νῦν ἢ πρόσθεν. — τῶν πρόσθεν, sc. ἀρχόντων.

§ 31. ἢν ψηφίσησθε. The first conditional clause belongs to the following: *and if you will resolve, in case any one shall be disobedient*. The same arrangement occurs 7, 3, 37; cf. 3, 1, 39. — τὸν . . . ἐντυγχάνοντα: lit. *that the one of you on each occasion (ἅει) falling in* (with him, i. e. τῷ ἀπειθοῦντι). — οὐδ' ἐνί is more emphatic than οὐδενί, *not even one man*.

§ 32. εἰ . . . βέλτιον, sc. δοκεῖ: lit. *if any thing else seem better than in this way*. There would be more uniformity in the expression by substituting ἄλλη for τι ἄλλο, or else ταῦτα for ταύτη. — ὁ ἰδιώτης, *the common soldier*; cf. 1, 3, 11.

§ 33. οἷς by attraction instead of ἃ. — καὶ αὐτίκα, *presently also*, not simply now. — ἀνέτειναν: on the asyndeton, see note 1, 3, 20.

§ 34. προσδεῖν, impers., governs ὧν, *what there is need of in addition*. — ὅπου = ἐκεῖσε ὅπου, *to that place where*; cf. οὗ 2, 1, 6. — πλέον: cf. note 1, 2, 11. — ἀπεχούσας, *distant*, agrees with κώμας.

§ 35. εἰ . . . εἰ: cf. note on μή, § 25.

§ 36. δπλων: cf. note on τὰ δπλα, 2, 2, 4. — τίνα is the subj. of ἡγεῖσθαι and both depend on the impers. χρή, *who ought to lead, whose duty it is to lead* etc. — τίνας, sc. χρή. — πλαίσιον signifies a *hollow rectangle* (not necessarily a square). It was the ordinary arrangement of

forces in a retreat through a plain country ; especially where they were beset by cavalry and light-armed troops ; cf. Hellen. 4, 3, 4. — ἐπὶ τῶν πλευρῶν ἐκατέρων, upon each of the sides ; one would expect here ἐκατέρας. The plural seems to be used here, as also in § 37, because each side consisted of several ranks. — τοῖς τεταγμένοις, those who have been arranged, those who have been appointed to their place.

§ 37. ἐπειδὴ . . . ἐστὶ : he was entitled to the post of honor, because the Lacedaemonians at that time held the hegemony among the Greeks : cf. 6, 1, 26. — τὸ νῦν εἶναι, for the present at least ; cf. note on τὸ . . . εἶναι, 1, 6, 9.

§ 38. ἀεὶ, on each occasion ; cf. ἀεὶ § 31.

§ 39. μεμνήσθω . . . εἶναι, let him remember to be etc. ; if it were ὦν instead of εἶναι, the idea would be let him remember that he is etc. Gr. § 811, 7.

CHAP. III.

Mithridates comes to the Greeks under the guise of friendship proffering his advice, while his real object is manifestly to ascertain their plans. The Greeks resolve to listen to no more terms from the Persians. After crossing the river Zabatas, being annoyed by the enemy's cavalry and light troops, they concert measures to supply this deficiency in their forces.

§ 1. ἀνέστησαν : cf. note 6, 2, 5. — ὅτου depends on δέοιτο (whatever any one needed) ; it is limited by τῶν περιττῶν, and its antecedent is the object of μετεδίδωσαν. — εἰς ἐπήκοον : cf. 2, 5, 38.

§ 2. Κύρω πιστός : cf. 2, 5, 35. — εὖνους, sc. εἰμὶ, which is suggested by ἐγώ, . . . ἦν, although as is often the case in ellipses the tense is different. The form to be supplied may also differ in number, person, and mood from the form expressed. Krüg. — ὀρώην : for this form of the optat., see Gr. § 137, 4. — καὶ . . . ἔχων, having also, etc., i. e. not simply alone. — πρὸς με differs from πρὸς ἐμέ in that the enclitic με is less prominent than the orthotone ἐμέ. Cf. Gr. § 35, 8. — ὡς φίλον : it is more comm. to repeat the preposition (in this instance πρὸς) when the comparison follows as here. — φίλος opposed to the idea πολέμιος ; εὖνους, τοῦ ἐχθροῦ.

§ 3. ἔλεγε : cf. note 2, 3, 21. — τις, any one. The allusion is to Tissaphernes.

§ 4. τῶν Τισσαφέρνους τις οἰκείων. For the same position of τις, see 2, 5, 32 ; 5, 7, 19. Cyr. 5, 4, 1 ; 7, 2, 3. Thucyd. 1, 45. But τῶν τις οἰκείων without Τισσαφέρνους would be only Ionic. Hert. — πίστεως ἕνεκα, for the sake of fidelity, to secure fidelity, i. e. the fidelity of Mithridates.

§ 5. ἔστε followed by εἶναι (which denotes continued existence) we render, *while, as long as*; followed by γίγνεσθαι (which denotes the beginning of an action, the coming into existence), we render it *until*. — Νίκαρχον: cf. 2, 5, 33. Whether they were the same person, is doubtful. — ἔχετο ἀπιών: cf. 2, 4, 24; 2, 6, 3.

§ 7. ἐγένοντο: Μιθριδάτης καὶ οἱ σὺν αὐτῷ. — τῶν ὄπλων: as in 3, 2, 36. — βραχύτερα ἢ ὥς ἐξικνεῖσθαι: lit. *a shorter distance than so as to reach*; in an Eng. idiom, *too short a distance to reach*; Gr. § 841.

§ 8. ἐδίωκον has for its subj. the antecedent of οἱ.

§ 9. οὔτε . . . χωρίῳ, *nor were the footmen (the Greeks) able in a short space to overtake the footmen (the Persians) in fleeing from a point considerably in advance*; with ἐκ πολλοῦ, compare ἐκ πλείονος 1, 10, 11.

§ 10. καὶ φεύγοντες . . . εἰς τοῦπισθεν τοξεύοντες, *even while fleeing . . . by shooting behind*. So in later times the Parthians. Cf. Plut. Crass. 24. ὑπέφευγον ἅμα βάλλοντες οἱ Πάρθοι. Virg. Georg. 3, 31.

§ 11. δείλης here means δείλης ὀψίας, (*the later afternoon, evening*), as the words τῆς ἡμέρας δλης show. For the different uses of δείλη, see L. & S.; cf. 1, 8, 8. — τὰς κώμας: mentioned above 3, 2, 34; hence the article. — οὐδὲν μᾶλλον, *none the more*, i. e. no more than though he had remained with the phalanx.

§ 12. ἡτιῶντο: see note on ἐστρατοπεδεύετο 2, 2, 15; and on the change of mood (ἡτιῶντο and μαρτυροίη), cf. note 2, 2, 15.

§ 13. ἀληθῆ λέγετε: a brief and lively expression for τῇ ἀληθείᾳ ἐγένετο & λέγετε, in truth those things which you say took place.

§ 14. χάρις, sc. ἔστω. Cf. Cyrop. 7, 5, 72; 8, 7, 3. So in Eng. the verb is often omitted: *thanks to the gods that* etc.

§ 15. ὅσον, *as much as*, here predicated of space: *such a distance that neither* etc. — οἱ ἐκ χειρὸς βάλλοντες: same as οἱ ἀκοντισταί § 7 above. — ἐξικνεῖσθαι, *to reach*, often stands thus without any definite object. πολὺ belongs to χωρίον. — ἐν ὀλίγῳ . . . ῥύματος, *and in a short space not even though a footman were fleet would he overtake in pursuit a footman who had a bow-shot the start*. ἐκ . . . ῥύματος is analogous to ἐκ πολλοῦ § 9. Cf. ἐκ πλείονος 1, 10, 11.

§ 16. ἡμεῖς: we should expect here ἡμῖν depending on δεῖ, but the case is determined by the nearest verb μέλλομεν, being a species of attraction. Cf. note on Πρόξενος 2, 5, 41. — σφενδονητῶν depends on δεῖ, Gr. § 273, 5. (b.) — τὴν ταχίστην, cf. note 1, 3, 14. — σφενδονῶν depends on διπλάσιον used substantively. σφενδῶνη here denotes by meton. the stone which is flung. So in 3, 4, 4; 4, 3, 29; 5, 2, 14. The clause reads, *and their missile is borne even twice the distance of the stones from the Persian slings*.

§ 17. διὰ τὸ . . . σφενδονᾶν, *from the fact that (the Persians) sling with* etc.

§ 18. αὐτῶν depends on τίνες. — πέπνται, cf. note on ἐπέπατο 1, 9, 19. — τούτῳ: as τίνες was just before used, we should expect here the plural; but in using the sing. one person is presented as an example of what would be done for all. — αὐτῶν, for them, i. e. the slings. For the government, see Gr. § 275, 3. — τῷ . . . ἐθέλοντι, to the one who is willing being enrolled to act as slinger. — ἄλλην τιὰ ἀτέλειαν, something else as an immunity. Cf. note on ἄλλο δένδρον 1, 5, 5. This immunity might perhaps be exemption from the duty of acting as sentinels.

§ 19. τοὺς μὲν τινὰς: cf. note on τὰς δέ τινὰς 2, 3, 15. — τῷ Κλεάρχῳ, by Clearchus, dat. of agent; Gr. § 284, 3, 11. — εἰς ἱππέας κατασκευάσωμεν, prepare for horsemen, i. e. by equipping these horses with the armor suitable for the use of horsemen.

§ 20. ἐδοκιμάσθησαν, were approved; δοκιμάζω is the common word for this idea.

CHAP. IV.

Contains an account of several days' march from the level country in the neighborhood of Nineveh into the hilly region bordering on the Carduchian mountains. The Greeks are at first attacked by Mithridates whom they easily repulse; afterwards, by Tissaphernes with a large army, from which they experience considerable annoyance.

§ 1. τῇ ἄλλῃ: ἄλλος preceded by the article generally means (especially in the sing. numb.) *the rest of*, but that meaning cannot be assigned to it here. Cf. 2, 1, 3; 6, 1, 15, where τῇ ἄλλῃ means as here, *on the next day*. — ἐφ' ᾗ, at which, connect in idea with ἐπιθοῖντο.

§ 2. διαβεβηκόσι, after they had crossed over; the notion of time is the prominent idea of the particip. here; so also just above διαβαίνουσιν, while crossing over. — ἂν . . . λάβῃ: cf. note on ἂν μὴ διδῶ 1, 3, 14.

§ 3. παρήγγελτο κ.τ.λ., and orders had been given who of the targeteers should pursue etc. τῶν πελταστῶν limits οὓς the subject of διώκειν. — θάρροῦσι, particip. agreeing with τοῖς ἱππεῦσιν; more conveniently rendered as an adv. to pursue boldly. — ὥς, on the supposition that, feeling assured that. Cf. note on ὥς 1, 1, 2.

§ 4. κατειλήφει, sc. αὐτούς. — σφενδόναι: cf. note on σφενδονῶν 3, 3, 16. — ἐσήμηνε, sc. ὁ σαλπικτής. Cf. note on ἐσάλπιγξε 1, 2, 17. — ἔθειον . . . εἶρητο, they to whom orders had been given ran towards the same point, i. e. towards the enemy. — οἱ δέ; i. e. οἱ πολέμιοι.

§ 5. τοῖς βαρβάροις, on the side of the barbarians; dat. incomm., limiting ἀπέθανον and also ἐλήφθησαν. — ὅτι qualifies φοβερώτατον, as shocking as possible. — δρᾶν depends on φοβερώτατον, Gr. § 306, Rom. 10.

§ 6. οὕτω πράξαντες, *having fared thus, having experienced such fortune*. With οὕτω πράττειν, compare εἰδὲ πράττειν etc. Cf. note 1, 9, 10.

§ 7. Λάρισσα. This apparently Grecian name need not occasion surprise, since the numerous cities of this name in Greece are of Pelasgic, hence also of oriental origin. The meaning of the word Larissa is not yet settled, and in the present instance it is probably not the name by which the place went among the Persians. From its proximity to the Zab, it was evidently the city whose ruins are now called Athur (= Ashur) or Nimroud. Through the indefatigable exertions of Layard many remarkable relics of ancient Assyrian art have been recently discovered here, and are now among the most interesting objects in the British Museum. — Μηδοί: cf. note on Μηδίας 2, 4, 27. — τὸ εἶδος without μέν, as though ὕψος δ' ἑκατόν did not follow; cf. 4, 8, 9. — τοῦ . . . περιόδου, *the entire circumference*. — πλίνθοις κεραμίνας: cf. note on πλίνθοις ὀπταῖς 2, 4, 12.

§ 8. βασιλεύς, i. e. Cyrus the Elder. — ἡλιον κ.τ.λ.; in this way certain Grecian philosophers also explained eclipses of the sun. — ἐξέλιπον, sc. τὴν πόλιν. Taking the eclipse as an unlucky omen, they were led to abandon their city.

§ 9. παρά, cf. note 1, 2, 13.

§ 10. πρὸς [τῇ] πόλει. If the article is the true reading, then the meaning is *near the city*, i. e. the one to which the fort belongs. — Μέσπιλα. This also, as in the case of Larissa, seems not to be the true name, but perhaps a corruption of the name given in the Aramaean rural dialect to the region of country or to the ruins. It is very surprising that Xen. did not learn what we so well know from the Grecian and Roman writers of a later period, and from the Arabic writers of the middle ages, as well as from the interesting discoveries of recent times,—the fact that he was among the ruins of Nineveh (ἡ Νῖνος), once the capital of the old Assyrian empire, a city described in the most glowing terms by the Greeks themselves. It was situated on the eastern bank of the Tigris, nearly opposite the modern city of Mosul; and was built almost entirely of the shelly marble (λίθος κογχυλιάτης) in which the adjacent country abounded.

§ 11. ὑπὸ Περσῶν: this construction is employed because ἀπώλεσαν τὴν ἀρχὴν (= ἐστερήθησαν τῆς ἀρχῆς) is pass. in idea:—*lost the government, were deprived of the government*; cf. 7, 2, 22.

§ 12. χρόνῳ, *by time*;—the means of subsistence being consumed by the length of the siege. — ἐμβροτήτους, *mad, insane*; or as others understand it *terrified by a storm*. — ἐάλω from ἀλίσκομαι: observe that all the parts of this verb are pass. in meaning, though some of the forms are in the act. voice.

§ 13. εἰς . . . σταθμόν. The preposition is to be understood as in 1,

7, 1, since *σταθμός* here denotes the notion of time. — *ἦλθεν*. The fact that he went up to Babylon with horsemen is mentioned in 1, 2, 4. Cf. also 2, 4, 8. *ἔχων* is to be repeated in mind, as though he had written *ἔχων οὖς ἦλθεν ἔχων*, *he appeared with (ἔχων) the horsemen that he himself came (up to Babylon) with (ἔχων)*, etc. So with *ἀνέβη* and *ἐβοήθει*, repeat *ἔχων* in mind. — *ἰππίας*: antecedent in the relative clause; cf. note 1, 2, 1. — *ἔχοντες*, in *matrimonio habentis*. — *ὁ . . . ἀδελφός*, cf. 2, 4, 25. — *πρός*, in *addition to*.

§ 14. *εἶχεν . . . καταστήσας* is understood as a circumlocution for *κατέστησεν*. — *ὀπισθεν*, in *the rear*, i. e. of the Greeks. — *εἰς τὰ πλάγια*, in *the direction towards the flanks* (of the Grecian army).

§ 15. *Σκύθαι* evidently does not belong here. — *προϋθυμείτο*, sc. *ἁμαρτάνειν ἀνδρός*. — *οὐδὲ γὰρ . . . ῥάδιον ἦν*: because the enemy stood so close together. — *ἦν* stands without *ἂν*, because the consequence was necessary and unconditional.

§ 17. *καὶ . . . Περσικά*, *the Persian implements of archery also*, as well as those of the Cretans. — *τοῖς Κρησί* belongs to *χρήσιμα*. — *τὰ τοξεύματα* means *the arrows*; *τὰ τόξα*, *the implements of archery* including bows and arrows. — *διετέλουν χρώμενοι*, *they continually used*; so *διάγειν* 1, 2, 11; *διαγίγνεσθαι* 1, 5, 6; 2, 6, 5; 4, 5, 5. — *ἐμελέτων τοξέειν*, lit. *they practised to shoot*, i. e. as we should say in *practising they shot*. — *ἄνω ἰέντες μακράν*, *far upwards* (lit. *casting* (sc. their arrows) *far upward*). This was done that they might the more easily recover them, without being compelled to go far from the main army. — *πολλά* belongs both to *νεῦρα* and *μόλυβδος*. Cf. note on *πολλά* 3, 1, 2.

§ 18. *μεῖον ἔχοντες*: cf. note 1, 10, 8.

§ 19. *πλαίσιον ἰσόπλευρον*, *a square*; cf. note 3, 2, 36. — *συγκύπτει*, *bend together*, i. e. *approach each other*. — *τὰ κέρατα*, *the wings*, § 22 *αἱ πλευραί*. — *ὁδοῦ στενοτέρας . . . ὁρέων . . . γεφύρας*: these contingencies would now occur; for immediately north of Mosul the fruitful plain of Assyria becomes more hilly and is intersected by numerous brooks which flow down from the mountains of Kourdistan. — *ἐκθλίβεσθαι τοὺς ὀπλίτας*, *that the heavy-armed men are thrown out of their ranks*. The heavy-armed men in the van and the rear particularly would be thus disturbed. The targeteers also in the van and rear (see 3, 3, 8; 3, 4, 40 and 43) would in like manner be thrown into confusion, but the heavy-armed alone are mentioned because they constituted the principal part of the forces at the points in question.

§ 20. *διασχῇ* (from *διέχω*) is the opposite in meaning of *συγκύπτω*. — *τὸ μέσον τῶν κεράτων*, *the space between the wings*. — *διάβασιν*, cf. note 2, 3, 10. — *βουλόμενος φθάσαι πρῶτος*, *wishing to get over first*. — *εὐεπίθετον ἦν*, *it was easy to make an attack*. The adjective joined to the

impersonal ἦν must be understood as a substantive predicate. Cf. προσβατόν 4, 3, 12; and the plurals βάσιμα 3, 4, 49; βατά 4, 6, 17.

§ 21. ἐξ λόχους. Three of these were to constitute the van and three the rear of the square (πλαίσιον); cf. § 43 below. Each λόχος consisted of two πεντηκοστίες (commanded by πεντηκοστῆρες), and each πεντηκοστής of two ἐνωμοτίαι (commanded by ἐνωμοτάρχαι). — ἄλλους κ.τ.λ., and others as commanders of Pentekosties, and others as commanders of Enomoties; cf. note 1, 5, 5. — οὔτοι δὲ πορευόμενοι, and while they were on the march. We should expect here the gen. abs.; yet see note on μαχόμενοι 1, 8, 27. — οἱ λοχαγοί: these of course were attended by their companies (λόχοι). So also § 23. — ἔωθεν τῶν κεράτων, apart from the wings; i. e. as we learn from ὑπέμενον ὕστεροι, behind the wings. Hence the definition of παρῆγον, they made the men march of sideways, given by L. & S. referring to this passage, is not accurate. Translate thus, but then they led (their men) along behind the wings.

§ 22. ἂν ἐξεπίμπλασαν: cf. note on ἂν ἀφείλετο 1, 9, 19. — τὸ διέχον, the vacant space. — κατὰ λόχους, with companies of a hundred men; so arranged that the lochus constituted but a single file of a hundred men deep. Thus there would be six men abreast. κατὰ πεντ., in companies of fifty; so arranged that each company constituted but a single file of fifty men deep. Thus there would be twelve men abreast. κατ' ἐνωμ., in companies of twenty-five men; so arranged as to form a single file of each company. Thus there would be twenty-four men abreast, and they would consequently fill a vacant space in the line of the square (τὸ διέχον) four times as large as the companies of a hundred.

§ 23. ἐν τῷ μέρει, in their turn; cf. 7, 6, 36. — τι, in any respect; it may be rendered perchance. — τῆς φάλαγγος depends on που, as an adv. of place: and if perchance occasion required it (δέοι, sc. τούτους ἐπιπαρεῖναι), these were at hand (ready for assistance). — τούτῳ τῷ τρόπῳ applies unquestionably not alone to the next four marches, but to those which followed. This thought was in the mind of the writer: in this manner they continued their march without meeting with any thing worthy of notice in the next four stages (Krüger).

§ 24. εἶδον βασιλείον τι: they beheld a certain royal structure. This was seen from a distance, being situated on an eminence of the foremost range of the Kourdish mountains. This range extends westward to the Tigris. It is now called by the Kourds Tscha Spi; by the Arabs, Dschebel Abjad. Both signify white mountain. (Cf. §§ 30, 37, where it is called ὕρος.) — τοῦ ὕρους, the mountain, i. e. the one in sight directly before them; hence the force of the article. — ἄσμενοι. Cf. note 2, 1, 16.

§ 25. ὥς . . . ἀναβ., as if to etc.; cf. note 1, 1, 3. — τὸν ἕτερον = τὸν δεύτερον (cf. § 28). — ἔβαλλον . . . ἐτόξευον. Notice the asyndeton.

These three verbs denote the different modes of discharging missiles; namely with the hand, with slings, and with bows. — ὑπὸ μαστίγων (Gr. § 299, 1. (2.) (c).), *under the lash*; being constantly scourged. The Persian government resorted to this means of making the slavish people fight well. Cf. Herod. 7, 21, ἔρυσσον ὑπὸ μαστίγων, *they dug under the lash*, spoken of the army of Xerxes at Mt. Athos. In other passages also Herod. mentions the same practice.

§ 26. Ἑλλήνων, used adjectively. So regularly names of nations with nouns denoting persons. Cf. Ἀάκωνα 5, 1, 15; Ἑλληνες 6, 5, 26. — ἐν τῷ ὄχλῳ, *among the attendants of the army*; within the square of heavy-armed men.

§ 27. ὀπλῖται ὄντες. The particip. expresses the notions of time, cause, and condition. Here the notion of cause is the prominent idea, and it may be rendered, *because they were heavy-armed men*.

§ 28. ταῦτά must not be confounded with ταῦτα. — πρὶν . . . ἀνῆγαγον instead of ἀναγάγοιεν (*until they should lead up*); the construction ἀνῆγαγον is as though οὐκ ἐκίνησαν instead of μὴ κινεῖν had preceded. Krüg.

§ 29. οἱ πολέμιοι: the first denotes the Persians, but the second, at the end of the §, denotes the Greeks. — ἀποτμηθείσαν. This form of the optat. 3d pers. plural is much less common than the termination -εῖεν. Gr. § 116, 7. It occurs again § 35 below, and 4, 3, 21; 5, 7, 20. — αὐτῶν, the Persians.

§ 30. κατὰ, *along, over*, Gr. § 292, II. (1.) (b.) — οἱ δέ: the targeteers § 28. — ἐπιπαριόντες: passing along on the mountain in a direction parallel to the main army and at no great distance from it; cf. 6, 3, 19. — εἰς τὰς κώμας: mentioned § 24, hence the article. — ἰατρούς: doubtless the same that Cyrus had previously employed. No doubt in Greece itself the necessity of surgeons connected with the army had long before been learned.

§ 31. καὶ ἅμα adds another reason; hence = καὶ ἅμα ὅτι, *and at the same time because*. — τῷ σατραπείῳ. The satraps had to provide for the troops in their own satrapy. Cf. Cyrop. 8, 6, 3. Oecon. 4, 5 and 6.

§ 32. ἀπόμαχοι, *away from the ranks*. Three classes were not in a condition for fighting; *the wounded, those who carried the wounded, and those who had taken the armor of the persons who carried the wounded*.

§ 33. πολὺ . . . διέφερεν . . . ἤ: *it was far otherwise than*; or in our idiom, *it was a very different thing to etc., from (what it was) to fight etc.* ἐκ χώρας ὀρμ-, *rushing out from a fixed position*. Cf. ἐκ Χερρονήσου ὀρμ. 1, 1, 9.

§ 34. τοῦ Ἑλληνικοῦ depends on ἀπ-, and σταδίων on μείον. — ἐπιθῶνται: cf. note on κατακόψη 1, 8, 24.

§ 35. *πονηρόν* : cf. note on *φοβερότατον* 2, 5, 9. — *ὡς ἐπὶ τὸ πολὺ* : cf. note 3, 1, 42. — *τοῦ . . . φεύγειν ἕνεκα, εἰ* : *to the end that they may not flee, if* etc. The construction is elliptical, and we may supply mentally *ὅπερ ἂν γένοιτο*, *which very thing would take place if* etc. ; cf. 7, 8, 16. — *δεῖ . . . ἀνδρί*. Instead of the dat. the accus. would be the common construction with *δεῖ*. — *δωρακισθέντα* agrees with the subject of *ἀναβῆναι*. For the change from dat. to accus., cf. note on *λαβόντα* 1, 2, 1. With this whole passage, cf. *Cyrop.* 3, 8, 26 and 27.

§ 36. *διαγγελλομένους*, *that they were passing along the word*, i. e. to depart. — *ἐκήρυξε*, *the herald proclaimed*. Cf. note on *ἐσάλπιγγε* 1, 2, 17.

§ 37. *καὶ αὐτοί* : *et ipsi*, cf. § 44. — *χωρίον ὑπερδέξιον . . . ἧ*, *a place on the right hand above (the way) where*. — *ἀκρωνυχίαν*, in apposition with *χωρίον*. — *ὅρους*, cf. note § 24. — *ὅφ' ἣν* : *under which* is an inadequate translation, since it does not express the notion of direction or extension contained in the accus. case ; Gr. § 299, III. (1.) In German, it is expressed by *unter dem hin*. — *πεδίον* : the small level valley between the first range of mountains (cf. note § 24) and the principal range. Through it flows westward a tributary of the Tigris called Chabur. The same valley is meant by the expression *ἐν τῷ πεδίῳ* 3, 5, 2.

§ 38. *οὐρά* : *agmen extremum*, the opposite of *στόμα* (§ 42) *agmen primum*.

§ 39. *ἡμῖν*, dat. *incommodi*. Gr. § 284, 3, Rem. 4. — *τούτους*, *these men*, i. e. those by whom the eminence had been preoccupied.

§ 40. *ἔρημα*, *defenceless*. — *πῶς*, cf. note 1, 7, 2. — *τις* : indef. *one, some one*. As the reference was of course to themselves, the idea would be better expressed by the English *we*. — *ἀπελῆ* : for the form, cf. note on *ἐλῶντα* 1, 8, 10.

§ 41. *αὐτοῦ* is intensive ; lit. *above their own army itself*, i. e. *above their very army*. So *ipse* in Latin : e. g. *Caes. B. G.* 5, 43, *sub ipso vallo* ; *B. C.* 3, 19, *ad ripam ipsam fluminis*. — *ἐαυτῶν*, i. e. the Greeks. — *βούλει* : for the three verbs which regularly take this form of the 2d pers. sing. in the Att. dialect, see Gr. § 116, 11. — *μένε . . . πορεύου* : one would expect to find with these words *σὺ μὲν* as the proper antithesis of *ἐγὼ δέ*. Krüg. and Hert. say in explanation that the words *ἐγὼ δέ* were not contemplated when *μένε* and *πορεύου* were uttered. It seems rather that Xen. by giving such prominence to *ἐγὼ δέ* would indicate his own entire willingness either to go or to stay ; cf. 7, 3, 36.

§ 42. *εἰπών* : an asyndeton like 4, 1, 20, and 4, 8, 6, where an answer follows immediately after a question or a proposition containing the substance of a question ; and where the verb or particip. stands first. — *οἱ*, dat. from *οὗ*, governed by *σύν* in composition with *πέμψαι* ; *οἱ* the article is a proclitic, *οἱ* the plural of *ὅς* (the relative pron.) is always orthotone,

of the dat. is an enclitic. — μακρὸν ἦν, *it was a long distance*; i. e. too long a distance for the time allowed them, since their plan required the utmost dispatch.

§ 43. τοὺς ἀπὸ τοῦ στ. π.; cf. τοὺς ἐκ τῶν πόλεων 1, 2, 3. — τοὺς τριακοσίους . . . τῶν ἐπιλέκτων; these were half of the six companies mentioned in § 21.

§ 44. ἀμιλλᾶσθαι ἐπὶ τὸ ἕκρον, *to vie (with the Greeks) in the attempt to reach the summit*.

§ 45. διακελευομένων: cf. note on κόπτοντες 2, 1, 6.

§ 46. νῦν . . . νῦν: cf. note on ὑμεῖς 3, 1, 37. — τὴν λοιπὴν, sc. ὁδόν.

§ 47. οὐκ ἐξ ἴσου . . . ἐσμέν, *we are not on equal footing*. — χαλεπῶς qualifies φέρων.

§ 48. καὶ δς: cf. note 1, 8, 16. — ἔχων, *with (it; i. e. the shield of Soteridas)*. — θώρακα . . . τὸν ἱππικόν. The breast-plate of a horseman was heavier than that of a footman. Cf. Plut. Philop. 6. — ὑπάγειν, *to lead slowly on*. — τοῖς . . . ἐπομένοισι, *and those behind though following (those in front) with difficulty, to pass along by (him)*.

§ 49. ὁ δέ, *but he*, i. e. Xenophon. — ἀναβάς, sc. ἐπὶ τὸν ἵππον. — βάσιμα . . . ἔβατα, sc. τῷ ἵππῳ. Cf. note on εὐεπίθετον 3, 4, 20. — ἤγειν is often used absolutely as here the accus. being omitted; *he led (his men)*, or simply *he took the lead*. — φθάνουσιν . . . πολεμίους, *they anticipate the enemy in arriving etc.*; cf. 5, 7, 16.

CHAP. V.

The Greeks being still harassed by the Persians arrive at a point where the Carduchian mountains reach the Tigris, and hang precipitous over the river. After considerable deliberation and diligent enquiry from the captives, they resolve to attempt the passage of the mountains.

§ 1. ἀγαθῶν here denotes the means of subsistence. Cf. 3, 1, 20; 4, 6, 27; 6, 6, 1.

§ 2. καὶ γάρ (cf. note 1, 1, 6,) explains the reason why the Greeks were dispersed in the plain for plunder. — διαβιβαζόμεναι, lit. *while being transported over*, i. e. while their owners were transporting them over; it is to be connected with κατελήφθησαν as a predicate.

§ 3. ἐννοούμενοι contains the notion of fear, and hence is followed by μή instead of ὅτι as in 3, 1, 2. — καλοῖεν, sc. οἱ πολέμοι. — ἔχοιεν, sc. οἱ Ἕλληνες. — ὅθεν, *any place from which*. Cf. note on ὅθεν 2, 4, 5. — τὰ ἐπιτήδεια is the object of λαμβάνοιεν.

§ 4. ἀπήεσαν ἐκ τῆς βοήθειας, *returned from rendering assistance*, i. e. to the Greeks scattered through the plain and attacked by the enemy

(see § 2). It seems to be taken as a matter of course that assistance would be rendered to them, and hence the article before *βοηθείας*; although no mention had previously been made of such assistance. (Hert.) — *κατέβη*, *descended*, i. e. from the mountain; see end of ch. 4. — *ἤνیکا . . . οἱ Ἕλληνες*, *when the Greeks* (returning from the assistance, i. e.) *after having rendered the required assistance met him* (i. e. Xenophon) *on their return*. — *οἱ Ἕλληνες*, i. e. Chirisophus and his party, who had just been opposed to the enemy.

§ 5. *ὑπιέντας*, sc. *τοὺς πολεμίους*, *that (the enemy) are giving up* etc. It depends on *ὁρᾶτε*; for the accus. and particip. instead of accus. with the infin., see Gr. § 310, 4. — *μὴ καίειν . . . χώραν* is epexegetical of *ἔ*: *for what they stipulated* (that we should not do, namely) *that we should not set fire to the country* etc. For the stipulation here alluded to, cf. 2, 3, 27. — *νῦν . . . ἄλλοτρίαν*, *now they themselves do, setting fire (to the country) as though it belonged to another*. — *καίονσι* is a brief expression for *ποιοῦσι καίοντες*.

§ 6. *βοηθεῖν ἐπὶ*, *to march against*. — *ὥς . . . ἡμετέρας*, sc. *χώρας*, *as if in defence of* etc.

§ 7. *σκηνάς*: not properly *tents*, since these, according to 3, 3, 1, had been burned; but rather in general *camp*, or *encampment*, which in this instance was a village (§ 1 above). So *σκηνεῖν* and *σκηνοῦν* are often to be understood simply *to encamp*; cf. 3, 4, 32. — *στρατηγοὶ καὶ λοχαγοί*: without the article, as often when several names (particularly of persons holding office) are joined together. Cf. 4, 7, 25; 6, 5, 12; 6, 6, 30. — *ἐνθεν μὲν . . . ἐνθεν δέ*, cf. note 2, 4, 22. — *τοσοῦτος τὸ βάθος ὥς*, lit. *so much in depth that*, = *so deep that*. — *μηδὲ . . . βάθους*, *not even the spears of (the persons) trying the depth rose above (the water)*. For an idea of the ordinary length of a Grecian spear, see Dict. Antiqq. p. 135.

§ 8. *κατὰ* is distributive, *in companies of* etc. Gr. § 292, II. (3.) (d.)

§ 9. *ἄσκων*: cf. note on *διφθέρας*, 1, 5, 10. — *πολλὰ κ.τ.λ.*, not *I see these many sheep* etc. This would require *τά* before *πρόβατα*. Rather, *I see here many sheep* etc. *πολλὰ πρόβατα* is a predicate of *ταῦτα* and hence the article is wanting. — *ἃ ἀποδαρέντα καὶ φυσηθέντα*; a brief expression for *ὧν ἀποδαρέντων τὰ δέρματα φυσηθέντα*. (Hert.)

§ 10. *τούτοις*, i. e. *τοῖς δεσμοῖς*. — *ὀρμίσας . . . ἄσκόν*, lit. *having anchored each skin*, i. e. *having made fast each skin*. — *λίθους . . . ὕδωρ*, *by tying stones (to them) and casting (these) as anchors into the water*. — *διαγαγὼν . . . δῆσας*, *having conveyed (the leathern bottles) over (the river) and having bound (them) at both ends*, i. e. on each bank of the river. His object was to make, not a mere raft, but a temporary bridge.

§ 11. *μάλα εἴσεσθε* (fut. of *οἶδα*), *you shall know for a certainty*. — *ἔξει*, *will hold, will prevent*. In this sense the fut. *σχήσω* instead of *ἔξω* is

almost invariably used. — τοῦ μὴ καταδύναι, *from sinking*. For the negative, cf. note on τὸ μὴ καταπετρωθῆναι 1, 3, 2.

§ 12. τὸ ἐνθύμημα, *the conception, the plan*; τὸ ἔργον, *the execution*. — οἱ κωλύοντες, *the persons that would hinder* (the execution). Cf. the construction of ὁ τολμήσων 2, 3, 5. — τοῖς πρώτοις, *the foremost*, i. e. the first men who attempted the execution of the proposed plan.

§ 13. πρὸς Βαβυλῶνα: here of course denoting only the general direction, i. e. towards the south. — κατακαύσας ἔνθεν. *for they had burned down those from which* etc. The participle is here causal, and ἔνθεν = ταύτας ἐξ ὧν. — ὅμοιοι ἦσαν θαυμάζειν, *seemed to wonder*. Such a use of ὅμοιοι ἦσαν in the sense of ἐφίκεσαν or ἐδόκουν can scarcely be found elsewhere. — τρέφονται and ἔχοιεν: for a similar change of mood, cf. 2, 1, 2; 2, 2, 15; 4, 5, 10. — ὅποι and τί: the indirect and the direct interrogative in the same construction. Cf. ποῖον and ὅπως 2, 5, 7.

§ 14. τίς ἐκάστη, sc. χώρα.

§ 15. τὰ . . . εἴη, *the regions southward belonged to the (country) in the direction of Babylon* etc. — ἡ . . . φέροι: here we must supply, instead of χώρα, ὁδός: *the (way) eastward would lead* etc. — Σερίζειν and ἑαρίζειν are to be understood in the inverse order (χιαστῶς) of Susa and Ecbatana; as Σερίζειν is predicated of Ecbatana and ἑαρίζειν of Susa; cf. Cyrop. 8, 6, 22. — ἡ δὲ διαβάντι, *but the way to one having crossed over* etc. For the construction of διαβάντι, see Gr. § 284, 3. (10.) Cf. 6, 4, 1. — ὅτι: for a similar arrangement, cf. 6, 3, 11. — Καρδούχους. The same that are now called Kourds; by the old Syriac writers called Kardn; and by the Armenian, Kordu, in the plural Kordukh (hence perhaps the Greek ending -χοι). By the later Greek writers the country itself was called Καρδογηνή, Κορδουηνή, and also Γορδουαία.

§ 16. βασιλέως οὐκ ἀκούειν, *did not hear to*, i. e. *did not obey the king*. Gr. § 278, Rem. 18. — ἐμβαλεῖν . . . στρατιάν: this clause is grammatically coördinate, though logically subordinate, as though it were ἐμβαλούσης . . . στρατιᾶς, with the omission of δέ after τούτων. It would then read, *but even on a certain occasion when a royal army of twelve myriads had made an incursion among them, no one of these returned* etc. Cf. note 1, 9, 14. — ἐπιμυγνύναι, depends on ἔφασαν; it is here used intransitively (cf. note on συμμίξειαν 2, 1, 2), in which sense ἐπιμίγνυσθαι would be more common. — σφῶν and ἐκείνων, partitive genitives, dependent on ἐπιμυγνύναι, and not only that some of themselves transacted business with the Carduchians (ἐκείνους), but also that some of the Carduchians (ἐκείνων) engaged in business with them; σφῶν and ἑαυτούς being reflexives refer to the persons speaking, and thus remove the ambiguity which would arise from the use of so many pronouns in our language.

§ 17. ἐκασταχόσε εἰδέναι, *that they knew the way in every direction*. —

τούτους, i. e. τοὺς Καρδούχους. — ἔφασαν, sc. οἱ ἐαλωκότες. (*The captives*) *affirmed that (the Greeks) having passed through these etc.*

§ 18. τῆς ὥρας depends on δπηνίκα, *at the very hour when it should seem expedient.* — τὴν ὑπερβολὴν τῶν ὁρέων here denotes *the place for crossing the mountains, the pass*; in 1, 2, 25, it denotes *the act of crossing*. We have here in the construction another instance of *anticipation*; cf. note 1, 1, 5.

BOOK FOURTH.

Ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς ἐπὶ Τραπεζοῦντα, πόλιν Ἑλληνίδα, ἀφίκοντο, καὶ ὡς ἀπεθυσαν ἂ εὗξαντο σωτήρια δύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο.—From the entrance into the Carduchian country to the sea.

CHAP. I.

Narrative of several days' march among the Carduchian mountains. The Greeks suffer severely from the ruggedness of the country, from the assaults of the Carduchians and from the severity of the cold. They are at last shut up in a deep valley, while the only apparent egress is occupied by the barbarians.

§ 1. ὅσα . . . ἐπολεμήθη πρὸς τοὺς Ἕλληνας, *what hostile measures were adopted against the Greeks etc.*

§ 2. ἔνθα = ἐκεῖσε ἔνθα, *to the place where*. We may also in English omit the demonstrative before the relative adverb: *when they arrived where the river etc.* — πάροδος, *passage along by the side (of the river)*. — ἀπότομα . . . ἐκρέματο (from κρεμάννυμι), *hung precipitous etc.*

§ 3. τῶν ἀλισκομένων = τῶν ἐαλωκόντων, *from those who had been taken, from the captives*. Several verbs in the present, besides their proper signification, have also a sort of perfect meaning; as φεύγω, *I flee, or I am banished*; νικῶ and κρατῶ, *I conquer, or I am conqueror*; ἡττῶμαι, *I am being conquered, or I am conquered*; ἀδικῶ, *I do injustice, or I have done injustice, am ἄδικος*; so also ἀλίσκομαι, *I am being taken, or less frequently I am taken*. Krüg. Spr. 53, 1, 3. — περίλασι, (*they might go around now*), corresponds in construction to διαβήσονται, since εἶμι has a future signification. — βούλωνται: cf. note on εἰν μὴ διδῶ 1, 3, 14. — τὰς πηγὰς ἐλέγετο εἶναι: a construction not less common than αἱ πηγαὶ ἐλέγοντο εἶναι. Cf. 1, 2, 12; 1, 8, 6. — οὐ πρόσω τοῦ Τίγρητος is an inaccurate

form of expression instead of *ἐν πρόσω τῶν τοῦ Τίγρητος*, as is very common in comparisons. See note on *ἡλέκτρον* 2, 3, 15. — *καὶ . . . ἔχον*, and it is *thus*. Xen. had just spoken of it as being reported (*ἐλέγετο*), and he adds *it is really thus*. *οὕτως ἔχειν*, to have (*itself*) *thus*, to be *thus*.

§ 5. *τὴν τελευταίαν φυλακὴν*. The Greeks divided the night into three watches, the Romans into four. — *ὅσον . . . πεδίον*, lit. *as much as that they might pass through the plain in the darkness*; i. e. in an Eng. idiom, *so much that they might* etc. — *σκοταίους*, cf. note on *σκοταῖοι* 2, 2, 17. — *ἀπὸ*: cf. 2, 5, 32. — *ἀπὸ παραγγέλλεως*, at the word of command. The signal was not given in this instance by the herald or by the trumpeter, lest it attract the attention of the enemy.

§ 6. *τὸ ἀμφ' αὐτόν*, *that* (part of the army) *around himself*, i. e. *his own men*. — *ὀπισθοφύλαξιν* belongs as an attributive to *ὀπλίταις*, *with the heavy-armed men who guarded the rear*. — *μή*, *that, lest*; *κίνδυνος* in the preceding clause implies the notion of fear. — *πορευομένων* gen. abs., *while they were going*; cf. *ιόντων* 1, 4, 12. — *ἐπίσκοιτο* from *ἐφέπομαι*.

§ 7. *ἀεὶ* is to be connected in idea both with *ἐφείπετο* and with *ὑπερβάλλον*: *and that part of the army constantly crossing over* (the summit) *followed on continually* (after Chirisophus) etc.

§ 8. *γυναῖκας . . . παῖδας*: without the article; so commonly, cf. 1, 4, 8; 5, 3, 1; 3, 1, 3. — *εἰ πως*, *if in any way*, or expressing what is implied, *to see if in any way*; cf. § 21 below. — *διέναι*: cf. *διήσουσιν* 3, 2, 23. — *φιλίας* it will be observed has the position of a predicate; Gr. § 245, 3. (b.) The idea is, *through the country as if* (it were) *friendly*.

§ 9. *ὅτῳ*: cf. note on *ὅστις* 1, 1, 5. — *οὔτε . . . ὑπήκουον*, *neither listened to* (them) *while calling* etc.

§ 10. *σκοταῖοι*: cf. § 5. — *τινὲς* added to *ὀλίγοι* denotes the idea of indefiniteness, as we say *some few*; *ὀλίγοι . . . ὄντες*, *being some few* (in number). Though they were but few, they had inflicted some wounds and even slain some of the Greeks. — *ἐξ ἀπροσδοκήτου* *ex improviso*.

§ 11. *ἐκινδύνευσεν ἂν διαφ-*, *would have incurred the danger of being destroyed*. — *συνεώρων ἀλλήλους* is understood to mean *rallied one another* (by means of fire-signals). Sintenis and Hert. with much reason approve of *συνεβόων* (instead of *συνεώρων*), *they called to one another*, as in 6, 3, 6.

§ 12. *τέ* has for its correlative *καί* before *ὁπόσα*, although the last clause (being modified by the intervening words *καταλιπόντας τὰλλα*) does not altogether correspond logically to the first. — *ἀφείναι*, *to set at liberty*, from *ἀφίημι*.

§ 13. *οἱ ἐπὶ τούτοις ὄντες*: *those who were appointed over these* (captives), i. e. to have charge of them. Cf. *ἐπ' αὐταῖς* 1, 4, 2. — *ἀπόμαχοι*, cf. 3, 4, 32. — *δόξαν ταῦτα*, *when these things were resolved on*; accus. abs.; cf. *ἐξόν* 2, 5, 22. The particip. *δόξαν* is used with *ταῦτα* on the

same principle that the neut. plur. takes a verb in the sing. Besides this expression the Greeks used *δόξαντα ταῦτα, δοξάντων τούτων, and δόξαντος τούτου*. Gr. § 312, 5.

§ 14. *εἴ τι*: cf. note 1, 5, 1. — *εἴ τι . . . ἀφειμένον*, whatever they found (that was) not given up of the things mentioned. *τῶν εἰρημένων*, cf. § 12. — *οἱ δέ*, i. e. the soldiers. — *πληὺν εἰ*, unless. — *ἔκλεψεν*, passed any thing (*τι*) through secretly, or by stealth, which is the same metaphor as *ἔκλεψεν*. — *οἷον*, as for example. — *τῶν εὐπρεπῶν*, gen. of the whole (often called partitive gen.) limiting *παιδός* and *γυναικός*; lit. *having desired a boy or woman of those* (that were) *beautiful* = *having desired a beautiful boy or woman*. — *τὰ μὲν τι . . . τὰ δὲ καί*, partly . . . partly; *τὰ μὲν*, though plural in form, is not contemplated as such in idea, and hence the sing. *τι* is joined to it; cf. Hell. 7, 1, 46.

§ 15. *εἰς*: cf. note 1, 7, 1.

§ 16. *ἀναχάζοντες*, returning. In 4, 7, 10, *ἀνεχάζετο*. It is regularly deponent, the active form being (excepting Xen.) poetic.

§ 17. *παρεγγυῶτο*, optat. imperf. of *παρεγγυάω*. — *τότε δέ*, but in this instance, the one to be related. — *πῶγμα*, trouble, difficulty, as in 6, 3, 6, and in the common formulas *πράγματα ἔχειν, πρᾶγ. παρέχειν*; cf. § 22, and 1, 1, 11. — *παρελθόντι*, to (him) in passing along, i. e. to Xen.

§ 18. *Λακωνικὸς Κλεώνυμος*: the common order would be *Κλεών. Λακ.*, *Cleonymus a Laconian*. — *διαμπερὲς εἰς*, sc. *τοξευθεῖς*, being shot entirely through (the helmet) into etc.

§ 19. *ὥσπερ εἶχεν*, just as he was, without delay (as the connection shows that it means). Cf. *Cyrop.* 3, 1, 7, *εὐθὺς πορεύεται ὥσπερ εἶχε πρὸς τὸν Κῦρον*. — *ἀνελέσθαι, θάψαι*, sc. *αὐτῷ*: to take up and bury the dead was considered by the Greeks one of the most sacred and important duties.

§ 20. *ἀποκρίνεται*: on the asyndeton, see note 3, 4, 42. — *μία . . . ὀρθία*: not, *this one way which you see is steep*; that would be *αὕτη ἡ ὁδός κ.τ.λ.* As it stands *αὕτη* is subject, *μία ὁδός* predicate; with *ὀρθία* understand *οὕσα*; *this which you see is* (the) *only way* (being) *steep*. — *ἐκβασίς* means a pass with reference to the idea of going out (*ἐκβαίνειν ἐκ τῶν ἀγκῶν καὶ μυχῶν* § 7); *ὑπερβολή* (3, 5, 18) with reference to the idea of going over; *εἰσβολή* (1, 2, 21), with reference to the idea of entering in.

§ 21. *ταῦτα*, for this reason; so also *τοῦτο*; as *ὁ* and *ἃ*, on which account; and very often *τί*, on what account? why? — *εἴ πως*, cf. note § 8 above. — *οὗ φασι*: cf. § 24, and note 1, 3, 1.

§ 22. *ὅπερ*, which very thing, i. e. the lying in ambush. — *αὐτοῦ τούτου ἕνεκεν*, for this very purpose. *τούτου* here denotes what follows (*ὅπως . . . χρησάμεθα*).

§ 23. οὐκ ἔφη, sc. εἰδέναι ἑλλην . . . φανεράν. — φόβον, reasons for fear, means of exciting fear.

§ 24. αὐτῷ dat. of possessor, dependent on ἐτύγγανε sc. οἶσα. For the difference between the dat. and the gen. of the possessor, see Gr. § 284, 3, (9), Rem. 5. — παρ' ἀνδρὶ ἐκδεδομένη, with a husband (for she had been) given in marriage (to him); ἐκδεδομένη is expressed to show that ἀνδρὶ is to be understood in the sense of husband. — αὐτός, he himself, belongs to the subject of ἡγήσεσθαι. Gr. § 807, 4. — ὁδόν depends on ἡγήσεσθαι (cognate accus. Gr. § 278, 2); that he himself would lead them by a way possible even for etc.

§ 25. δ depends on προκαταλήψοιτο. (Krüg.) It must be supplied with παρελθεῖν. δ, as is often the case with a relative pronoun, is most conveniently rendered by a conjunction and demonstrative pronoun: and unless some one should previously occupy this, it would be etc.

§ 26. πελταστής is to be taken as an attributive of λοχαγούς (cf. note on ὀπισθοφύλαξιν § 6 above); hence = τῶν πελταστῶν. — ὑποστής ἐθελοντής, having offered himself as a volunteer.

§ 27. ὑφίσταται, offers himself (as a volunteer). Notice the asyndeton. Cf. note 1, 3, 20. Observe also that the verb is sing. Cf. note on ἔπεμψε 2, 4, 16. — Μεθυδριεύς: from Methydrium, a place not far from the later Megalopolis.

§ 28. τῶν μὲν ὀπλιτῶν (in § 27) would lead us to expect here τῶν δὲ γυμνήτων ταξιάρχων Ἀριστέας κ.τ.λ., but the repetition of ἐρωτῶσιν occasions a change in the construction. — γυμνήτων is an attributive of ταξιάρχων, cf. note on πελταστής § 26. — πολλαχοῦ πολλοῦ: cf. note 1, 9, 2.

CHAP. II.

The Greeks escape from the valley in which they were enclosed, being conducted by a captive over a circuitous route; and finally reach the river Centrites, which divides the Carduchian country from Armenia.

§ 1. οἱ δέ, and they; i. e. Xenophon and Chirisophus. — ἐμφαγόντας: lit. having eaten in, i. e. (as Hert. thinks), having eaten in haste. Cf. 4, 5, 8; also ἐμπιεῖν, Cyrop. 7, 1, 1. — συντίθενται, they agree with (them). — τὴν νύκτα belongs to φυλάττειν. — φυλάττειν σημαίνει, and ἵεναι (spoken of the party with the guide), συμβοηθήσειν (spoken of Xen. and Chiris.) all depend on συντίθενται. — τοὺς μὲν denotes the party with the guide. — ἄνω ὄντας, being above, i. e. after having arrived on the summit. — αὐτοί, they themselves, expressed for the sake of the antithesis. Cf. note on αὐτός 4, 1, 24.

§ 2. *πληθος*: without the article, as is often the case with *εθνος*, *θυς*, *βαθος*, and similar expressions. — *ὕδωρ ἐξ οὐρανοῦ*: the whole expression means simply *rain*. Sometimes *ὕδωρ* is used alone and sometimes with *ἀνωθεν* meaning *rain*. — *καὶ . . . περιμόντες*, and *that those who were going around* (with the guide) *might escape notice as much as possible* (from the fact that the enemy were turning their attention in another direction).

§ 3. *ἦν . . . ἐκβαίνειν*, *which they must cross in order to go forth* etc. The act denoted by *διαβάνας* necessarily preceded that denoted by *ἐκβαίνειν*. — *ἁμαξιαλούς*, *large enough to fill a wagon*; *καὶ μείζους καὶ ἐλάττους*, and *larger and smaller* (stones); i. e. larger and smaller than those described by *ἁμαξιαλούς*.

§ 4. With *δύναυντο* and *ἐπειρώντο* supply *πελάσαι*. — *οὐδὲν ἐπαύσαντο* is stronger than *οὐκ ἐπαύσ-*: *they in nothing ceased, they did not for a moment cease*. — *τεκμαίρεσθαι*, *to be perceived, to be known*; i. e. the fact that the enemy continued thus all night long rolling down stones.

§ 5. *ὥς . . . κατέχοντες*, *supposing they had possession of the height*; the height mentioned 4, 1, 25.

§ 6. of *δέ* refers here to the foregoing subject, which is common in Herod. but rare in the Attic writers. — *ἡ στενὴ αὐτῇ ὁδός*: *οδτος* can stand between the article and noun only when some other attributive follows just after the article. — *αὐτόθεν*, *from the very place, from the place where they now were*.

§ 7. *ὀπέφαινε*: cf. note 3, 2, 1. — *ἐπὶ τοὺς ἀνθρώπους*, *against the enemy*. Cf. *οἱ ἄνδρες* 3, 1, 23; 3, 4, 40. — *ὀλίγοι*: *few*; not *a few*; *few perished*; *for* etc.; the next clause assigning the reason why only a few perished.

§ 8. *ἀνίμων* (from *ἀνιμάω*) *ἄλλ-*, *they drew one another up*.

§ 9. *τοὺς ἡμίσεις*: *πολύς* in the three degrees of comparison, *ἡμισυς*, and adjectives in the superlative degree, when used as partitives are most frequently assimilated in gender to the genitive of the whole; Gr. § 264, Rem. 5. — *ἤπερ . . . ἔχοντες*, *in the way in which the men with the guide (had gone)*. — *εὐδοκία*, sc. *ὁδός* which is implied in the foregoing *ἤπερ*.

§ 10. *ἂν ἐπορεύθησαν*: instead of the corresponding conditional sentence (*εἰ* with a past tense of the indicative), an adversative sentence follows (*τὰ δὲ ὑποζ.*); cf. note on *ἂν . . . ἔγωγε* 3, 2, 24. — *τὰ ὑποζύγια* is the subject of *ἐκβῆναι*, *it was not possible that the beasts of burden should go out* etc.

§ 11. *ὁρθίοις τοῖς λόχοις*, *with their companies* (of a hundred men) *in columns, or in single file*. Thus a hundred men would march one behind another, and between the files of men there would be vacant spaces; cf. 4, 3, 17; 4, 8, 10.

§ 12. *τέως μὲν*: *for a while*; strictly it means *up to the time* designated by the correlative member *ἐγγὺς δ' οὐ κ.τ.λ.* — *ἕκαστος*, in apposition with the subject of *ἐδύναντο*; we may render, *where they severally were able*; cf. 1, 7, 15. — *ἐγγὺς . . . προσίεντο*, *but they did not suffer* (the Greeks) *to come near themselves*; cf. *προσίεσθαι* 3, 1, 30.

§ 13. *ἐννοήσας μή*. Cf. note on *ἐννοούμενοι* 3, 5, 3. — *καὶ πάλιν*, *even again*. — *ἐπὶ πολὺ ἦν*, *extended over a long space*. — *ἅτε πορευόμενα*, *because of* (their) *passing*.

§ 14. *ὁ . . . ἐθελοντῶν*, *the one above the guard that had been surprised at the fire in the night by the volunteers*; cf. § 5.

§ 15. *ὑπώπτευον αὐτοὺς*, *they* (the Greeks) *suspected that they* (the barbarians) *left etc.* This clause presents a transition to an independent construction. Cf. *διετράφησαν* 4, 7, 17. — *πολιορκοῦντο*: cf. note 6, 3, 12. — *οἱ δ' ἄρα*, *but they as it proved*.

§ 16. *ὑπάγειν*: cf. note 3, 4, 48. — *δέσθαι τὰ δπλα*: cf. note on *ἔθετο τὰ δπλα* 1, 5, 14. — *εἶπε*, *told* (them), *bade* (them). Cf. note on *ἔλεγε* 1, 3, 8.

§ 17. *ὅσοι . . . ἀφίκοντο*: lit. *as many as not leaping down etc.* In an Eng. idiom, *as many as did not leap down from the rock and arrive at etc.*

§ 18. *ἐπὶ . . . μαστῷ*: *λόφος* means *an eminence, a ridge, a hill* of any shape (used as a generic word); *μαστὸς*, spoken primarily of the breast, means *a round hill*. Hence we may render this clause, *upon a hill over against the round hill*; *μαστῷ* has the article because it has been before mentioned §§ 6 and 14. — *τοὺς νεκροὺς ἀπῆτει*: cf. note 4, 1, 19. For the meaning of *ἀπαιτεῖν*, cf. note 1, 2, 11.

§ 19. *ἐφ' ᾧ*, *on condition that*; followed by the infin.; cf. 4, 4, 6; 6, 6, 22. Gr. § 341, Rem. 5. — *ἐν ᾧ*: *in what time*, i. e. *while*. The corresponding demonstrative clause is to be understood with *πάντες κ.τ.λ.* *While the rest of the army etc.*, (during this time) *all* (the enemy) *from this region flocked together*. *οἱ ἐκ τούτου τοῦ τόπου* = *οἱ ἐν τούτῳ τῷ τόπῳ ὄντες ἐκ τούτου συνερ-*, cf. note on *τῶν παρὰ βασιλέως* 1, 1, 5.

§ 20. *ἤρξαντο*, sc. *οἱ Ἕλληνες*. — *ἐνθα* is here a relat. adv. *where*; *τὰ δπλα ἔκειντο*, i. e. *ἐν τῷ ὁμαλῷ* § 16. — *κεῖσθαι* is in meaning a pass. of *δέσθαι* (Hert.); cf. 7, 1, 24. — *ἔχων τὴν ἀσπίδα*, *with the shield*, i. e. *carrying off the shield with him*.

§ 21. *Λουσιεύς*: from Lusi (Greek *Λουσοί*), a town in the northern part of Arcadia. In 7, 6, 40. *Λουσιδῆς* is used instead of *Λουσιεύς*. — *πρὸ ἀμφοῖν*, *before both*, i. e. *himself and Xen.* — *προβεβλημένος*, sc. *τὴν ἀσπίδα*. Cf. 1, 2, 17.

§ 22. *αὐτοῦ ἐν*: *in that place in etc.*; cf. note on *αὐτοῦ παρὰ Ἀριαίῳ* 2, 2, 1. The preposition is understood with *ἐπιτηδεύοις*, *in the midst of abundant provisions*. — *ἐν λάκκοις κονιατοῖς*: Sturz defines *λάκκος*, *cella*

vinaria, a wine cellar ; and the Scholiast on Aristoph. Eccl. 154. (cited by Sturz) implies the same idea ; *λάκκος* meaning, not as some have understood it a cistern which was filled with wine, but a cellar in which wine was stored. For an account of the Grecian mode of preserving wine, see Dic. Antiqq. art. Vinum, and also art. Amphora. *ὅν . . . εἶχον* then means *which they kept in plastered cellars*. Such cellars, with a circular mouth like a large well, increasing in size to the bottom (i. e. in shape a truncated cone), are still seen in great numbers in Piraeus.

§ 23. *διεπράξαντο ὥστε* : *negotiated so that*. *πράττειν* and *ποιεῖν* are more commonly followed by the infin. without *ὥστε*. Cf. note 1, 6, 2. — *ἐκ τῶν δυνατῶν* : lit. *according to those things which were possible*, i. e. *according to their means*. — *ὥσπερ νομίζεται*, sc. *ποιεῖν*, as it is customary (to do) etc.

§ 24. *ἐκώλυνον*, *tried to hinder* ; cf. note on *ἐβιάζετο* 1, 3, 1. — *πάροδος*, like *ὁδός*, includes two notions ; it denotes either the *way along by*, or the *act of going along by* ; here the latter. (*ὁδός* includes the two ideas *via* and *iter*).

§ 25. *πρὸς τὰ ὕρη*, *towards the mountains*, is explained by the clause *ἀνωτέρω . . . κωλύοντων*, *attempting to become higher up* etc.

§ 26. *ἐπιμέλοντο*. Notice the form ; less frequent by far in Att. than the contract *ἐπιμελούμαι*. Yet cf. 5, 7, 10.

§ 27. *ἦν ὁπότε*, *sometimes*. Cf. note on *ἦν οὖς* 1, 5, 7. *ἔστιν* (or where the connection requires it *ἦν*) is prefixed to many words in this manner imparting a general and indefinite signification ; cf. Gr. § 331, Rem. 5. — *ὥστε . . . ἀποφεύγειν*, *so as to escape when fleeing from a point even near at hand*. Notice the difference between *φεύγειν* and *ἀποφεύγειν*. Cf. note 1, 4, 8.

§ 28. *τόξα*. From what follows it appears that the Carduchians made use of cross-bows. On this supposition the clause, *they drew the bow-strings, when they would shoot, by stepping forward with the left foot on the lower part of the bow*, becomes perfectly clear. The fact that the Greeks did not use the cross-bow is no objection to the above supposition. — *ἀκοντίοις* is in apposition with *αὐτοῖς* : *the Greeks used them* (i. e. the arrows of the barbarians) *as javelins*. — *ἐναγκυλῶντες* : *by fitting poises to them*. The javelin had a leathern strap fastened to it at the centre of gravity, showing to the thrower at once the point where the javelin was to be seized, and also no doubt aiding in the act of throwing. (Rüstow u. Köchly griech. Kriegsw. cited by Hert.) ; cf. Dic. Antiqq. art. Hasta.

CHAP. III.

The Greeks experience much difficulty in crossing the Centrites; owing to the depth and force of the current; the Arminians who were ready to oppose them on the opposite bank; and the Carduchians in the rear, who were ready to attack them while crossing; but by the accidental discovery of a ford, and by a series of skilful manoeuvres, they get over the river in safety.

§ 1. *Κεντρίτην*. This name (which does not occur elsewhere) denotes the eastern arm of the Tigris, which rises among the highest peaks of the snow-clad mountains of Kourdistan. In size it is fully equal to the longer western arm which rises near the Euphrates; and by some ancient writers it was called Tigris. The modern name is Buhtan Tschai. Xen. gives the name Tigris to still another tributary, the northernmost of the three, now called Bitlis; cf. 4, 4, 3. — *ἔσμενοι*: cf. note 2, 1, 16. — *ἀπείχε*: cf. note on *ἦν* 1, 4, 6. — *τῶν Καρδούχων* limits *ὁρέων*.

§ 2. *μάλα ἡδέως*, *very gladly*. The reason for this is given in the two following participial clauses. — *πολλά*, *many times, often*; it qualifies *μνημονεύοντες*. — *ὅσα*, sc. *ἔπαθον*: lit. *they suffered so many evils as they did not even (suffer) all being put together from the king and Tissaphernes*. In an Eng. idiom, *they suffered more evils than all which they experienced* etc. — *ὥς*: cf. note 1, 1, 2.

§ 3. *πὸν πέραν*, *somewhere on the other side*, implying that their exact position was not very distinctly seen.

§ 4. *Ὀρόντου*: the satrap of Armenia 3, 5, 17. — *Μαρδόνιοι*, Persian Mardhuniya, i. e. *the manly*, apparently an appellative which may have been given to different Persian tribes, as was the case with *Μάρδοι*, i. e. Men. — *Χαλδαῖοι* seems to be originally the same as *Καρδούχοι*, but to denote here that northern tribe who were also called *Χάλυβες* and who dwelt among the mountains near the S. E. coast of the Euxine. — *γέρρα*, rectangular shields of wicker work.

§ 5. *ὥσπερ χειροποίητος*, *just as if*, i. e. *apparently artificial*.

§ 6. *ὑπὲρ τῶν μαστῶν*, *above their breasts*; *μαστός* is here used in the primary sense. — *οὔτε* corresponds to *τέ* after *ἐπί*. Cf. note on *μήτε* . . . *τέ*, 2, 2, 8. — *εἰ δὲ μή* instead of *εἰ δέ*, as often after negative statements; cf. 7, 1, 8. The idea is in full, *but if any one did hold his armor in the water* etc. — The clause *ἐπὶ . . . δπλα* is placed before *εἰ τις* to give it a more prominent position; cf. note 2, 4, 6. — *γυμνοί* (spoken with reference to the shield), *unprotected, exposed*; cf. *ψιλήν* 1, 8, 6. It is in the plural, together with *ἐγίγνοντο*, because of the collective meaning of *τις*. — *οὐν* is introduced here with a slight anacoluthon, as though the

preceding member were independent and not introduced by ἐπεὶ. — αὐτοῦ, *on the very spot, where they were*. With αὐτοῦ παρὰ, cf. αὐτοῦ ἐν 4, 2, 22.

§ 7. ἔνθα (relat. adv.), *where*. — πολλούς is here a predicate, *many in number*.

§ 8. ἔδοξεν : cf. note 3, 1, 12, and on the asyndeton 3, 1, 11. — ἐν πέδαῖς : we might expect here simply πέδαῖς, *with fetters*, but ἐν πέδαῖς is more common. — αὐταὶ δέ, sc. ἔδοξαν. — περιρῦναι, *to fall off from around him*. — διαβαίνειν ὅσον, *to step as far as*.

§ 9. καλῶς ἔσεσθαι, *that it would be well*. Adverbs instead of adjectives may be joined with εἶναι and γίγνεσθαι when these verbs do not simply unite (as a mere logical copula) the subject and predicate but when they contain within themselves a predication. — καὶ ὡς τάχιστα, *and as soon as*; cf. 3, 1, 9. — ἕως ὑπέφαιεν, *morning began to dawn*; cf. 3, 2, 1. — ἐπὶ τοῦ πρώτου, sc. ἱεροῦ, *at the first, or in full on the sacrifice of the first victim*; cf. 6, 5, 2 and 8.

§ 10. αὐτῷ limits προσελθεῖν. One might expect the accusat. here instead of the dat.; yet see Gr. § 284, Rem. 2. — καὶ ἀριστῶντι, *both while breakfasting etc.* — ἐπεγείραντα, sc. ἐξείη τινά, *it was permitted that any one having awaked him etc.* Cf. note on λαβόντα 1, 2, 1. — ἔχοι, sc. εἰπεῖν.

§ 11. καὶ τότε, *and on that occasion*, or as we should express the idea, *and so also on that occasion*, introducing a particular illustration of what had been stated in general. Cf. 1, 8, 23; 7, 1, 33, and in a similar way καὶ νῦν, 1, 6, 28. — ὥς is often prefixed to prepositions, denoting intention or purpose, (frequently also a pretended purpose); cf. § 21 below. — αὐτόν : cf. note on αὐτοῦ 3, 4, 41. — ὥσπερ, *just as if, apparently*.

§ 12. δόξαι depends on ἔλεγον above. — οὐδὲ . . . τοῦτο, *for it was not possible for the enemy's horse to approach at this point*. Cf. note on εὐεπίθετον 3, 4, 20. — ὥς νευσούμενοι, *as if about to swim, expecting to swim*. — διαβαίνειν, *they proceeded to cross over*; διαβῆναι, *they crossed over*; Gr. § 257. — πρόσθεν . . . πρὶν . . . αἰδοῖα, *before the water reached their loins*.

§ 13. καὶ . . . ἐκέλευε, *and gave orders (to his attendants) to pour out (wine, i. e. to fill goblets with wine) for the youths*. — ὀνειράτα : the plural is here spoken of the single dream mentioned in § 8. This usage is common among the poets. The plural, says Krüg., directs attention to the several parts of the dream. — καὶ . . . ἐπιτελέσαι depends on εὐχεσθαι : *that they would accomplish the remaining good things also*.

§ 14. σπονδάς, *libations*. So 6, 1, 5.

§ 16. σταδίοι. The more common construction would be σταδίων, *and it was a distance of about four stadia*. Cf. note on ὀργυῖα, 1, 7, 14.

§ 17. ἔθεντο τὰ ὄπλα, *they grounded their arms*; cf. note 1, 5, 14. —

ἀποδύς, having taken off (the outer garment), so as to be less encumbered in the stream. Grote for reasons not very satisfactory, understands τὸν στέφανον after ἀποδύς. — παρήγγελλε, sc. στεφανωσαμένους καὶ ἀποδύντας λαμβάνειν τὰ ὅπλα. This was in accordance with the Lacedaemonian custom. Cf. Plut. Lycurg. 22. Xen. de Repub. Lac. 13, 8. καὶ μηδένα Λακεδαιμονίων ἀστεφάνωτον εἶναι. — ὀρθίους: cf. note 4, 2, 11.

§ 18. εἰς τὸν ποταμόν: cf. note on εἰς ἀσπίδα 2, 2, 9.

§ 19. ἀνηλάλαζον: cf. note 1, 8, 18. — ὀλοῦν is used chiefly of women, and chiefly also on joyful occasions. (Krüg.)

§ 20. ἀνὰ κράτος: cf. 1, 8, 1. — τὸν . . . εἰς, the one opposite the pass which led (up) among etc.; cf. § 5 above.

§ 21. ὥς πρὸς, apparently for; cf. note § 11. — ἔτεινον, contendebant, they hastened.

§ 22. Λύκιος: cf. 3, 3, 20. — Αἰσχίνης: cf. 4, 8, 18. — ἐβόων: cf. note 1, 8, 12. — μὴ ἀπολείπεσθαι, not to be left behind, i. e. behind the enemy.

§ 23. κατὰ, along; cf. 3, 4, 30; 4, 2, 8. τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμόν, the high banks extending to the river. The more common arrangement would be τὰς ἐπὶ τὸν ποταμὸν προσηκούσας ὄχθας. Yet compare the position of μαστῶ 4, 2, 18. — τοὺς ἄνω: cf. § 3. — σφίσιν, see Gr. § 302, Rem. 3.

§ 26. ἀκμὴν διέβαινε, were just now crossing over. — παρήγγειλε . . . φάλαγγος, he gave orders to the Lochagi that each should form his lochus into enomoties, having led the enomoty towards the left so as to form a phalanx. We must understand that the lochi were in columns, and that, when divided into enomoties, those enomoties in the rear were marched forward to the same line with the foremost enomoties, filling up the spaces that had existed between the columns, thus forming an unbroken line, i. e. a phalanx. On ἕκαστον and παραγαγόντας, cf. note on λαβόντα, 1, 2, 1. — παρ' ἀσπίδας, towards the left, the shields being carried on the left arm. — ἐπὶ φάλαγγος, in the form of a phalanx, so as to form a phalanx; cf. 4, 6, 6. — πρὸς, on the side towards; cf. 2, 2, 4. — οὐραγούς; the article is to be supplied mentally from the foregoing. The first man in each enomoty (beginning at the right of the front line) was the enomotarch, and the last man in each enomoty was the uragus (οὐραγός). This place therefore was filled by a person of more competency than an ordinary soldier; see Dic. Antiqq. p. 484.

§ 27. τοὺς ὀπισθοφύλακας . . . φαινομένους, the rear-guards left without the camp-followers, and (on this account) already appearing few (in number). With τοῦ ὕχλου ψιλομένους, compare ἐψιλοῦτο . . . τῶν ἱππέων 1, 10, 13. It does not seem natural to make τοῦ ὕχλου depend on ὀπισθοφύλακας as some explain.

§ 28. διαβαίνοντας: cf. note on ἐβιάζο 1, 3, 1. — αὐτοῦ ἐπὶ, on the spot where they were upon etc. Cf. note on αὐτοῦ παρὰ 2, 2, 1. — αὐτοί, they themselves, i. e. Xen. and his men. — ἐναντίους . . . ἐμβαλεῖν, that they should enter (the river) at the opposite bank, on both sides of Xen. and his men (σφῶν). For the use of this reflexive (σφῶν), see Gr. § 302, Rem. 3. — διηγκυλωμένους, having passed the finger through the thongs of their javelins; cf. note 4, 2, 28. — ἐπιβεβλημένους, sc. τὰ τοξεύματα ἐπὶ ταῖς νευραῖς (cf. 5, 2, 12), having placed the arrows on the bow-strings. — πρὸς τὸ ποταμοῦ, far in the river. See Gr. § 273, Rem. 4. (c.)

§ 29. σφενδόνη: cf. note 3, 3, 16. — καὶ ἀσπίς ψοφῇ, and a shield should ring, being hit by a missile from the enemy. — τὸ πολεμικόν, the signal for attack. — ἐπὶ δόρυ, to the right; cf. παρ' ἀσπίδας § 26.

§ 30. ὑποζυγίων and the following genitives depend on ἐπιμελησόμενοι, to attend to.

§ 31. ὥς . . . ἱκανῶς, for a mountainous region sufficiently etc.

§ 32. τὰναντία, in the opposite direction. So in Hell. 3, 4, 12, τὰναντία ἀποστρέψας ἐπορεύετο.

§ 33. αἰσθόμενοι, having become aware (that the Greeks instead of pursuing had suddenly turned and were crossing the river).

§ 34. οἱ ὑπαντήσαντες, those who had come to oppose (the enemy), i. e. the targeteers etc., mentioned §§ 27, 28. — πορρωτέρω τοῦ καιροῦ, farther than was proper. So in Hell. 7, 5, 13.

CHAP. IV.

They march several days without difficulty through Armenia, pass the sources of the Tigris (cf. note 4, 3, 1.) and reach the Teleboas. Here they make a treaty with the satrap Teribazus, who soon shows himself to be faithless.

§ 1. ἐπορεύθησαν . . . γηλόφους, they proceeded through Armenia over a plain wholly level and (after that) over smooth hills. πεδίον and γηλόφους are accus. of space after ἐπορεύθησαν. Gr. § 279, 6. — πεδίον ἅπαν, altogether a plain, i. e. a plain wholly level; cf. 1, 5, 1.

§ 2. κώμην: antecedent in the relative clause; cf. note 1, 2, 1. Render, But the village into which etc. — τύρσεις: perhaps for the defence of the inhabitants, during the marauding expeditions of the Carduchians.

§ 3. Τίγρητος: cf. note 4, 3, 1. It is surprising that Xen. says nothing in this place of the passage over the Taurus range of mountains, which are somewhat lofty and which separate southern from middle Armenia. See Introduction § 7. — Τηλεβόας. This must be the stream now called Karasu which flows westward through the high plain of Musch and

empties into the Euphrates. The Greek-sounding name given it by Xen. is probably a corruption of the common Armenian word Telmot, which denotes a sluggish marshy stream.

§ 4. ἐκαλεῖτο: cf. note on ἦν 1, 4, 6. — ὑπαρχος apparently = σατράπης, so that, while Orontes was the general satrap of Armenia (3, 5, 17), Teribazus would be satrap of the eastern part. — ἀνέβαλλεν, *assisted in mounting*.

§ 5. εἶπεν, *said*, i. e. gave orders to say; a common idiom. Cf. ἔλεγε 1, 3, 8; 2, 3, 17. — ἐπήκουον: cf. 2, 5, 38.

§ 6. ἐφ' ᾧ: cf. note 4, 2, 19. — αὐτός: nom. with infin. Gr. § 307, 4.

§ 8. χιὼν πολλή: this may seem surprising, considering that they were in the 39th degree of latitude; but it must be recollected that the elevation is about 4000 feet above the level of the sea (Koch, *der Zug der Zehntausend*; cited by Hert.). — ἔωθεν, *in the morning*; strictly, *from the (beginning of) the morning*; cf. note 6, 3, 23.

§ 9. ἱερεῖα, *animals for slaughter*; cf. Cyrop. 1, 4, 17. On the asyndeton, cf. note 2, 4, 28. — τῶν ἀποσκεδαννυμένων τινές, *some of those who were scattered abroad*.

§ 10. ἰδόκει διαθριάζειν, *it seemed likely to be fine weather, to clear up*; διαθριάζειν, like θείν, and νείφειν, is used without any definite subject. The preposition (δια-), as in the Latin *disserenascere*, has reference to the breaking up and dispersion of the clouds.

§ 11. ἄπλετος is chiefly poetic. — ἀνίστασθαι depends on the noun ἕκνος. Cf. φόβος στρατεύειν, 2, 4, 3. — κατακειμένων, gen. abs. — ἀλεινόν: cf. note on φοβερώτατον 2, 5, 9. — ὅτῳ μὴ παραρρυσίῃ, *to (every one from) whom it did not flow off*.

§ 12. γυμνός: cf. note 1, 10, 3. — τις καὶ ἄλλος, *a certain other one also*; not *one and another*. — ἀφελόμενος, sc. τὴν ἀξίην which idea is readily supplied from the clause σχίζειν ξύλα. — ἐχρίοντο, *anointed themselves*; to make their stiffened joints limber. The Greeks were also accustomed to anoint themselves when very weary.

§ 13. χρῖσμα is the generic word for *ointment* of any kind; μύρον is specific in meaning, *a fragrant ointment*. — πικρῶν, sc. ἀμυγδαλῶν which is suggested by the adjunct. ἀμυγδάλινον.

§ 14. ὑπὸ . . . ἐδίδουσαν, *were punished by the open air*, i. e. by being obliged to encamp in the open air; δίκην ἐδίδουσαν, has the force of a passive, hence the construction with ὑπό and the gen.

§ 15. Τεμενίτην: from Temenus, a section of the city of Syracuse. But as Xen. would have been more likely to say Συρακόσιον, it is not unlikely that we should read here Τημενίτην, from Τημένιον in Argolis. (Hert.) — οἱ ἀποσκεδαννύμενοι: cf. § 9. — ἀληθεῦσαι, *to report truly*. —

τὰ μὴ ὄντα ὡς εὖκ ὄντα : the first ὄντα is hypothetical, and hence the negative μή. Gr. § 818.

§ 16. πορευθεὶς . . . ἔφη : a condensed expression, *And having gone (and returned), he said that he did not etc.* — σάγαριν, a two-edged battle-axe. (Hert.) — εἰαντες . . . ἔχουσιν, *such as the Amazons have*, i. e. such as they were represented to have in the painting and statuary of the Greeks. Xen. presupposes that his readers were familiar with this representation.

§ 17. τὸ ποδαπὸς εἶη, *the well-known question, the common question, of what country he was.* — τὸ στρατεύμα is accus. — ἐπὶ τίνι, *for what purpose.*

§ 18. Χάλυβας : cf. note 4, 3, 4 ; also 4, 7, 15. — Ταόχους : cf. note 4, 7, 1. See also 5, 5, 17. — μοναχῇ qualifies ἥπερ considered as a relative pronoun, *by which alone, where alone.*

§ 20. τὸ στρατόπεδον, *the encampment*, i. e. of the enemy.

§ 21. οἱ ἀποκόποι . . . εἶναι, *those who professed to be pantlers and those who professed to be cup-bearers.*

CHAP. V.

They suffer severely several days from the attacks of the enemy, from the want of food and from the severity of the cold ; but they at length reach some villages abounding in provisions where they remain seven days.

§ 2. Εὐφράτην : the eastern arm of the Euphrates, now called Muradsu. The ancient Armenians called both this and the western arm *Jephurat* ; sometimes also by the special name *Aradzani* (the *Arsanias* of the Grecian and Roman authors). The point of crossing according to Xen. was 80 parasangs = 6 days' march from the river Teleboas. Making all proper allowance for the difficulties of the march, the actual distance is much less than 6 days' march ; so also the point at which they crossed the Euphrates was much farther from the source of the river than the words of Xen. imply. He probably judged from the size of the stream, which is always much smaller in the latter part of the autumn before the rains commence.

§ 3. ἀποκαίων is here predicated of the severe cold, as also in 7, 4, 3. The Latin word *urere* is employed in the same way.

§ 4. εἶπε, *directed, gave orders* ; cf. ἔλεγε 1, 3, 8.

§ 5. διεγέροντο καίοντες : cf. note on διετέλουν χρώμενοι 3, 4, 17. — ξύλα πολλά. At the present day, owing to the devastations of the Turks and Kourds, the Armenian table-land is extremely destitute of wood, so

that the dried dung of cattle is now used for fuel. — προσέσαν : προσ-
ημι, *I suffer to come to*. Cf. διήμι, *I suffer to pass through*, 3, 2, 23 ; 4,
1, 8. — εἰ μὴ . . . πυρούς, *unless they would share with them* (and give
them) *cheese* etc. With μεταδίδωμι, the part which is given is put in the
accus. ; but the whole from which a part is given is put in the gen. (as in
the next sentence). — ἄλλο εἴ τι = εἴ τι ἄλλο, *whatever else*. Cf. note
on ἄλλα ὀπόσα 1, 10, 3.

§ 6. ἐνθα δέ, *but where*. In the preceding clause, ἐνθα is demonstrative.
— ἔστε ἐπὶ, *even to*. Cf. ἕως ἐπὶ 4, 8, 8 ; ἕχρι εἰς 5, 5, 4 ; μέχρι ἐπὶ 5,
1, 1 ; μέχρι εἰς 6, 4, 26. This idiom is much less common in the Attic
than in the later writers.

§ 7. ἐβουλίμασαν : from βουλιμάω, *they fainted from excessive hunger*.

§ 8. διεδίδου, *he distributed* (the food) ; not indeed to those who had
fainted, but to the persons who should convey it, as expressed in the next
clause. — δίδοντας, *giving, who gave*. The fut. δώσουρας, *who should
give*, would be a more common construction. Yet cf. ἐπιδεικνύντες 1, 3,
18 ; σκοπῶν 2, 4, 24 ; ἀρχομένους 2, 6, 12.

§ 9. ἐκ τῆς κώμης, *sc. οὔσας*, join with γυναῖκας. — πρὸς τῇ κρήνῃ,
at the fountain, which belonged to the village, and was outside of the wall
(ἐμπροσθεν τοῦ ἐρύματος).

§ 10. εἴη, *ἀπέχει*. Cf. note 2, 2, 15.

§ 11. ἐδυνήθησαν, *were able* (to continue the march). Cf. § 12. —
διατελέσαι : cf. 1, 5, 7.

§ 12. For the construction of τοὺς ὀφθαλμούς with διεφθαρμένοι, cf. note
on τὰς κεφαλὰς 2, 6, 1 ; τοὺς δακτύλους τῶν ποδῶν (*their toes*) is connected
in a similar manner with the intrans. ἀποσσεσηπότες.

§ 13. τῆς χιόνος, objective gen. limiting ἐπικούρημα, *a protection against
the snow*. — τῶν δὲ ποδῶν : the correlative clause τοῖς μὲν ὀφθαλμοῖς
was apparently put in the dat. to avoid the construction of two genitives
limiting the same noun (ἐπικούρημα). — ὑπολούοιτο, *took off his shoes* ; the
opposite of ὑποδεδεμένοι.

§ 14. ὅσοι, supply mentally as antecedent τούτων which limits πόδας.
— περιεπήγγυντο : cf. note on ἦσαν 1, 2, 23. — καρβάτιναι, *brogues*
made as Xen. says of raw skins. Those brogues were commonly worn by
the natives of the country. According to Hesych. they consisted of one
piece of skin. — βοῶν by meton. for βυσσῶν, cf. 4, 7, 22 ; 5, 4, 12.

§ 15. διὰ τὰς τοιαύτας ἀνάγκας, *on account of such unavoidable difficul-
ties*, mentioned in § 12. — καὶ τετήκει, *and it had* (actually) *melted*.
For a similar repetition, cf. § 4, καὶ σφαγιάζεται. Observe the omission
of the syllabic augment in τετήκει. Cf. ἀναβεβήκει 5, 2, 15. See Gr.
§ 120, Rem. 2. — ἀτμίζουσα, *sending forth warm vapor*. This warm
spring is supposed to have been discovered on the southern side of Mt.

Bingoldagh, by Koch during a botanical tour through Armenia in 1848. — *ἐκτραπόμενοι*: *ἐκ* denotes the idea, aside from the way towards the warm spring.

§ 16. *ἔχων ὀπισθοφύλακας*: as the article *τούς* is not expressed, it means, *with some of the rear-guards*; the rest had very likely passed on. — *πάση τέχνῃ καὶ μηχανῇ*, *with every art and device*, a more emphatic expression than *κατὰ πάντα τρόπον*. Cf. 7, 2, 8. — *καὶ τελευτῶν*, *and finally*. Gr. § 312, Rem. 3. — *δύνασθαι* depends on some word understood, e. g. *ἔφασαν*, which is suggested by *ἐκέλευον*.

§ 17. *φοβῆσαι*: observe the difference between the active and middle voices of this word. — *ἐπλοῖεν*, sc. *οἱ πολέμοι*. — *ὧν* = *τούτων* &: *ἀμφί* very seldom occurs with the gen. in Attic prose. — *διαφερόμενοι*, *differing, quarreling*.

§ 18. *ἔτε ὑγιαίνοντες*, *inasmuch as they were well*. — *ἀνακραγόντες* (from *ἀνακράζω*) . . . *μέγιστον*, *having screamed as loudly as they could*. This was all done to increase the alarm of the enemy.

§ 19. *ἐπ' αὐτούς*, *for them*, so as to convey them to the rest of the army. — *ἀνίστασαν*: cf. note on *ἐβιάζετο* 1, 3, 1.

§ 20. *δλον τὸ στράτευμα*. This however was not true, for Chirisophus and the van had passed on to a village; cf. § 9 et seq.

§ 21. *ἀναστήσαντας* agrees with the subject of *ἀναγκάζειν*, *he ordered (them, i. e. the youngest men) having made (the sick) stand up, to compel (them) to go forward*.

§ 22. *τῶν . . . σκεψομένους*, *(some) of those from the village to see*. — *οἱ δέ* = *οἱ τελευταῖοι*. — *τούς . . . παρέδωσαν*, *delivered up the sick to these*, i. e. the men whom Chirisophus had sent. — *αὐτοὶ δέ*, *but they themselves*, i. e. *οἱ τελευταῖοι*.

§ 23. *διαλαχόντες* (from *διαλαγχάνω*), *having divided by lot*. — *τούς ἑαυτῶν*, *their own (men)*.

§ 24. *ἑπτακαίδεκα*: from § 35, this number appears to be too small. — *ἐνδάτην ἡμέραν*, *the ninth day*, or as we should say, *eight days*.

§ 25. The description of these subterranean dwellings shows, says Kiepert, how little effect two thousand years have had on the habits of these Armenians, since the same description would answer for the present day. — *τὸ μὲν στόμα . . . φρέατος*, *the mouth was like (that) of a well*. Kühner supplies *ἦν* with *τὸ στόμα*; Owen, following Bornemann and Matthiae, supplies *ἔχουσαι*. — *τὰ ἔκγονα τούτων*, *the young of these (animals)*.

§ 26. *οἶνος κριθίνος*, *barley wine*, i. e. *beer*. — *αὐταὶ . . . ἰσοχειλεῖς*, *the barley-corns themselves even with (or on a level with) the brim*. Hence in drinking it was most convenient to make use of reeds, which of course must be without joints (*γόνυατα*).

§ 27. ἄκρατος, strong, sc. ὁ οἶνος. — συμμαθόντι, to one having become accustomed to it. See Gr. § 284. (10.) (a.)

§ 28. στερήσοιτο . . . ἀπίαςιν : for a similar change of mood, cf. note on 8, 5, 18. — τὴν . . . ἀπίαςιν, and that they would go away after having filled his house with provisions as a reward (ἀντ-). — ἔστε, until (in this sense when followed by γίγνομαι; but followed by εἰμί it is rendered while).

§ 29. οἶνον ἔφρασαν ἔνθα : by anticipation for ἔφρασαν ἔνθα οἶνος. Cf. note 1, 1, 5. — κατορυγμένος, concealed in the ground. He probably means ἐν λάκκοις κονιατοῖς 4, 2, 22. — ἐν ὀφθαλμοῖς, in their sight.

§ 30. καὶ . . . ἀφίεσαν, and from no place did they (the barbarians) let them (the Greeks) go etc.

§ 31. οὐκ ἦν δ' ὅπου οὐ, lit. and there was not a place where they did not etc. It is equivalent to and every where they placed etc. Cf. note on οὐκ ἔστιν ὅπως οὐκ 2, 4, 8.

§ 32. εἶλκεν, he drew him, denoting a friendly compulsion. — ροφούντα ὥσπερ βοῦν, sucking as an ox; ροφούντα, as also ἐπικύψαντα, agrees with the subject of πίνειν : ὥσπερ βοῦν, by a sort of attraction instead of ὥσπερ βοῦς, sc. ροφεῖ, as an ox sucks. After ὥσπερ and ἦ, this species of attraction is not uncommon. Gr. § 342, Rem. 3.

§ 33. κακείνους, them also, i. e. Chirisophus and his men. — σκηνοῦντας = εὐωχουμένους § 30, banqueting, feasting. Cf. 5, 3, 9; 7, 3, 15. — ἑστεφανωμένους. The wearing of garlands at their symposia was a common custom among the Greeks. On this occasion, because they could find nothing better, and perhaps also because such garlands might afford them the more merriment, they had made them of dried forage. — τοῦ . . . χιλοῦ : the article is used because the forage had been mentioned above § 25. — παῖδας is connected by καὶ to ἐκείνους and depends on κατελάμβανον. — ὥσπερ ἐνεοῖς, as to persons who were deaf and dumb; because they did not understand Greek.

§ 34. οἱ ἵπποι. The region on the eastern side of the Bingol mountains (where the Greeks probably were at this time) is still celebrated for its excellent horses. — Χάλυβας : the name of the people by meton. for the name of the country; cf. 7, 2, 32. He probably means here his neighbors towards the west, inhabiting the country at the sources of the western arm of the Euphrates : since the Phasiani and Taochi were his neighbors on the north; cf. 4, 7, 15. — τὴν ὁδὸν ἔφραζεν ἢ εἶη, by anticipation for ἔφραζεν ἢ ἡ ὁδὸς εἶη. Cf. οἶνον . . . ἦν § 29.

§ 35. καὶ . . . οἰκέτας, and at that time Xen. went conducting the governor of the village to his own domestics. ἑαυτοῦ refers not to the grammatical subject of the clause but to the object (αὐτόν). Cf. 2, 3, 25. See Gr. § 302, 2. (b.) — ὃν εἰλήφει, which he had taken, probably on that occasion

when he gave the rest to the horsemen; cf. 3, 3, 19. — *παλαιότερον*, somewhat old. For the comparative in this sense, see Gr. § 323, Rom. 7. — *αὐτόν*, i. e. *τὸν ἵππον*: *ἱερὸν τοῦ Ἡλίου*, sacred to the sun; see Gr. § 273, 2. — *πάλων*, partitive gen.

§ 36. *πολύ* is placed after the comparative which it qualifies and at the end of the sentence for the sake of emphasis.

CHAP. VI.

From the villages they are conducted on their way by a guide, who being abused by Chirisophus deserts them on the third day. After wandering without a guide several days, they reach the river Phasia. In two days more they reach a pass which had been occupied by the Chalybes, Taochi, and Phasiani. Having dislodged the enemy, they pass over into a plain and find some villages abounding in provisions.

1. *ἡμέρα ὀγδόη*. The article is often wanting with ordinal numbers, where the English idiom requires it. Cf. *ὑστέρα ἡμέρα*, 6, 4, 9. — *τὸν ἡγεμόνα παραδίδωσι*, *he* (i. e. Xen.) *delivers up the guide* etc. The guide, as appears from the sequel, was the governor of the village where Xen. had encamped (cf. 4, 5, 28 et seq.). — *ἡγήσαιο*, sc. *ὁ κωμάρχης*.

§ 2. *ἦν*: *impers. it was* etc. *ἐν τῷ τρίτῳ σταθμῷ* being used to denote time; cf. 2, 2, 11. — *ἐχαλεπνύθη*, *was angry*, instead of the more usual act. form *ἐχαλέπηνε*. So also *Cyrop.* 3, 1, 38.

§ 3. *ἀποδρὰς ἔχετο*, *having escaped was missing, ran away and escaped*. Cf. note 2, 4, 24. For the difference between *ἀποδιδράσκω* and *ἀποφεύγω*, cf. note 1, 4, 8. — *διάφορον*, *an occasion of disagreement*. — *ἡ . . . ἀμέλεια* is in apposition with *τοῦτο*. — *πιστοτάτῳ ἐχρῆτο*, *treated* (him as a person) *most faithful*. Cf. the construction of *πολεμιά* 2, 5, 11.

§ 4. *ἀνά*: used here distributively, *at the rate of*; Gr. § 290, 1. (3.) — *παρά*, *along, on the banks of*. — *Φᾶσιν*. Not as in 5, 6, 36, the well known stream of this name which empties into the Black Sea, but the upper part of the Araxes, now called Pasinasu. The Greeks seem to have been led out of their course by this stream, having proceeded towards the N. E. instead of the N. W.

§ 5. *Χάλυβες, Ταόχοι, Φασιανοί*. Cf. note 4, 5, 34. The name Phasiani is derived from the name of the river just mentioned.

§ 6. *κατὰ κέρας*, *in column*. The same expression is used in a very different connection and sense 1, 10, 9. — *ἐπὶ φάλαγγος*, *in the form of a phalanx*; cf. 4, 3, 26.

§ 9. *εἰκός*, sc. *ἐστί*, takes the aor. infin. (*προσγενέσθαι*) without *ἂν* in the sense of the future, *it is likely that others will come* etc. Cf. note on *παύσασθαι* 1, 2, 2.

§ 10. *δέ*, after *ἐγώ*, used like *ἀλλά* 1, 7, 6; cf. note. So in 5, 5, 13; 6, 6, 12; 7, 3, 30. — *ὥς . . . ἀποβάλλωμεν*, and how we shall lose (lit. throw away) as few men (lit. bodies of men) as possible.

§ 11. *πλέον . . . στάδια*, lit. more than extending over sixty stadia, i. e. more than sixty stadia in extent. Cf. *ἐπὶ πολὺ* 4, 2, 13. — *οὐδαμοῦ . . . ἀλλ' ἢ*, nowhere else than. Instead of *ἀλλ' ἢ*, we should expect *ἢ*, yet see Gr. § 322, Rem. 10. — *κλέψαι τι*, to take possession secretly of some part etc.; cf. § 13. — *λαθόντας*, having escaped observation, only expresses more fully the idea contained in *κλέψαι*. — *καὶ ἀρπάζει φθάσαντας*, and having anticipated (the enemy) to seize upon (it).

§ 12. *ὑρθιον ἵνα ἢ ὁμαλές*, to go up a steep (place) than on level ground. — *μεθ' ἡμέραν*, in the day time, by day. — *τραχεῖα*, sc. *ὁδός*.

§ 13. *ὥς . . . παρέχειν*, so as not to occasion any notice (to be taken of us). — *ἄν*, which belongs to *χρῆσθαι*, is repeated, as in 3, 1, 6, and with *μένοντες* in the next clause, it must be supplied mentally.

§ 14. *κλοπῆς*, the noun corresponding to the verb *κλέψαι* used above § 13. — *συμβάλλομαι*: the full expression *συμβαλέσθαι λόγους* occurs *Cyrop.* 2, 2, 21. — *ὅσοι . . . ὁμοίων*, as many as belong to the peers. Cf. *Dic. Antiqq.* p. 613. — *εὐθὺς ἐκ παίδων*, lit. immediately from children, i. e. even from childhood.

§ 15. *νόμιμον ἔρα ὑμῖν ἐστίν*, it is accordingly enacted in your laws; *ἔρα* is manifestly ironical; cf. 5, 6, 29. — *τοῦ ὕρου*, partitive gen. = *τοῦ ὕρου τι*.

§ 16. *δεινούς*, skilful, expert; *δεινοῦ* in the next clause means terrible. For the connection between these different senses, cf. L. & S. — *κλέπτειν τὰ δημόσια* is the regular expression for the embezzlement of the public monies. The penalty for this, aside from the loss of property, was under certain circumstances nothing less than death. — *ὑμῖν* is here commonly considered as the agent or doer with *ἀξιοῦνται*: see Gr. § 284, 3, (11.)

§ 17. *τούτων πυνθάνομαι*, I learn from these. — *νέμεται αἰξί*, is pastured with goats etc. *αἰξί* and *βουσίν* are dat. of means; not of course dat. of agent. — *βατά*. Cf. note on *εὐεπίθετον* 3, 4, 20.

§ 19. *καί* stands before a direct question when it contains an objection or reply to the foregoing. — *ἀλλά* is used because the preceding question is logically equivalent to a denial: *It is not necessary that you* etc.

§ 20. *Ἀριστάνυμος Μεθ.*: cf. 4, 1, 27. — *Οἰταῖος*. The Oetaeans, the same as the Aenianians (*Αἰνιᾶνες*), dwelt in Phthia between Oeta and Othrys.

§ 21. *ἐκ*, after.

§ 22. *οἱ ταχθέντες*: those mentioned § 20. — *αὐτοῦ*, on the spot where they were. — *ἐγρηγόρεσαν*, 2d pluperf. of *ἐγείρω*. — *διὰ νυκτός*, through the night, all night long.

§ 24. τὸ πολὺ: cf. note 1, 4, 13. — τοὺς πολλούς: *the main bodies* of both armies.

§ 25. οἱ ἐκ τοῦ πεδίου, cf. note 1, 1, 5; the whole, instead of being in the gen., is here put in the same case with the parts (οἱ μὲν πελτασταί and Χειρίσοφος δέ). — βάδην is the antithesis of δρόμῳ, but does not contradict ταχύ: *walking quickly, at a quick pace.*

§ 26. τὸ ἄνω, *the part* (of their army) *above*; cf. § 24.

CHAP. VII.

They pass through the country of the Taochi where they take by force a stronghold, and obtain an abundance of provisions, on which they subsist in their march through the country of the Chalybes. Having crossed the river Harpasus they march through the country of the Scithini and arrive at Gymnias, where they obtain a guide who conducts them to the summit of Mt. Thecha. Here they have a view of the sea.

§ 1. ἐκ τούτων, sc. τῶν κωμῶν: the villages mentioned just above 4, 6, 27. — Ταόχοι: another form of the word was Τάοι. (The ending -χαι is to be explained as in Καρδοῦχοι, see note 3, 5, 15.) The Taochi were known to the old Armenian writers under the name Taikh, to the Georgians (to whom they were allied by descent), under the name Tao; whence we are able to fix their locality, in the valley now called Taoskari, bordering on the river Akampsis (now called Dschoroch). — ἐν οἷς . . . ἀνακεκομισμένοι: a condensed form of expression (cf. ἔχομεν ἡρπακότες 1, 3, 14); in full it would be, *into which they had conveyed all their provisions and where they kept them.*

§ 2. αὐτόσε, *to it.* See Gr. § 235, 3, Rem. 3. — κύκλῳ: cf. note 1, 5, 4.

§ 3. εἰς καλόν, *opportunately.* So also εἰς κάλλιστον Plat. Euthyd. 275. b. — τὰ ἐπιτήδεια: cf. note 2, 2, 3.

§ 4. μία αὕτη: cf. note 4, 1, 20. — οὕτω διατίθεται, *is served thus.* σκέλη καὶ πλευράς: cf. note on κεφαλὰς 2, 6, 1.

§ 5. ἄλλο τι ἢ: cf. note 2, 5, 10. — τούτους: cf. note 3, 5, 9.

§ 6. διελθεῖν has for its subject ἡμᾶς understood. — ἀνθ' ὧν, properly *over against which, opposite which*; in this connection = *behind which*, a meaning of ἀντί chiefly poetic.

§ 7. πολλοί, used as predicate; Gr. § 245, 3, (b.) — αὐτό, *this very thing.* — ἐνθεν, like ὅθεν, 1, 3, 17. *to a place from which.* — μικρόν τι, i. e. τὸ λοιπὸν ἡμίπλεθρον § 6.

§ 8. τούτου, *this one*, i. e. Callimachus. — ὀπισθοφυλάκων, used

adjectively, cf. 4, 1, 6. — καθ' ἓνα, *one by one*, in opposition to the idea ἀθρόοι.

§ 10. προέτρεχεν. Observe the asyndeton; cf. note 3, 1, 11. — δύο καὶ τρία βήματα: καί is very often used in designations of number, where we should use *or*; *two or three steps*. — ἀνεχάζετο: cf. note 4, 1, 16. — ἄμαξαι is used here simply as a designation of quantity, *wagon-loads*.

§ 11. τὸν Κ. ἃ ἐποίει = ἃ ὁ Καλ. ἐποίει, cf. note 1, 1, 5. — Λουσιέα: cf. note 4, 2, 21. — αὐτός, *himself*, i. e. *alone*.

§ 12. τῆς ἴνυος, *by the rim of his shield*; depends on ἐπιλαμβάνεται. Gr. § 273, Rem. 7. — ἀρετῆς, *a reputation for valor*, depends on ἀντεποιοῦντο: Gr. § 273, 3. (b.)

§ 14. πολλοί is placed like ὀλίγα 6, 3, 22. It qualifies πρόβατα as well as βόες and ὄνοι. Cf. note on πολλά 3, 1, 2.

§ 15. Χάλυβες, below 5, 5, 17, called Χαλδαῖοι. It is not possible to fix their locality with any degree of certainty, since no trace of their name has yet been discovered by modern travelers in this entire region. The position given on the map is conjectural and very doubtful. From this point till the Greeks reach the vicinity of the sea, their line of march is only conjectural. — ἐν διήλθον = τούτων οὗς διήλθον. — εἰς χεῖρας: cf. 4, 3, 31. For a very different meaning of this expression, cf. 1, 2, 26. — πτερύγων: *wings of the breast-plates*, i. e. the extreme parts at the top and bottom of the breast-plates, which parts were flexible so as not to obstruct the motion of the body. — πυκνά and ἐστραμένα qualify σπάργα, *twisted ropes (set) close together*.

§ 16. ὅσον, *as large as*. — ἂν ἐπορεύοντο: see Gr. § 260, 2. (2.) (β.) — πηχῶν: the Attic form is πήχεων, which Krüg. substitutes for the form contained in all the manuscripts, and which Hert. is inclined to adopt. — μίαν λόγχην ἔχον, *having one point*. The spear used by the Greeks commonly had two points, the one at the hinder end (called σαρωντήρ, or στύραξ) being used to fasten the spear in the ground. Cf. Dic. Antiqq. p. 587, b.

§ 17. ἐν τούτοις ἀνακεκ- ῆσαν: ἐν with the dat. instead of εἰς with the accus. in connection with verbs of motion occurs particularly with the perf. and pluperf. so that the motion may be contemplated as finished and the consequent rest may be indicated by the preposition and its case. — διετράφησαν: a transition from the indirect narration of the preceding clause to direct narration.

§ 18. Ἀρπασος. This name has hitherto been applied with the greatest confidence to the northern tributary of the Araxes, now called in Turkish Arpa-su or Arpa-tschai, i. e. Barley-river. By the ancient Armenians however this stream was called by the totally different name Achu-rean; and it is only the resemblance of the modern name to the word

Harpasus which has given rise to the supposition of their identity. After all the light which we have been able to obtain respecting the route of the Greeks, it is clear that the Harpasus must be sought much farther westward. In all probability it flowed through that deep valley which lies between the table-land of the Chalybians and the sea; which is now called by the Armenians and Georgians Dschoroch (Turkish Tschoruk-su), but was anciently called Akampsais, and near the coast Apsaros, of which Harpasus seems to be only a corruption. — Σκυθινοί. Kiepert conjectures that these may be the same as the Hesperitae (Ἑσπερίται) who dwelt in the valley of Dschoroch.

§ 19. ἐαυτῶν refers to δ . . . ἄρχων including the idea of his subjects. It depends on πολεμίας χώρας considered as one idea, and may be rendered *through their own enemies' country*. Cf. ἐαυτῶν 3, 4, 41.

§ 20. πέντε ἡμερῶν: cf. note on δέκα ἡμερῶν 1, 7, 18. — τεθνάναι is here as often used in the sense of an aorist. — ἐαυτοῖς: cf. ἐαυτῶν § 19. — ἐνέβαλεν is here intrans. It is singular that the action should be predicated of the guide rather than of the army or the commander. — αἶθειν is chiefly poetic in its use. — εὐνοίας: repeat ἔνεκα from the last clause.

§ 21. τὸ ὄρος: the article is used because the mountain has been already alluded to in the word χωρίον § 20. — ἦν: cf. note 1, 4, 6.

§ 22. αὐτῶν limits τινάς. — βοῶν is added to ὠμοβόεια, because in actual use, the last part of the compound adjective had nearly lost its force:—*wicker shields covered with the untanned hides of shaggy oxen*. — ἀμφὶ τὰ: cf. note on ἀμφὶ τοὺς 1, 2, 9.

§ 23. πλείων καὶ ἐγγύτερον: καὶ not unfrequently connects an adjective with an adverb. (Hert.) — ἀεὶ, *continually*. — ὅσῳ: the regular correlative τοσοῦτῳ is not expressed in the preceding clause, but instead of it πολλῷ.

§ 24. Λόκιον: cf. 3, 3, 20. — παρεγγυόντων, *beckoning, giving a signal*, to those who were behind to hasten, that they might the sooner have a view of the sea.

§ 25. περιέβαλλον, *embraced*. — στρατηγούς, cf. note 3, 5, 7. — οὗ is in the gen. abs. with παρεγγυήσαντος, *when some one (I know not who) had suggested it*.

§ 26. κατέτεμνε: this was done that the shields might not be afterwards used; cf. 4, 6, 26. — διεκελεύετο, sc. κατατέμνειν.

§ 27. δαρεικούς: cf. note 1, 1, 9. — τοὺς δακτυλίους, *the rings*, i. e. those which they wore. "The free Greek, if not of the very poorest class, wore a ring not only as an ornament, but as a signet to attest his signature or for making secure his property." Becker, Charicles, p. 198, note 6.

CHAP. VIII.

Passing through the country of the Macrones and of the Colchians, they reach Trapezus, where they remain a month, meanwhile making predatory excursions into the country of the Colchians and offering sacrifices to the gods.

§ 1. *ἔριζε*: cf. note on *ἦν* 1, 4, 6. — *τὴν*, sc. *χώραν*. — *Μάκρωνες*: a people living on the northern slope of that part of the Pontic range of mountains which is still called Makur.

§ 2. *οἶον* is used like *ὥς* to qualify the superlative degree. The full expression would be *τοιούτων οἶόν ἐστι*. — *ὁ ὀρίζων*, sc. *ποταμός*. — *δι' οὗ*, sc. *τοῦ ὀρίζοντος*. — *ἔκοπτον*, *they proceeded to cut down*. They did this not simply to make the way clear, but to use the trees which they had felled as temporary bridges.

§ 3. *λίθους . . . ἐρρίπτουν*. This was done that they might approach nearer to the Greeks, so as to reach them with their missiles. — *οὗ* with an accent may stand before a vowel in antithesis (even when as here the sentence is not separated from the following); cf. 6, 5, 4.

§ 4. *ταύτην* is subject accus. before *εἶναι*; *ἐμὴν πατρίδα* is predicate.

§ 5. *ἐρωτήσαντος*, gen. abs. sc. *αὐτοῦ*. Cf. *ἰόντων* 1, 4, 12. — *ἀντιτετάχεται* = *ἀντιτεταγμένοι εἰσίν*. See Gr. § 116, 15.

§ 6. *Ὅτι καὶ ὑμεῖς*, *because you also* etc. The idea is, we are your enemies because you also are hostile to us, as appears from your coming against our country. — *λέγειν*. On the asyndeton, cf. 3, 4, 42. — *ὅτι* before the *oratio recta*; cf. note 1, 6, 7. — *ποτήσοντες*, sc. *ἐρχόμεθα*, suggested by *ἔρχεσθε*.

§ 7. *εἰ δοῖεν ἂν*, *whether they would give*; without *ἂν* it would mean, *whether they had given*. — *πιστά*, cf. 1, 6, 7.

§ 8. *ὁδὸν ὁδοποιοῦν* is a pleonasm similar to the one in 4, 7, 22. — *διαβιβάσοντες*. The difference between *βιβάζω* and *βαίνω* will not be forgotten. — *κατέστησαν*, 1st aor. and trans. Gr. § 173, Rem. 2.

§ 9. *μέγα* without *μέν*. Cf. *τὸ εὖρος* 3, 4, 7.

§ 10. *παύσαντας*, sc. *ἡμᾶς*. — *λόχους ὀρθίους*. Cf. note 4, 2, 11. — *τῇ μὲν . . . τῇ δέ*, *partly . . . partly*. Cf. note on *πῇ μὲν . . . πῇ δέ*, 3, 1, 12.

§ 11. *ἐπὶ πολλούς*, *many in depth*; *ἐπ' ὀλίγων*, *few deep*. One would expect the gen. (which is far more common for this idea) in both clauses. The accus. has reference to the antecedent motion in forming the line; the gen., to the consequent rest. — *περιττεύουσιν ἡμῶν*, *will outflank us*. — *ἀθρόων . . . πολλῶν*, *many, both weapons and men, in a dense mass*.

§ 12. διαλιπόντας agrees with λόχοις, *being separate, standing apart*. Cf. διαλειπούσαις 4, 7, 6. — τοῖς λόχοις is connected with κατασχεῖν, *that having formed our columns into companies standing apart we should occupy with our columns so much space as that* etc. — ὅσον. Cf. 4, 1, 5. — οἱ ἑσχατοὶ λόχοι, in apposition with the subject of ἐσόμεθα, i. e. ἡμεῖς understood; the part being in apposition with the whole.

§ 13. τὸ διαλείπον, *the intervening space, the interval*. — ἐνθεν καὶ ἐνθεν: cf. 4, 3, 28. — ὀρθίον belongs as predicate with προσιόντα, *advancing in column*. — οὐδεὶς μηκέτι: the double negative οὐ μή is used regularly with the subjunct. aor. or fut. indic. Gr. § 318, 7.

§ 14. τὸ εἶναι: "Many verbs and verbal expressions which are commonly constructed with an infin. merely, sometimes take also the infin. with the article τό, even when they would have their object if a substantive in the gen." Gr. § 308, Rem. 1. — For the negative μή, cf. note 1, 3, 2. — ὠμούς καταφαγεῖν, is a proverb drawn probably from Hom. Il. 4, 35, and denoting complete destruction.

§ 15. ἐν ταῖς χώραις, *in their places*. — τοῦ δεξιοῦ, sc. ἔξω.

§ 17. ἀντιπαράθεόντες, *running along opposite to* (the Greeks).

§ 18. διαχάζοντας: cf. note 4, 1, 16. It evidently means *separating, being drawn asunder*, not as L. & S. define *drawing back, recoiling*. — οἱ . . . πελτασταί, *the targeteers who were along by the Arcadian division*; the same as τοὺς κατὰ μέσον § 15.

§ 19. ἤρξαντο, sc. οἱ πελτασταί.

§ 20. τὰ ἄλλα accus. synec. — τὰ δὲ σμήνη κ.τ.λ. It has been commonly supposed that the honey of which the Greeks ate was made poisonous by being gathered from the flowers of the rhododendron. Koch (d. Zug d. Zehntausend s. 110. cited by Hert.) imagines that the injurious properties of the honey in this instance were owing to its not being suitably put up. — κάτω . . . αὐτοῖς, *it passed through them*. — πολὺ, sc. ἐδηδοκότες. — ἀποθήσκουσιν, dat. plur. particip. depends on ἐφέκσαν understood.

§ 21. τροπῆς, *a defeat*, gen. abs. — ἀνεφρόνουν, *they gradually recovered their reason*.

§ 22. Τραπεζοῦς: familiarly known at the present day under the name Trebizond (called by the Turks Tarabusun), an important commercial city. — οἰκουμένην, cf. note 1, 4, 1. — ἐν τῷ . . . Πόντῳ, *on the Euxine* (Gr. § 289, 1); not, says Hert., that ἐν does not as usual signify *in, within*, but the name of the place with which it stands embraces much more, i. e. all which is adjacent.

§ 23. ὁρμώμενοι: cf. note 1, 1, 9.

§ 24. σὺνδιεπράττοντο . . . ὑπέρ, *and they joined in a negotiation in behalf of* etc., i. e. the inhabitants of Trapezus assisted the neighboring

Colchians in ratifying a treaty with the Greeks. — ἦλθεν. Observe that it is predicated of something else than persons; cf. § 25.

§ 25. ἦν εὐχάρτε: cf. 3, 2, 9. — ἀποθῆσαι: on the meaning of ἀπο-, cf. note 3, 2, 12. — ἡγεμόσυνα, *thank-offerings for safe conduct*, seems to belong solely to Ἡρακλεῖ since he had the appellation ἡγεμών (6, 2, 15; 6, 5, 24 and 25). Hence Krüg. conjectures that σωτήρια has been accidentally omitted after σωτήρι. Cf. 3, 2, 9; 5, 1, 1. — ἐπιμεληθῆναι and προσετίθει depend on εἶλετο. — ἔκων κατακτανῶν, *having unintentionally slain*. The penalty for this offence in Attica was exile for one year, but according to the Spartan law, the penalty seems to have been heavier.

§ 26. τὰ δέρματα. These were to be used as prizes at the games. — ἔπεν: cf. note on εἶ 2, 1, 6. — ἐν . . . οὕτως, *in a place so hard and rough*; οὕτως placed after the word which it qualifies, as in 2, 4, 7.

§ 27. στάδιον, accus. of cognate signification, Gr. § 278, 2. According to the Eng. idiom, *in the stadium*. For a description of the stadium and also for the length of the δόλιχος (commonly given at about 20 stadia), cf. Dic. Antiqq. art. Stadium. — ἕτεροι, sc. ἡγωνίζοντο. — πάλην κ.τ.λ. Cf. Dic. Antiqq. art. Lucta. — κατέβησαν, *entered the contest*, lit. *went down*, because the arena was lower than the position occupied by the spectators. — ὅτε, *because of*, is here followed by the gen. abs.

§ 28. τὸν βωμόν. The point in the stadium from which the runners set out and to which they must return. — ἄγειν. Krüg. understands τὸν ἱππία as the object of this word.

BOOK FIFTH.

From Trapezus to Cotyora.

CHAP. I.

While the Greeks are at Trapezus, Chirisophus is sent to obtain ships of the Spartan admiral Anaxibius that they may proceed by sea. While they are awaiting his return, Xenophon takes measures to obtain other ships, and also to improve the roads in case they shall be compelled to proceed by land. Dexippus is appointed to seize on coasting vessels, but deserts the army; and Polycrates is appointed to succeed him.

§ 1. μέχρι ἐπὶ. Cf. note on ἔσσε ἐπὶ 4, 5, 6. — θάλατταν . . . Πόντον, lit. *a sea, the one in the Euxine*, i. e. *a sea which was a part of the Euxine*. — ἀπέθυσαν. Cf. note 3, 2, 12. — εὐχάρτε: 3, 2, 9.

§ 2. **Θούριος** : from Thurii, a city in Magna Graecia on the Tarentine Gulf. — **τοίνυν**, *therefore*, is often used at the beginning of a speech, having reference to some thought not expressed, here perhaps it may be rendered, *to speak out, to express my opinion*. (Hert.) — **ἀπείρηκα**, used here in the secondary and intransitive sense, *I am worn out*. — **καὶ . . . καὶ**. The repetition of the conjunction gives greater prominence to each particip. — **φυλακὰς φυλάττων**. Cf. note 2, 6, 10. — **ἐκταθείς, . . . καθεύδων**, *stretched out, sleeping*. These participles form an antithesis in the idea to those which follow **ἀπείρηκα**. — **ὥσπερ Ὀδυσσεύς**. Hom. Odys. 18, 78 et seq.

§ 4. **ἐλθεῖν** and **ἤξω**. Cf. note on **ἐλθόντες** 2, 1, 1. — **τρίηρεις**, *war-ships*; **πλοῖα**, *transports*. — **πλεῖν αὐτόν**, *that he should sail*.

§ 5. **ἐπὶ πλοῖα**. Cf. note on **ἐπὶ** 2, 3, 8. — **ποιεῖν** depends on **καιρός**, *a suitable time to do*. — **ἐν τῇ μονῇ**, *during our stay*.

§ 6. **δτου ἀνησόμεθα εὐπορία**, *a supply of the means with which we shall purchase*. Cf. note on **δτου** 3, 1, 20.

§ 7. **ἀλλά**, cf. note 4, 6, 19. — **προνομαί**, *foraging parties* in distinction from single persons engaged in foraging. — **ἄλλως**, *rashly, carelessly, temere*. — **ἡμᾶς**, i. e. **τοὺς στρατηγούς**.

§ 8. **ἐπὶ λείαν γάρ** : cf. note on **δρᾶτε γάρ** 3, 2, 29. — **δποι**, sc. **μέλλει ἐξιέναι**. — **ἐγχειρῇ ποι**, *attempt any thing in any direction*. In several instances **ἐγχειρεῖν** takes as here the construction of a verb of motion. Plat. Menex. 241, d. Thucyd. 8, 27. — **ἐφ' οὗς**, understand **τούτων**, the antecedent of **οὗς**, *of those against whom*. Cf. note 3, 1, 21.

§ 9. **κατὰ** is here distributive; **κατὰ μέρος**, *part by part*, i. e. *in turn, or by turns*. — **ἐὰν . . . σκοπῶμεν, δύναντ' ἂν**. The protasis **ἐὰν** with the subjunctive is followed by the indic. pres. or future when the consequence is positive, but by the optat. with **ἂν**, when it is probable.

§ 10. **ὣν** = **τούτων** & : *there would be no need of those things which etc.* — **αὐτόθεν**, *from the place itself, from this very region*. — **ἦν . . . ἔλθῃ**, *for if he come back*, i. e. with transports. — **ὑπαρχόντων**, sc. **πλοίων**.

§ 11. **παραπλέοντα**, *sailing by, sailing along the coast*. — **αἰτησάμενοι**, *having borrowed*. — **πλοῖα** is sometimes used as a generic word, and thus may include the specific idea of triremes or war-ships (cf. 1, 3, 17); so also **μακρὰ πλοῖα** = **τρίηρεις**. — **κατάγειν**, *to bring into port*, Lat. *deducere*. — **τὰ πηδάλια παραλύμενοι**, *taking off the rudders*, so that the sailors might not escape if they should desire. — **κομιδῆς**, *means of transportation*.

§ 12. **ἐννοήσατε . . . εἰ**, *and consider, said he, whether it is not etc.* Cf. note 3, 2, 22. — **ναῦλον ξυνθέσθαι**, *to agree upon passage-money*.

§ 13. **ἄρα** : cf. note 2, 4, 6. — **ὁδοὺς ὁδοποιεῖν** : cf. note 4, 8, 8.

§ 14. ἐπεψήφισε οὐδέν, lit. *he put nothing to vote*, i. e. nothing pertaining to the going by land.

§ 15. ᾧ relates to πεντηκόντερον, *over which they appointed etc.* — περίουκον. Cf. Dic. Antiqq. art. Perioeci. — πολυπραγμονῶν τι, *while engaged in some intrigue.*

§ 16. λαμβάνοι is iterative. — ἀγόνιμα, *cargoes.* — ἐξαιρούμενοι. This is the common word used to denote the unloading of a vessel. — εἰς παραγωγὴν, *for privateering along the coast.*

CHAP. II.

Being in want of provisions, the Greeks make an excursion into the country of the Drilae. They storm and take the principal fort belonging to these people.

§ 1. εἰς Δρίλας, *into (the country of) the Drilae*, a mountainous region farther from the coast than the country of the Colchians. — ἔτε: cf. note 4, 2, 18. — πολλοί belongs as an adjective to οἱ Κόλχοι, *the Colchians many in number were collected together.*

§ 2. ὁπόθεν, cf. 389 1, 3, 17. — αὐτοῖς. The inhabitants of the region implied in the word ὁπόθεν.

§ 3. ἐμπικράντες (from ἐμπίπρημι), sc. οἱ Δρίλαι.

§ 4. δορυφόροι, persons who carried long sticks or poles (δοράτια 6, 4, 28.) for the purpose of driving away and securing the booty. — εἰς δισχυρόν. The nominative would be the usual construction here; yet cf. 2, 5, 35; 6, 4, 28.

§ 5. οἱ δέ, *and they*, i. e. the enemy. Cf. note 3, 4, 4.

§ 6. ἐφ' ἐνός, *in single file*; ἐπὶ with the gen. is used to denote not only the depth (cf. note 1, 2, 15), but also as here the width.

§ 7. ὁ . . . λέγει, *and the person who went says (to Xen.).* — 8τι. Cf. note 1, 6, 7.

§ 8. θέσθαι τὰ ὅπλα, *to halt*; cf. note 1, 5, 14. — ὥς . . . χωρίου, *as if (i. e. in the hope that) the place might be taken.*

§ 9. οὐκ εἶναι, *not to be possible.* — ἀποδεδειγμένοι ᾔσαν is middle: *had expressed the opinion.*

§ 11. ποιῆσαι, *to form, to draw up*; as in 4, 8, 10 and 14. In this sense the mid. is more common. Cf. 4, 8, 12; 5, 4, 22; 6, 5, 5 and 25. — ὥς . . . ἀγωνιεῖσθαι, *as he supposed he might contend most bravely.* On the construction, cf. note on εἰ μὴ διδῶ 1, 3, 14. — οἱ λοχαγοί. Cf. 4, 1, 27; 4, 7, 9, et seq.

§ 12. διηγκυλωμένους: cf. note 4, 3, 28. — σημήνην: cf. note 3, 4, 4. — ὥς δεῆσον, *as if it would be necessary, in the expectation that it would be*

necessary. The particip. of an impers. verb in the accus. abs. Gr. § 312, 5. — ἐπιβεβλήσθαι : cf. note on ἐπιβεβλημένους 4, 3, 28. — τούτων ἐπιμεληθῆναι, *to see to these things*, i. e. all the orders specified after παρήγγελλε.

§ 13. δῆ, *accordingly*; i. e. as a consequence of the crescent-form in which the forces were drawn up.

§ 14. ἐπεὶ δέ is repeated in consequence of the intervening parenthetical clauses καὶ ἀλλήλους . . . τάξις ἦν. — ἅμα τε introduces the principal clause. — σφενδόναι : cf. note 3, 3, 16.

§ 15. Πελληνεύς : from Pellene, whether from the city of this name in Achaia or in Laconia is uncertain. — καὶ ἄλλος ἀναβεβήκει, *and another had gone up* (alone, οὐκ ἐλκόμενος).

§ 17. καὶ ἔχοντες : cf. note on καὶ ἔχων 3, 3, 2. — τάχα δέ τις. The indefinite force of τις may be expressed thus, *and now and then one perhaps* (fled) etc.

§ 18. τὸν βουλόμενον : cf. note 1, 3, 9. — νικῶσι . . . εἰσωθόμενοι, *those (Greeks) rushing within surpass those (Greeks) who were coming out*, i. e. they compel them to return.

§ 19. ἐξεκομίσαντο, sc. αὐτά.

§ 20. ἦν is without a definite subject, σωτηρία ἀσφ- being predicate : *for thus there was a secure way of escape (to them)*. — οὕτως (instead of οὕτω) may stand before consonants when it is particularly emphatic (as here, being used antithetically with ἄλλως).

§ 21. διήρουν, *they took away*. This was done to make more room and thus facilitate their retreat. — καταλιπόντες, cf. note 1, 8, 27. It takes for its object the antecedent of οἷς, i. e. τούτους understood.

§ 24. κράνη Παφλαγονικά : according to 5, 4, 13, σκύτινα, according to Herod. 7, 72, πεπλεγμένα; hence it appears that they were woven or braided of leathern straps. — ἐν δεξιᾷ δτου δὴ ἐνάψαντος, *on the right of some one or other who had set fire to it*. On the use of δτου, cf. note 4, 7, 25.

§ 25. τοῦτο . . . τύχης, *this thing* (presented) *by good fortune*.

§ 26. ἐλύπου, *occasioned solicitude*. Cf. Cyrop. 3, 3, 50. — ἀμφι . . . ἔχοιεν, *might be busy about these things*, i. e. in extinguishing the fires.

§ 29. καὶ before ἀνὴρ introduces a fuller statement of what was just before only intimated.

§ 30. διορῶντες = διαφαινόμενα ὁρῶντες, *seeing these things appearing at intervals*. — ὥς . . . οὔσαν, *as if there were an ambuscade*; accus. abs. Gr. § 312, 6. — ἱκανόν, *a sufficient distance*. — καὶ δς : cf. note 1, 8, 16.

§ 31. οἱ ἄλλοι Κρήτες, *the others, namely the Cretans*. Cf. note on οὐδὲ ἄλλο 1, 5, 5. — ἀλίσκεσθαι, *that they were overtaken*. — ἐβόα; cf. note 1, 8, 12.

§ 32. ἐπὶ πόδα, *backwards*, i. e. with their faces towards the enemy.

CHAP. III.

Compelled by the want of provisions to leave Trapezus, the army resumes its march by land, after having placed the invalids and the camp-followers on board the transports which they could command. Having reached Cerasus, they divide the money arising from the sale of the captives, and distribute the tenth part among the generals to be consecrated to Apollo and Artemis. Xenophon describes in a charming manner the sanctuary which he afterwards consecrated to Artemis in the vicinity of his residence at Scillus.

§ 1. μέν corresponds to δέ before ἄλλοι. — ἐπορεύοντο, sc. κατὰ γῆν.

§ 2. Κερασούς. A place in the lower part of a valley, which is now called Kerasun-Dere; distinct from the city Kerasonda or Kiresân situated farther westward, not mentioned by Xen. but known in ancient times, first under the name Kerasus, afterwards by the name Pharnacia. Both places receive their name from the abundance of cherries (called in Armenian *Keras*; in modern Persian and Turkish *Kires*) which grow wild in this region, and which were taken from this region to Italy by Lucullus. — τριταῖοι, on the third day. Cf. note on σκοταῖοι 2, 2, 17.

§ 3. ἐν τοῖς ὅπλοις, under arms. This expression, says Krüger, is added because without it, the implication would be that they were mustered and numbered without their arms, as often happened. — ἀμφὶ . . . μυρίους, in round numbers about 10,000. Cf. note 1, 2, 9. — εἴ τις, now and then one, sc. ἀπώλετο.

§ 4. τὸ . . . γενόμενον, the money raised from (the sale of) etc. — τὴν δεκάτην, sc. μερίδα. The most common ellipses of the fem. gender are ἡμέρα, γῆ or χώρα, ὁδός, μοῖρα, χεῖρ, and μέρος. — τὸ . . . θεοῖς, each one to preserve for the gods his part. — Ἀσιναῖος: from Asine, a city in Laconia. — ἔλαβε, sc. τὸ μέρος.

§ 5. With τὸ τοῦ Ἀπόλλ., understand μέρος, as also § 6 with τὸ τῆς Ἀρτέμ.: having made (of) the part belonging to Apollo a votive offering, he consecrates it etc. — τῶν Ἀθηναίων θησαυρόν. Athens like the other Grecian cities had its own treasure-chamber at Delphi.

§ 6. ὅτε ἀπῆει κ.τ.λ. See Introduction § 1. — τὴν . . . ὁδόν, accus. of cognate meaning with ἀπῆει. — Μεγάβυζος was not the individual, but the official name of the priests of Artemis at Ephesus. — ἀναθεῖναι, sc. ἐπέστειλεν. — ποιησάμενον: cf. note on λαβόντα 1, 2, 1.

§ 7. ἔφηνεν: cf. note on τοὺς φεύγοντας 1, 1, 7. For an explanation of the allusion, see Introduc. § 1. — ἐν Σκιλλοῦντι: see Introduc. § 1. — οὗ . . . θεός, where the god in an oracle directed; ὁ θεός means Apollo, when an oracle is spoken of.

§ 8. διὰ μέσου τοῦ: cf. 1, 2, 7. — ἐν . . . ἐν. The same preposition repeated. Cf. εἰς . . . εἰς 4, 4, 14. — δῆραι, sc. εἰσίν.

§ 9. σκηνοῦσιν: cf. note on σκηνοῦντας 4, 5, 88. — τῶν . . . λάχος, *a share of the animals which were sacrificed from the sacred herd*. λάχος, chiefly poetic, occurs also 6, 3, 2.

§ 10. Φολόης. A range of mountains between Elis and Arcadia.

§ 11. ἔστι δὲ κ.τ.λ., *and the place is where they go etc.*, i. e. in our idiom, *and the place is on the road from etc.* — ἐνι = ἐνεστι. — ἱκανὰ . . . τρέφειν, *sufficient to support etc.* — εὐωχεῖσθαι is here predicated of animals (τὰ ὑποζύγια).

§ 12. δσα; a brief expression for τούτων or πάντων δσα, the supplied gen. depending on δένδρων: *trees (of all fruits) which when ripe are eaten raw*. — χρυσῷ: perhaps means only *gilded* instead of *golden*, since according to Pliny the image of Diana at Ephesus was of ebony, according to Vitruvius of cedar. It may be however that the image in the older temple (which was burned by Herostratus) was destroyed with the temple, and that this older image was actually made of gold.

§ 13. καταθύειν and ἐπισκευάζειν instead of the imperat., an idiom very common in the older Ionic, but found in Xen. only in this passage. — τῇ θεῇ μελήσει is intended as a warning, *it will concern the goddess, or the goddess will see to it*.

CHAP. IV.

The march through the country of the Mossynoeci; a picture of their savage and disgusting manners.

§ 1. οἷπερ καὶ πρόσθεν: cf. 5, 3, 1.

§ 2. εἰς αὐτούς, like εἰς Δρίλας 5, 2, 1. — ὥς διὰ φιλίας: cf. note 4, 1, 8. — διήσοιεν: cf. 3, 2, 23 and 4, 1, 8.

§ 3. οἱ . . . ἐπέκεινα, *those who dwell beyond*; ἐκ τοῦ, cf. πρὸς τοῦ, 2, 2, 4. — τοὺς ἄρχοντας, *the chief men* (of the Mossynoecians who dwelt farther along (οἱ ἐκ τοῦ ἐπέκεινα) than those who refused to let the Greeks pass through their country).

§ 5. διασωθῆναι . . . Ἑλλάδα, *to pass through in safety to Greece etc.* Cf. ἐσώζοντο πρὸς τὸ στρατόπεδον, Cyrop. 5, 4, 16. Instead of πρὸς, εἰς would be more common. (Hert.)

§ 6. πώποτε stands often in affirmative sentences, especially in those which are hypothetical. (Krüg.) — καὶ τὸ λοιπὸν . . . τούτους, *and that these men henceforth be your subjects*, depends on ἔξεστιν ὑμῖν.

§ 8. ὁ ἄρχων: the principal man among the chiefs (§ 3, 4), who acted as speaker.

§ 9. εἰ . . . χρήσασθαι, *for what you will want to make use of us* ; instead of ἡμῶν, we should expect ἡμῖν as dependent on χρήσθαι, but by a species of anticipation the pronoun is put in the case required by δεήσεσθε.

§ 10. ὅτι. Cf. note 1, 6, 8. — τὴν τῶν . . . πολεμίων belongs to χώραν as an adjective clause.

§ 11. ἐπὶ τούτοις : cf. 3, 2, 4. — πλοῖα μονόξυλα, *boats made of one piece of wood, i. e. canoes.* — οἱ δύο : the article is used because by giving the whole sum the part is consequently definite. According to our idiom the article would not be translated.

§ 12. ἑσθῆσαν, *they* (i. e. the barbarians who remained) *stood.* — μάλιστα, *at most = about*, since in approximate designations of number the highest estimate is given. — οἷον, *as for example.* — βοῶν : cf. note 4, 5, 14. — ξύλου depends not on ὑπισθεν but upon σφαιροειδές and is gen. of the material :—*and having at the hinder extremity the form of a ball, made of the wood itself.*

§ 13. ὑπὲρ γονάτων, *above the knees*, i. e. they did not reach down to the knees. — λινού στρωματοδέσμου limits χιτωνίσκους, and πάχος is accus. by synec. ; cf. εἶρος and πλέθρων 1, 2, 23 ; lit. *about of a linen bed-sack in thickness*, i. e. *of about the thickness of a linen bed-sack.* — τριακοεὶς qualifies κράνη. — σαγάρεις : cf. note 4, 4, 16.

§ 15. ὡκεῖτο : cf. note 1, 4, 1. — ἀεί, *at any time*, a common meaning of ἀεί when placed between the article and particip. or adject. The account of this word in L. & S. is defective. — πάντων depends on ἐγκρατεῖς.

§ 16. προσιόντων, sc. αὐτῶν. Cf. προϊόντων 1, 2, 17. — τέως μὲν : cf. note 4, 2, 12.

§ 17. νόμῳ τινί, *in a certain time.*

§ 20. τῷ ὄντι, *in reality.* — καὶ ἡμᾶς, sc. πολεμίους εἶναι. — ἀπερ, sc. ἔπραξαν. — δίκην δεδώκασιν : cf. note on διδοίη δίκην 2, 6, 21. — αἰθῆς, *again, in future.*

§ 21. οὐχ ὁμοίοις . . . νῦν τε καὶ ὅτε, lit. *they will not fight with similar men both now and when etc.*, i. e. in our idiom, *they will not fight with the same men now as when etc.*

§ 22. κατὰ ταῦτά, *after the same manner as the Greeks*, i. e. in column.

§ 23. ἦσαν . . . οἱ, *for some of the enemy.* Gr. § 331, Rem. 4. — τοῖς λίθοις, *with the stones*, i. e. with such as they had, or with such as they could pick up. — ἀνέστελλον, *attempted to drive back.* Cf. note on ἐβίβητο 1, 3, 1. — πρῶτον μὲν : the antithesis would be ἔπειτα δὲ ἄνω πρὸς τὴν μητρόπολιν, instead of which another construction § 25 is substituted, owing to the intervening clause.

§ 25. τοῖς παλτοῖς. The article is used because παλτά have already been mentioned § 12, as weapons used by the Mossynoeci. — ἄλλα

δόρατα, *having other (weapons) also (namely) spears etc.* Cf. note on ἄλλο δένδρον 1, 5, 5. — ἐκ χειρὸς, *by casting (these weapons) from the hand*; cf. ἐκ χειρὸς βάλλοντες 3, 3, 15.

§ 26. καὶ ἐντεῦθεν, *from this place also, as from the place mentioned § 24.* — καὶ φυλάττουσιν, *and (whom) they guard.* *Mossyni reges suffragio deligunt vinculisque et artissima custodia tenent.* Pompon. Mela 1, 19. (cited by Hert.) — ἐν τῷ πρότερον αἰρεθέντι χωρίῳ: *the place mentioned § 15, as being in front of the metropolis.* — μοσσύνους, a heteroclitic form of μόσσυν.

§ 27. νενημένων, *from νέω, I pile up, or hoard up.* — πατρίους; Hert. understands this in the sense of πατρώους, *handed down from their fathers*, and supposes that something like ship-bread is described: Krüg. more naturally takes the word in its ordinary sense, *such as they were accustomed to hoard up from the times of their forefathers.* — αἱ πλείσται, *the chief part*; assimilated to the same form with ζεαί; though we should expect ὁ πλείστος as the form suggested by σῖτον. In like manner in § 29 τούτῳ instead of τούτοις, sc. καρύοις.

§ 28. καρύα τὰ πλατεῖα, *chestnuts, which grow in that region in great abundance.* They were probably little known to the Greeks of that time.

§ 29. τούτῳ, cf. note § 27. — πλείστῳ belongs to τούτῳ as predicate. *These they made use of even in the greatest abundance as food etc.* — οἶνος: still made in the valleys of this region from the grapes which grow wild.

§ 30. προσεχώρουν, *surrendered.* — αἱ δέ, without a preceding αἱ μὲν, limits the too general statement which precedes: *some more, some less.*

§ 31. ἀναβοώντων . . . ξυνήκουον, *and they mutually heard one another in shouting etc.* — εἰς τὴν . . . ἐκ τῆς . . . : the common order would be ἐκ τῆς . . . εἰς τὴν . . . : yet cf. 6, 4, 2.

§ 32. τῶν εὐδαιμόνων, like beatorum, = τῶν πλουσίων. — οὐ πολλοῦ δέοντας . . . εἶναι, lit. *wanting not much to be*, = *almost.* — ἐστιγμένους ἀνθέμια, *tattooed with figures of flowers.* The expression in the act. is στίζειν τινὰ ἀνθέμια.

§ 33. αἷς by attraction instead of αἷς. — σφίσι: the reflexive is used because the Mossynoeci are thought of as the logical subject.

§ 34. ἔλεγον: see Introd. § 6. — τούτους βαρβαρωτάτους διελθεῖν, lit. *that they passed through these the most barbarous, i. e. that these were the most barbarous people through whom they passed etc.* — τολμῶεν, sc. ποιεῖν. — ὁμοία . . . ὄντες, *they did such things as (they would do) in the presence of others*; these things he immediately enumerates. — ἐφ' ἑαυτῶν, *by themselves, i. e. when alone*; a conjecture of Krüg. instead of ἐφ' ἑαυτοῖς, *at themselves*; cf. 2, 4, 10. — τύχοιεν, sc. ὄντες.

CHAP. V.

Passing through the country of the Chalybes they reach Cotyora. Here they remain forty-five days, subsisting meanwhile by plundering the territory of the Paphlagonians and also of Cotyora. The Sinopians complain of this, but are silenced by a decisive reply from Xenophon.

§ 1. *Χάλυβας*: not the same as those mentioned above 4, 7, 15.

§ 2. *καὶ . . . ὀνηθῆναι τι*, and that the army be benefited somewhat; instead of the pass. *ὀνηθῆναι*, we should expect here the act. *ὀνήσαι*; for a similar change of construction, cf. 7, 3, 3. — *ἦκε*, predicated of things, cf. 4, 8, 24.

§ 3. *καταθυσάντων*, sc. *αὐτῶν*. — *γνώμην*: the singular number, though predicated of several persons: a common idiom in Greek as also in English. — *Κοτύωρα*: now called Ordu. — *ἀποίκους*: in apposition with the collective noun *πόλιν*. — *ὕπτας δέ*: without a preceding *μέν*; cf. note on *ἐμὸς δέ* 1, 7, 9.

§ 4. *ἐπέξενσεν*, from *πεξεύω*. — *πλήθος . . . τῆς ὁδοῦ*: Herod. 4, 123, uses *πλήθος* in the same way; but in 1, 72, and 2, 11, he uses *μῆκος* instead of *πλήθος*. Cf. note on *ἀριθμὸς τῆς ὁδοῦ* 2, 2, 6. — *ἐν Βαβυλῶνι* may be rendered in the neighborhood of Babylon. Cf. note on *ἐν . . . Πόντῳ* 4, 8, 22. — *ἄχρι εἰς*: cf. note 4, 5, 6.

§ 7. *φοβούμενοι*, though it agrees grammatically with *πρέσβεις*, in idea it is predicated of all the Sinopians. — *φόρον ἔφερον*: cf. *φυλακὰς φυλάξειν* 2, 6, 10. — *δεινὸς . . . λέγειν*, reputed to be an eloquent man.

§ 8. *τὲ . . . δέ* are here correlative. The adversative *δέ* indicates that the clause which it introduces contains a much more important statement than the preceding clause. — *ξυνησθησομένους*, to congratulate you etc.

§ 11. *ἐνίους* is in apposition with *ὑμᾶς*, the part in apposition with the whole: cf. note on *ἀνθρώπους* 2, 5, 5. — *οὐ κείθοντας* after *βίῃ* is pleonastic.

§ 12. *ταῦτα . . . ἀξιούμεν*, wherefore we do not consider these things proper. — *Κορύλαν*: ruler of the Paphlagonians, cf. 6, 1, 2. — *ἄλλον δυνάμει*: cf. note on *ἄλλα ὁπόσα* 1, 10, 3.

§ 13. *Ἡμεῖς δέ*: cf. note on *δέ* 4, 6, 10. — *ἄγειν καὶ φέρειν*: cf. note 2, 6, 5.

§ 14. *ἐν Τραπεζοῦντι μὲν*. The correlative clause is *Κοτυωρίτας δέ* § 19. — *ἀνθ' ὧν* = *ἀντὶ τούτων ἧ*, since *τιμᾶν* may take an accus. both of a person and of a thing; cf. 1, 3, 3. — *ἀντί* is expressed both in composition with the verb and also before the case. — *τούτων* refers to the collective *τις*: cf. *αὐτοὺς* 1, 4, 8. — *ἡγοῖντο*, iterative optative.

§ 15. *ἡμῶν* is the object of *ἔτυχον*, *ὁποίων τινῶν* is predicate; *what sort of men they found us* (to be).

§ 16. *ἂν τε . . . ἂν τε*: supply mentally the clause *ἐλθόντες . . . ἔχωμεν*.

§ 17. *καὶ μάλα*: cf. note 1, 5, 8. — *πολεμίους ἐκτησάμεθα*, *we acquired as enemies*, i. e. *we made (them) our enemies*.

§ 18. *Μάκρωνας*: cf. 4, 8, 8. — *τῶν ἐκείνων*, *of those things belonging to them*; cf. *τοῦ ἐκείνου δούλου* 2, 5, 38.

§ 19. *Κοτυωρίτας δέ*, *But in respect to the inhabitants of Cotyora*. We should naturally expect here the nominative as subject of *εἰσιν*. The accus. may be explained as an instance of inverted attraction to the case of the relative *οὗς*; or with Krüg. as an anacoluthon, the sentence commencing as though *εἴ τι ἀφηρήμεθα* were to follow.

§ 20. *ὃ . . . λέγεις*, *but as to what you say* etc. We should expect *εἰδοῖσι ὅτι ἡμεῖς*, instead of *ἡμεῖς* alone; cf. 6, 1, 29. — *ἧ . . . χωρίον*, *where the place itself* (from the nature of its situation) *gave us admission*. — *δέ* after *σκηνοῦσι*, used like *ἀλλά* 3, 2, 13. — *ἐπί*: cf. note 1, 1, 4. — *κομίσασθαι*, *to carry ourselves*, i. e. *to go*. Cf. 3, 2, 26.

§ 21. *οἱ ἄλλοι* is in apposition with the subject of *σκηνοῦμεν*, *but we the others* etc. Cf. *οἱ στρατηγοί* 2, 5, 25. — *ὑπαίθριοι*: cf. note on *σκοταῖοι* 2, 2, 17.

§ 22. *ἡμεῖς δέ*. Through the word *δέ*, the following part of the sentence exhibits an anacoluthon with respect to the beginning; as though it had commenced *σὺ μὲν ἠπείλησας*. — *ποιούμεθα*: the fut. would be the common construction. — *τὸν Παφλαγῶνα* = *τὸν ἄρχοντα τῶν Παφλαγόνων*.

§ 24. *τοῖς εἰρημένοις*, *at those things which had been spoken*, i. e. by their own orator Hecatonymus. — *ξενίοις*, connect with *δεξόμεθα*, *we will receive you with gifts of hospitality*. — *τοὺς ἐνθάδε*, i. e. the Cotyrians.

§ 25. *τὲ* after *ξένια* is a correlative of *καί* before *πρός*. — *ἐπιτήδεια* = *φιλικά*.

CHAP. VI.

The Sinopians advise the Greeks to proceed by sea, and they agree to follow the advice on condition that the Sinopians furnish a sufficient number of ships for the purpose. The design of Xenophon to found a new city in Pontus is frustrated by the treachery of the soothsayer Silanus.

§ 1. *χρήσιμοι . . . ἡγούμενοι*: *the Sinopians seemed* etc. It is more easily translated impersonally, *it seemed that the Sinopians by acting as guides would be useful*; *ἂν* belongs to *εἶναι*. — *εἴτε κατὰ θάλατταν*, sc. *δέοι πορεύεσθαι*.

§ 2. καὶ ἡξίουν . . . συμβουλεύειν, *and they demanded of (the Sinopians) as Greeks, that they should above all things receive (them) favorably in this way, in being friendly to Greeks and in giving the best advice*; Ἑλλησι depends on εἶνους, but is placed next to Ἑλλήνας ὄντας, on account of the paronomasia. Cf. note 1, 9, 2; τοῦτω ἰ. ε. τῷ εἶναι κ.τ.λ. See Gr. § 304, 2.

§ 3. ἐξὸν . . . εἶναι, *it being permitted to be friends to the barbarians*. Cf. note 2, 5, 22.

§ 4. πολλὰ . . . γένοιτο: a wish, *would that* etc. — αὕτη is subject; and as usual is assimilated in form to the following predicate: λεγομένη εἶναι, *said to be*, a common method of citing a proverb. Gr. § 264, Rem. 1. The proverb alluded to was ἱερὸν ἡ συμβουλή, *advice is a sacred thing*. We may render the clause somewhat freely, *for this (fact), advice is a sacred thing according to the proverb, (this) seems now to be fulfilled, (lit. seems to be present with me.)* — γάρ after νῦν has reference also to the sentence εἰ μὲν . . . τάναντία; so also in § 6 the second γάρ refers to the same sentence as the first γάρ.

§ 5. τὰ πλεῖα, *the boats*; the article here does not imply that they have been mentioned, but means simply *the requisite boats*. — ἦν . . . στέλλῃσθε, *but if you set out* etc.

§ 6. λεκτέα & γιγνώσκω, *I must tell you what I judge (to be best)*. For the construction of λεκτέα, see Gr. § 284, 3, (12).

§ 7. οὐ γὰρ ἔστιν, *sc. τὴν εἰσβολὴν ποιῆσθαι*. — ἄλλῃ ἢ ᾗ, *any where else than where*. — τῆς ὁδοῦ depends on ἑκατέρα. — & depends on κατέχοντες. — καὶ πάνυ, *even very*.

§ 8. καὶ νῦν, *and now*; doubtless on the occasion of the battle of Cuna-xa. — μείζον φρονεῖ, *is too proud*, ἰ. ε. to obey the summons of the king.

§ 9. κλέψαι: cf. note 4, 6, 11. — ἐπὶ τοὺς ποταμούς, *to the rivers*; the article is used because they are to be mentioned immediately, so that we may render ἐπὶ τοὺς, *to the following*. — πλέθρων limits Θερμάδοντα: cf. note 1, 2, 23. — ἄλλως τε καὶ πολ-, *especially when at the same time enemies* etc. Cf. 7, 7, 40. — ἄβατος, *not fordable* (Krüg.).

§ 10. οὐ: *not only*.

§ 11. Κορύβα: objective genitive limiting φιλίας. This Doric form of the gen. was used also by Attic writers in certain appellatives and in foreign proper names, especially Doric and Aeolic proper names. Gr. § 44, Rem. 2. — δ' οὖν: cf. note 1, 2, 12.

§ 12. οὕτω δὲ ἔχει, *but the case is thus = but on this condition*. — ἡμεῖς δέ: cf. L. & S. under δέ, 4. In such a connection we cannot well translate δέ.

§ 13. χώρα: *loco*. Cf. 5, 7, 28.

§ 15. καὶ ἱππεῖς . . . ἱκανούς: *lit. and horsemen also (being) already even very skilful through discipline*. — ἔνθα . . . παρσκευάσθη, *where so*

great a force could not be collected with small means, i. e. in case any one should wish to found a colony in that region. — αὐτῷ is repeated for the sake of perspicuity, because Ξενοφῶντι is so far removed. Cf. αὐτόν 2, 4, 7.

§ 16. αὐτῶν, of themselves, i. e. Xen. and his men. — Σιλανόν: cf. 1, 7, 18.

§ 17. ἐαυτῷ: cf. note on ἐαυτόν 1, 8, 29.

§ 18. τὰς δέκα ἡμέρας: the article is used because the δέκα ἡμ- are mentioned 1, 7, 18. — ἡλήθευσε: cf. note on ἀληθεύσαι 4, 4, 15. — Κύρου, for Cyrus, limits θυόμενος.

§ 19. ὅτι is repeated on account of the intervening clause. Cf. 7, 4, 5; and μή in 3, 2, 25.

§ 20. ἔχειν depends on ἀπόρους, being at a loss etc. — ὡς οἴκαδε, as if towards home, with the intention of going home. — τῆς . . . οἰκουμένης, partitive gen. dependent on ἐκλεξάμενοι. — κατασχεῖν, ἀπιέναι, and μένειν depend on βούλεσθε; but the first is to be connected in idea with βούλησθε, the second with τὸν μὲν ἐθέλοντα, the third with τὸν δὲ ἐθέλοντα. — δέ after πλοῖα is used in the same way as δέ after ἡμεῖς in § 12.

§ 22. ἄσμενος: cf. note 2, 1, 16. — προσέχειν μονῇ, to direct attention towards staying, i. e. towards settling in this region.

§ 23. Κυζικηνόν, sc. στατήρα; was equal in value to the Daric, cf. 1, 1, 9. The name is from the island Cyzicus where this stater was coined. Dic. Antiqq. art. Stater. — ἔκοντες, sc. οἱ πολῖται implied in ἡ πόλις. Cf. ἀποίκους 5, 5, 8.

§ 24. ἐνθεν, to a place where. Cf. note on ὅθεν 1, 8, 17. — καὶ τῆς . . . πάσης, and all the government of Pharnabazus, i. e. the satrapy called Dascylitis, to which, besides the countries mentioned, Bithynia also belonged. — ξυνεστρατεῦσθαι κ.τ.λ. This took place in 411 B. C. Cf. Thucyd. 8, 61 and 80.

§ 25. τῷ βουλομένῳ is connected like αὐτοῖς with ἔσεσθαι just as though ὥστε had not been expressed. It must be rendered as though it were τὸν βουλόμενον.

§ 26. τὴν μισθοφοράν, the (requisite) pay. Cf. τὴν before δίκην 1, 8, 20. — ὥστε: cf. note 2, 6, 6.

§ 27. εἰς often stands with verbs of speaking, because (says Hert.) the speaker is conceived of as entering into the midst of the hearers; cf. 28, 37. — τὸ κοινόν, the common authority having charge of the general interests; cf. 5, 7, 17.

§ 28. καὶ νῦν: cf. note on καὶ τότε 4, 8, 11.

§ 29. τὸ μὲν μέγιστον, the most important thing, chiefly; cf. 1, 8, 10. — ἄπειρον, sc. τῶν ἱερῶν. — ἐμοί depends on ἐπιβουλή. Verbal nouns not unfrequently take the construction of the verbs from which they are derived. — ἐπεβόλευε, used here with the infin.: planned, plotted.

§ 80. ἀφ' οὗ . . . ὥστε, lit. *whence it might take place so that*, or in an Eng. idiom, *how it might be brought about that* etc. ὥστε is not unfrequently used in this manner after γίγνεσθαι. — τὸν μὲν, and τὸν δέ are in partitive apposition with ὁμάς. Cf. note 4, 6, 25. — τὸν δὲ μὴ βουλόμενον, *but the one not wishing* (to sail away at once, might sail) *after he had acquired* etc.

§ 81. καὶ . . . ἄνδρας, *and see persons promising* etc. The allusion is to Timasion and Thorax. — σωζομένους ἐνθα, *arriving safely at the place where* etc. — βουλόμεθα: cf. note 5, 7, 6. — μισθὸν τῆς σωτηρίας, *pay for arriving in safety*. Cf. μισθὸν τῆς ἀσφαλείας, 7, 6, 30.

§ 82. ἂν belongs to εἶναι and ἔχειν, cf. 5, 6, 1. — ἐν γὰρ . . . ἡγήσαν; for the same sentiment, cf. 3, 2, 28. — διασπασθέντες καὶ γενομένης: cf. note 1, 10, 6. — χαίροντες, see L. & S. VII, 2.

§ 83. ἀράτω τὴν χεῖρα: cf. note 3, 2, 9.

§ 84. τὴν δίκην: cf. note 1, 3, 20.

§ 85. τὰ χρήματα . . . ἐψευσμένοι ἦσαν, *deceived in respect to the money, did not keep their word in respect* etc. — τῆς μισθοφορᾶς limits τὰ χρήματα. The position of the gen. is no more strange than that of τῶν καρδούχων (the second) 4, 3, 1.

§ 86. ἀνεκεκοίνωντο: cf. 3, 1, 5. — Φᾶσιν: the well-known river of this name in Colchis; cf. note 4, 6, 4.

§ 87. εἰς τὴν: cf. note § 27 above. — γνώμην: cf. note 1, 6, 9. — οὐκ ἐκκλησιάζειν: several manuscripts and editions have μὴ ἐκ. Kühner says, utrumque aptum; μὴ, *ne concionem convocarent*; οὐκ, *se nolle convocare concionem*. Cf. Thucyd. 1, 39. ὁμάς ἀξιοῦντες οὐ ξυμμαχεῖν.

CHAP. VII.

Much excitement prevails in the army occasioned by the report that Xenophon is about to conduct them back to the Phasis. Xenophon calls the army together and eloquently defends himself; he then takes occasion to describe the conduct of a part of the army who had abused ambassadors sent from Cerasus. A resolution is passed that the affair be investigated.

§ 1. πάλιν εἰς Φᾶσιν, *back to Phasis*. It seems that Neon confounded the Phasis in Colchis to which the other generals proposed to sail with the Phasis which they had passed in Armenia. Cf. 4, 6, 4.

§ 2. ξύλλογοι, *gatherings* of the soldiers; κύκλοι, *groups* collected around one person who acted as speaker. Cf. Lat. *circuli*. — καὶ μᾶλα φοβεροὶ ἦσαν, μὴ, *and they were causing much fear, lest*; in other words, *and it was greatly to be feared, that* etc. — τοὺς: the article is used as

if the events here alluded to, though not related till afterwards, were already known to the reader.

§ 3. ἀγοράν is here used in the sense of ἐκκλησίαν, a use not common in the Attic writers.

§ 4. ὅτι, *that, saying that.*

§ 5. αὐτοῖς χρησθε, *treat them, use them.*

§ 6. τοῦμπαλιν πρὸς ἑω : repeat from the preceding clause δεῖ πορεύεσθαι. — ὥς ἥλιος . . . ἐντεῦθεν : *that the sun rises at that point and sets yonder, while (in fact) it sets there and rises from thence.* The meaning of this sentence would be rendered perfectly clear by the gestures of the speaker.

§ 7. βερέας and νότος : without the article, as the names of winds are often used ; cf. 4, 5, 3. See also note on ἥλιος 1, 10, 15. — ἐξαπατήσαι. On this form of the optat. see Gr. § 116, 9. Notice also the difference in accent between this word and the infin. in § 6.

§ 8. ἀλλὰ γάρ : *but (some one may say, I may deceive you) for.*

§ 9. ποιῶ, *I make this supposition, I will suppose.* — καὶ δὴ, *and grant that.* — πῶς . . . βουλευόμενος, *how therefore could a single man suffer a worse punishment than by forming such plans etc.*

§ 10. ἐγρηγορέναι (from ἐγείρω) . . . ἐπιμελόμενον, *to watch, (while) caring for etc., i. e. to watch carefully etc.* — παρήμι, sc. ἔρχειν, *I give it up to him.* The asyndeton adds greatly to the vivacity of the description. — μόνον, adv. *only.*

§ 11. ἀλλὰ γάρ : cf. note 3, 2, 26. — ἄλλον is the object of ἐξαπατήσαι, with which supply ἔν from the preceding clause ; *or that I might deceive any other person etc.*

§ 12. ὅταν . . . ἄλις ἔχητε, *when you have enough of, are satisfied in respect to etc.* — εἰ ἔπεισι καὶ ἔσται : cf. note on περίασι 4, 1, 3. — οἷον ὑποδείκνυσιν, *such as it appears in the beginning (ὑπο-).* — καὶ φίλων καὶ πολεμίων, in apposition with ἀνθρώπων.

§ 13. ὧν = τούτων ᾧ. — δοκοῦσι . . . τινές, *and some of you also seem to me ; or thus, and I think that some of you also ;* ἐλθόντες . . . ἀπελθεῖν, *having gone . . . returned back again.*

§ 14. τοῦτο καταμαθὼν ὅτι, by anticipation instead of καταμαθὼν ὅτι τοῦτο : cf. note 1, 1, 5. — αὐτοῖς, i. e. τοὺς ἐν τῷ χωρίῳ : cf. ἀποίκους 5, 5, 3.

§ 15. ἐλθεῖν : cf. note 2, 1, 1. — παραπλέοντες : in 5, 1, 16, παραγωγή is used. It will be recollected that a part of the army (cf. 5, 3, 1,) was conveyed in boats along the coast. — εἴ τι : cf. note 1, 5, 1.

§ 16. αὐτὸν . . . γενομένη, *day unexpectedly breaks upon him ;* cf. 3, 4, 49. — οἱ δέ τινες : cf. note 2, 3, 15.

§ 17. δεῦρο ἐξερμῶμεν, *we set out (to come) hither*. — τῶν πλεόντων: cf. 5, 4, 1. — τὸ κοινὸν τὸ ἡμέτερον, *our common authorities, the officers of our army*; cf. 5, 6, 27.

§ 18. ἐπεὶ . . . ἔφασαν, *but when they declared, said they* (the Cerasuntii); the accusative with the infin. or as here the nominat. (σφεῖς) with the infin. may stand even after conjunctions (as ἐπεὶ) just as after relative pronouns (e. g. 2, 2, 1.); σφεῖς, the subject of the infin. λέγειν, stands instead of σφῆς because the infin. and the governing verb ἔφασαν have the same subject. (Hert.) Still the construction of σφεῖς λέγειν is very unusual and there is some reason to doubt the correctness of the text. — ἀπὸ κοινῶ, *by public authority*. — καλεῖν, in the same construction with λέγειν to which it is connected by καί. — τοὺς . . . δεομένους, *the persons asking this, i. e. the friends of the deceased*. This clause is in apposition with αὐτοῖς and is the subject of δάπτειν, *that they themselves should take and bury the dead*.

§ 19. τινές: cf. note 3, 3, 4. — τοὺς βαρβάρους ὅποι, instead of ὅποι οἱ βάρβαροι: cf. note § 14 above. — τοῖς λίθοις: cf. note 5, 4, 23. — παρεκελεύοντο, *so. βάλλειν*.

§ 21. τῶν ὅπλων: cf. note on τὰ ὅπλα 2, 2, 20.

§ 22. ὥς ἔν: *so. ἀποχωροῖεν, as they would (naturally) withdraw after having even witnessed etc.*

§ 26. τούτους-τί δοκεῖτε: *what do you think of these persons?* Hertlein supposes here an ellipsis of some infin. as δρᾶσαι. — ἡδέκουν has the force of a pluperf. So also ἀδικεῖ § 29 is perf. in meaning. Cf. note on νικᾶν 2, 1, 1.

§ 27. ἀνελεῖσθαι depends on κέρριοι, without τοῦ before the infin. Cf. note on ἀνίστασθαι 4, 4, 11. — οἱ βουλόμενοι: the sing. would be more common. — τῶν λόγων limits λόγων.

§ 28. ἐν οὐδενὶ χώρῃ, *in no position, i. e. will be without power*. — ὁμῶν limits δν.

§ 29. καὶ διαπεπράχασιν, *have also accomplished*; i. e. consider not merely their guilt but also the unhappy condition into which they have brought us. — On the position of οὗτοι, cf. note 4, 2, 6.

§ 30. ἀσφαλὲς εἶναι, *so. ἀφικνεῖσθαι suggested by ἀφικνησθε*. — κήρυξ, *as herald*, in apposition with τίς.

§ 31. ἀλλά: cf. note 4, 6, 19. — ἡμεῖς, i. e. οἱ στρατηγοί. — δοξάζω ὑμῖν, *lit. let it seem good to you, i. e. ratify it by a formal vote*. — ὡς, *on the ground that, in the expectation that*; cf. 5, 2, 12.

§ 33. οὐ, *where*; the reference is to Greece. — πάντων limits ἐπαίνου.

§ 34. δοῦναι having τοὺς . . . ἄρξοντας for its subject depends on ἔλεγον. Cf. note on ἔλεγε 1, 3, 8. — τοῦ λοιποῦ, *henceforth*; cf. 6, 4, 11. — αὐτοῖς refers to τίς: cf. note on αὐτοῖς 1, 4, 8. — ἐπὶ: cf. note 1, 6, 10. — ἐξ οὐ, *since*.

CHAP. VIII.

Investigation is also made into the past conduct of the generals. Several of them are fined for delinquencies. On the preferment of some charges against Xenophon, he defends himself with his accustomed ability.

§ 1. δίκην ὑποσχεῖν, *should submit themselves to a trial.* — διδόντων : sc. αὐτῶν δίκην. δοῦναι δίκην = ὑποσχεῖν δίκην. — τῆς φυλακῆς as gen. of cause depends on ὥφλε (from ὀφλισκάνω); Gr. § 274, 2. Observe that φυλακῆ here denotes *negligent guarding*. Cf. the use of δύναμιν 1, 6, 7. — τὸ μείωμα is also dependent on ὥφλε as accus. of cognate meaning; Gr. § 278, 1 and 2. μνᾶς is in apposition with μείωμα: *was fined, for negligently guarding the cargoes of the ships, twenty minae, the (amount of) the loss on the cargoes.* τῶν . . . χρημάτων limits both φυλακῆς and τὸ μείωμα. For the allusion, cf. 5, 1, 16. — Σοφαίνετος δέ, sc. ὥφλε. — ἄρχων αἰρεθείς: cf. 5, 3, 1.

§ 2. λέξαντα, sc. παῖσθαι. — καί after τοῦ imparts emphasis to the interrogative. Cf. καί after δ, τι 1, 8, 16, after ὁπηνίκα 3, 5, 18. — ἀπωλλόμεθα, *were perishing*; cf. 4, 5.

§ 3. οἶον: by assimilation instead of τοιούτου οἶον. — παρόν: cf. note on ἐξόν 2, 5, 22. — πολλῶν gen. abs. with ἀπαγορευόντων. — ὄνων ὀβριστότερες: a proverbial form of expression, *worse tempered than asses, which by reason of their bad temper do not, (as) men say, become weary.*

§ 4. ἐκ τίνος = διὰ τί § 12. After each of the following questions we must imagine a pause sufficiently long for an answer, which is supposed to be negative, and hence the force of ἀλλά. — For the difference between ἦτουν and ἀπῆτουν, cf. note 1, 2, 11. — After μαχόμενος, supply mentally ἐπαίδον σε. — ἐπαρφήνισα, from παραινέω, commonly takes a double augment.

§ 5. τὸν κάμνοντα: cf. note on τοὺς 5, 7, 2.

§ 7. διέδωκα, sc. τὰ σκεύη. — ἀπό in composition with ἀγαγεῖν and the other verbs of this sentence, is to be understood as in ἀπῆτουν § 4. — πρὸς ἐμὲ ἀπαγαγεῖν, *to return them (i. e. τὰ σκεύη) to me.*

§ 8. τοσούτον, ὅτι, *only so far as this, that* etc. Cf. note 1, 3, 14. — ὥς ἐγὼ οἶμαι: cf. note 2, 1, 12.

§ 10. ὅποσα γε βούλεται: an expression of indifference; *as much as he pleases* may he live, it does not concern me. — ἀληθῆ λέγεις, stands independent of the grammatical construction, as often οἶμαι: cf. note 2, 1, 16. — ἔδοξας κ.τ.λ., *for you seemed to me to resemble a person who knew* etc.

§ 11. Καὶ γάρ, *and since*; cf. note on γάρ 3, 2, 29.

§ 12. ὀλίγας, *too little*, sc. πληγὰς.

§ 13. ὅσοις ἤρκει, *as many as it suited, as many as were pleased*; a sarcasm. — ἰόντων, sc. ἡμῶν: cf. note 1, 4, 12.

§ 14. προΐεμενον αὐτόν: mid. voice with a reflexive pronoun as object, cf. note 1, 8, 29. — τῇ . . . χειμῶνι: the article is used because it was something well known, in vivid remembrance. — κατέμαθον ἀναστὰς, *was aware that I rose up etc.*; μόλις qualifies both ἀναστὰς and ἐκτείνας. For the construction, see Gr. § 310, 4. (a.)

§ 15. ὅποτε ἴδοιμι, is iterative; cf. βούλοιο 1, 2, 7. — ἐπουργὸν τῇ ἀπο-, *conducive to the etc.*

§ 17. καὶ γὰρ οὖν: cf. note 1, 9, 8. — ἐπὶ with the dat. cf. note 1, 1, 4. — τί μέγα . . . λαμβάνειν, *what so grievous thing might they have suffered as that (ὅτου, lit. for which) they would think it proper to receive satisfaction.* μέγα οὕτως: cf. note 4, 8, 26.

§ 18. γονεῖς, and διδάσκαλοι, sc. ὑπέχουσι. — καὶ γὰρ, *and* (it often happens that for the good of others we give them pain) *for etc.*

§ 19. νῦν ἢ τότε: cf. note 3, 2, 30. — εὐδία: used figuratively for *safety*, as the antithetical χειμῶν means *danger*.

§ 20. δάλαττα μεγάλη ἐπιφέρηται; L. & S. render under ἐπιφέρω, *a great sea dashes against* (the ship); Kühner considers μεγάλη as predicate, *the sea is borne high*; cf. Gr. § 264, 3. With this use of μεγάλη, cf. Lat. *magnum*.

§ 21. κατεδικάσατε = ἐδικάσατε κατ' αὐτῶν, *decided against them*. — ἔχοντες: on the asyndeton, cf. note on ἔδοξεν 3, 1, 11.

§ 22. αὐτῶν, i. e. τῶν ἀτακτούντων, since τὸν ἀτακτοῦντα is collective. — οἶμαι has no influence on the grammatical structure of the sentence; cf. note § 10.

§ 23. γοῦν: cf. note 3, 2, 17. — διεμάχετο μὴ φέρειν, lit. *fought (it) through not to carry*, i. e. *persisted in not carrying*. — ἀποδέδυκεν, is here transitive, though in the perf. and 2d aor. act. it is regularly intrans. Gr. § 158, 2.

§ 24. τὰναντία ἢ . . . ποιοῦσι: we cannot say, *the contrary than they do*, and must adopt an entirely different form of expression, *the reverse of what they do etc.* — διδέασι, from the poetic δίδημι = δέω. — τὴν νύκτα δήσετε, *you will bind him during the night*; most likely because he committed his depredations, such as those mentioned § 23, by night.

§ 25. ἀλλὰ γὰρ: cf. note 3, 2, 26. — εἰ δέ τῃ . . . ἐπεκούρησα, *but if I protected any one against a storm*; χειμῶνα is constructed with ἐπεκούρησα as with ἀμύνειν or ἀλέξειν with which it is here synonymous. — ἀπήρυξα: cf. note on ἐρύκειν 3, 1, 25.

§ 26. περιεγένετο . . . ἔχειν, lit. *it resulted so as to be well*, i. e. *the result was in all respects favorable*.

BOOK SIXTH.

From Cotyora to Chrysopolis.

CHAP. I.

The Greeks entertain with a banquet ambassadors from Paphlagonia and conclude a peace with their nation. On the next day, they set sail from Cotyora, and after a prosperous voyage reach Sinope. While here they conclude to give the sole command to a single general and offer the position to Xenophon. He prudently declines, and Chirisophus, who had now returned to the army, is appointed.

§ 1. ἐκλώπευον: *caught by lying in wait*; an unusual word. — εὖ μάλα, *very expertly*. — πολεμικώτατα ἔχειν: cf. εὐνοϊκῶς ἔχ. 1, 1, 5; κακῶς ἔχ. 1, 5, 16; ἀθύμως ἔχ. 3, 1, 3; πολεμικώτατα is the superlative of πολεμικῶς. — ἐκ τούτων: cf. note 1, 3, 11.

§ 2. ἔτοιμος like ἔδοξε § 14, properly applies only to ἀδικεῖν; to ἀδικεῖσθαι only by a zeugma, which is the less striking inasmuch as μήτε ἀδικεῖν μήτε ἀδικεῖσθαι expresses only the idea εἰρήνην ἄγειν; whence also the position of τοὺς Ἕλληνας (which would otherwise stand after ἀδικεῖν) is to be explained.

§ 3. ἐπὶ ξενίᾳ, lit. *to hospitality*, i. e. they received them *as guests*. — ἀνδρῶν here refers to the Greeks. — δικαιοτάτους, sc. παρακαλεῖσθαι. We have here the personal construction. Cf. note 2, 5, 41.

§ 5. σπονδαί: libations and a paeon followed regularly after the meal was finished; cf. Conviv. 2, 1. — ὑψηλά = ἄλματα ὑψηλά. — τέλος: adv., cf. 1, 10, 13. — ὥς . . . ἐδόκει: ὥς = ὅστε, *so that*. — πεπληγῆναι is somewhat doubtful, since this perf. seems not to have been used in a pass. sense till after the time of Xen., and to translate it as act. seems a little awkward. Butt. conjectures πεπληχθαι; Küh. πληγῆναι; as distinguished in meaning from παίω, it denotes here a fatal stroke.

§ 6. τὸν Σιτάλκην: a song in honor of Sitalces a Thracian king; perhaps the one mentioned by Thucyd. 2, 29. — ἣν πεπονθώς: cf. note 2, 2, 13.

§ 7. μετὰ τοῦτο without δέ corresponds to πρῶτον μὲν § 5; cf. § 9. See also note on πρῶτον μὲν 3, 1, 13. — Αἰνιᾶνες: cf. note 1, 2, 6. — Μάγνητες: a people of Thessaly. — τὴν καρπαίαν καλουμένην, *the Carpas as it is called*.

§ 8. στείρει καὶ ζευγηλαται: this of course was merely represented in pantomime. — πυκνά: adverbial, *frequently*. — ληστής δέ: for vivacity of expression instead of ὁ δὲ ὡς ληστής. — πρό expresses here the two ideas of *before* and *for* (Krüg.) — τὸν ἄνδρα belongs as object both to δήσας and ἀπάγει. — ὁ ζευγηλάτης, sc. νικᾷ which is implied in δήσας ἀπάγει.

§ 9. δύο: gen. abs. with ἀντιπαττομένων: μιμούμενος stands without an object: *acting in pantomime as if two persons were drawn up (and fighting) against (him)*. — ἐξεκυβίστα (from ἐκκυβιστάω), *he turned a somerset*; ἐκ in comp. seems to denote here the act of throwing himself *out of* the circle in which he had whirled.

§ 10. ὠκλαζε (from ὀκλάζω); hence this dance was also called according to Pollux ὠκλασμα.

§ 11. πρὸς . . . αὐλούμενοι, *having the flute played for them to the measure of the war-dance*. — πρὸς τοὺς θεούς, *to the gods = to the temples of the gods*; the former expression being used because the gods were conceived of as dwelling in their temples. — πρόσοδοι, *solemn processions*. — δεινὰ ἐποιοῦντο, *considered it extraordinary*; ποιεῖσθαι being used in this expression as with περὶ πολλοῦ in the same sense as ἡγεῖσθαι.

§ 12. πεπόμενον: cf. note on ἐπέπατο 1, 9, 19. — πυρρίχην: a war-dance in which according to Plato (Legg. VII, 815.) the various movements of combatants were imitated.

§ 13. αὗται . . . εἶεν, *these were the persons that had driven etc.*; a facetious exaggeration of what is related in 1, 10, 8.

§ 15. Ἀρμήνη (or Ἀρμένη) was a harbor in the territory of Sinope; hence τῆς Σινώπης, as just before εἰς Σινώπην, must be understood according to note on ἐν τῷ . . . Πόντῳ 4, 8, 22. — κεράμια. The principal measure of liquids among the Greeks was the Metretes, to which the common cask (ἀμφορεύς, κάδος, or κεράμιον) was made to correspond. The Attic Metretes contained nearly nine gallons. Dic. Antiqq. art. Metretes.

§ 16. Χειρίσοφος ἦλθε: see 5, 1, 4.

§ 17. εἰσῆει αὐτοὺς: (*the question*) *occurred to them*; ὅπως with its clause is the logical subject of εἰσῆει, *how they might arrive etc.*

§ 18. ἐκ τῆς νικώσης, sc. γνώμης, *according to the prevailing opinion*. So in 6, 2, 12.

§ 19. ἔπειθεν: *tried to persuade*. Cf. note on ἐβιάζετο 1, 3, 1.

§ 20. πῇ μὲν: to this ὅποτε δέ § 21 instead of πῇ δέ corresponds; cf. 3, 1, 12. — τυχόν: accus. abs. like ἐξόν etc.; *render it, perchance*.

§ 21. καὶ τὴν . . . ἀποβαλεῖν, *that he might even lose his previously acquired reputation*.

§ 22. διακρίναι depends on διαπορουμένῳ. — ὅσπερ μαντευτὸς ἦν, *the very one who was pointed out (to him) by the oracle etc.*; the personal

instead of the impera. construction ὥστε (δόνει) μαντευτὸν ἦν: cf. note on ἀμήχανος 1, 2, 21. For the allusion, cf. 3, 1, 6. — τὸ ὄναρ 3, 1, 11. — ἀπό: *proceeding from, sent from*.

§ 23. συσταθισόμενος: cf. 3, 1, 8. — ἀετὸν φθεγγόμενον: for the accus. and particip. instead of the accus. and infin. see Gr. § 310, 4. — δεξιόν: *on the right*, hence according to Grecian ideas *favorable*; although according to Roman ideas unfavorable. Cf. L. & S. sub δεξιός. — ὅτι μέγας μὲν οἰωνὸς εἶη depends by anacoluthon on the verb of the parenthetical clause ὥστερ . . . ἔλεγεν, although it would properly depend on ἀνεμμνήσκετο, and stand thus, μέγαν οἰωνὸν ὄντα. — οὐκ ἰδιωτικός, *not pertaining to a private man*. — χρηματιστικόν, *indicating an increase of wealth*.

§ 25. ἔλεγον: cf. note on ἔλεγε 1, 3, 8. — προεβάλλοντο αὐτόν: *they proposed him (Xen.) for themselves*, i. e. as their commander.

§ 26. εἴπερ ἄνθρωπός εἰμι: *if I am really a man*, i. e. if he were not pleased with such an honor, he would not be a man; he would not have human sensibilities. — Λακεδαιμονίου ἀνδρός: the reference is to Chiriosophus. — οὔτε corresponds to τε after ἐμοί. — τυγχάνειν, sc. δοκεῖτε suggested by δοκεῖ. — παρ' αὐτῶν: *from them*, i. e. from the Lacedaemonians. — οὐ πᾶν: a litotes. — τι: accus. synec.

§ 27. πρόσθεν . . . πρίν: cf. note 1, 1, 10. — ὁμολογεῖν: at the close of the Peloponnesian war 404 B. C. — αὐτῶν refers to τὴν πόλιν as a collective noun.

§ 28. ἐπολιόρησαν: cf. note 6, 3, 12. — ἐννοῶ μή: cf. note 3, 5, 3. The construction of ἂν σωφρονισθείην is not affected by the interposition of ἐννοῶ μή.

§ 29. δ: cf. note 5, 5, 20.

§ 30. εἰ ὀργιοῦνται κ.τ.λ.: this is presented as an example to show how ridiculous it would be for the Lacedaemonians to become angry should they not on all occasions obtain the precedence. — συμποσίαρχον: cf. Dic. Antiqq. p. 1082, b. Charicles, Scene VI.

§ 31. πλείονος ἐνδέον: *that there was need of (something) more*; rem pluribus verbis egere (Hert.); ἐνδέον, particip. instead of infin. after ὁρᾶν. Gr. § 310, 4. — ὁμνύω with the accus. Gr. § 279, 4. — εἰ: to ascertain *whether*. Cf. 4, 1, 3. — ἰδιώτην: *a private man*, used here in contradistinction from a μάντις. — ἂν stands with γινῶναι because in an independent sentence it would be ἂν ἔγνω, *would have known*.

§ 32. Δέξιππος: cf. 5, 1, 15. — αὐτόν after διέβαλλεν and also after νομίζειν, refers to Xen. — Τιμασίῳνι: cf. 3, 2, 37. — Δαρδανεῖ ὄντι: in opposition to Λάκωνι ὄντι. The Greeks of Asia Minor had no high reputation for bravery.

§ 33. εἰάν πλοῦς ᾗ: *if there may be a voyage* = if the wind is favorable.

Cf. Thucyd. 1, 137. μέχρι πλοῦς γίγνεται. — ἐκεῖσε κατασχεῖν, to land there.

CHAP. II.

The army sails to Heraclea, where a sedition arises among them, and they separate themselves into three companies. The largest, consisting of Arcadians and Achaeans, chooses ten new commanders; another company remains under the command of Chirisophus; and the third part attaches itself to Xenophon.

§ 1. The rivers here mentioned, as also the Ἰασονία ἀκτὴ, all except the Parthenius lay between Cotyora and Sinope and not between Sinope and Heraclea. This error arises from the fact that Xen. kept no exact record of the march after the arrival of the army in Armenia (as appears from his narrative), but wrote the greater part merely from recollection. See Introduc. § 7. — Ἰπῖος: this Ionic form of the gen. is also used sometimes by Attic writers in foreign words; cf. 1, 2, 12.

§ 2. ἐπὶ: cf. note 2, 3, 8. Others speak of the promontory of Taenarus in Laconia, others of Hermione in Argolis, and others still of Coronea in Boeotia as the place where Hercules descended to the under-world. — πλέον . . . στάδια: cf. note 4, 6, 11.

§ 3. κεράμια: cf. note 6, 1, 15. — πλέθρων: cf. note 1, 2, 23.

§ 4. τῶν στρατηγῶν, depends on θαυμάζω. Gr. § 273, Rem. 20. — οὐ μή: cf. note on οὐκέτι μή 2, 2, 12. — ὁπόθεν . . . οὐκ ἔστιν, and there is no place from which we shall be able to obtain provisions on the march. The principal idea lies in the particip. as often. — κυζικηνοῦς: cf. note 5, 6, 23.

§ 5. ἄλλος . . . μυρίους: a remark introduced parenthetically by Xen. into the speech of Lycon. — μάλα is not unfrequently added to ἀντίκα as a strengthening particle. — καθημένων: this is the ordinary word spoken of the ἐκκλησίαι, in which they were in the habit of sitting; cf. 3, 1, 33. Hence ἀνίστασθαι denoted the breaking up of the assembly; cf. 3, 3, 1.

§ 6. εἰς δ' οἱ: but some. Gr. § 331, Rem. 4. — οἱ δέ: i. e. Chirisophus and Xen. — δ, τι = τοῦτο δ, τι, in that which etc.; τοῦτο accus. syn. with ἀναγκάζειν.

§ 10. ἔνα Ἀθ.; the allusion is to Xen. — σφᾶς and σφῶν are reflexive and refer to the logical subject of the sentence,—the persons speaking. — ἦν: cf. note on ἦσαν 1, 4, 4.

§ 11. καθ' ἑαυτοῦς, by themselves, alone.

§ 12. ἐκ τῆς νικώσης: cf. note 6, 1, 18. — ἀφ' ἧς = ἀπὸ ταύτης ᾧ.

§ 14. αὐτοί: Neon and Chirisophus. — αὐτῶν, *ipseorum*; in this sense it may stand in this unusual position, between the article and noun (Krüg.). Kühner however reads αὐτῶν instead of αὐτῶν. Gr. § 245, Rem. 4. — αὐτῷ: Ξενοφῶντι.

§ 15. ἔτι: *for a while*. — τῷ ἡγεμόνι, cf. note 4, 8, 25; also note 8, 2, 9. — λῶρον καὶ ἄμεινον: the common formula in consulting an oracle or a god. On the pleonasm, cf. note 1, 7, 8.

§ 16. οἱ Κλεάρχου Θρᾷκες: see 1, 2, 9.

§ 17. τῆς Θρᾷκης: Bithynia is here called Thrace, since the Bithynians were a Thracian tribe.

§ 18. γάρ introduces the reason why he chose the least dangerous way.

CHAP. III.

The largest company set out first, and having arrived at the port Calpe, march out into the territory of the Bithynians for the purpose of obtaining booty. They meet with some success at first, but are at length surrounded by superior numbers and exposed to the most imminent danger. From this situation they are relieved by Xenophon and his party; after which both repair to Calpe, where they find Chirisophus already landed.

§ 2. Κάλη: now called Kerpeh. — λόχους: denotes here and in § 4 and 5, the ten subdivisions of the Arcadian and Achaean forces, consisting of 4500 men (cf. 6, 2, 16). Hence the generals are called § 6 λοχαγοί. — ἦγον: sc. εἰς ταύτην.

§ 3. συνεβάλοντο, *they agreed upon*. — ἔτε: cf. note 4, 2, 18. — περιβάλλοντο: *they secured to themselves*.

§ 4. διέφευγον: being in the imperf. it denotes like διαφεύγοντες what was repeated, perhaps at every village. — τὸ συγκείμενον: *the place agreed upon*, cf. § 3.

§ 5. τέως μὲν: cf. note 4, 2, 12. — τρέπονται: sc. οἱ Θρᾷκες.

§ 6. πράγματα: cf. note 4, 1, 17. — ἅμα ἡμέρᾳ is much less common than ἅμα τῇ ἡμέρᾳ.

§ 7. οἱ δέ: cf. note 3, 4, 4. — ἐπίοιεν: sc. οἱ Ἕλληνες.

§ 8. τελευτῶντες: cf. note on τελευτῶν 4, 5, 16.

§ 9. τὰ ἄλλα: all the other things relating to a treaty except the giving of hostages. — ἐν τούτῳ ἴσχετο: *at this point the negotiation stopped*.

§ 10. πορευομένῳ, *while he was marching*. The dat. of the particip. most frequently denotes the relation of time.

§ 11. ὅτι is here placed after a word of the clause to which it belongs, to make that word (οὖν) more emphatic. For the same reason, εἰ, ἐάν,

and other similar conjunctions are sometimes postpositive. — *πελιορκεῖνται . . . εἰεν*: cf. note on *τρέφονται . . . ἔχουσιν* 3, 5, 13.

§ 12. *πελιορκεῖνται*: the idea of the first part of this compound is in actual use nearly lost. Cf. 4, 2, 15; also note on 4, 7, 22.

§ 14. *ὅσον, as far as*; sc. *προελθεῖν*. — *καιρὸς . . . δειπνοποιεῖσθαι, so as to be favorable for enjoying the evening meal*; i. e. so as to afford sufficient exercise before partaking of food. — *ἐφορῶν ἡμᾶς, keeping us in sight*.

§ 15. Contains some explanatory remarks introduced parenthetically into the speech. — *εἰ . . . καθορῶεν, if they should descry any thing (coming) from any quarter*. — *ἅπαντα ὅτῳ*: cf. note 1, 1, 5.

§ 16. *οὐδαμοῖ*: an uncommon word, *to no place, nowhere*. — *πολλή, sc. ὁδός*. — *Χρυσόπολιν*: cf. note 6, 6, 38. — *μένουσι*: sc. *ἡμῖν*. — *δέ* after *μένουσι* corresponds to the foregoing *οὔτε*: cf. note 5, 5, 8.

§ 17. *ταῦτόν*: cf. *τῷ αὐτῷ* 1, 8, 14. On the form *ταῦτόν* instead of *ταυτό*, see Gr. § 92, Rem. 2. — *ἔχεσθαι* with the gen. *to cling to, be in earnest to secure*. — *ὥς νῦν . . . ἔστιν, that it is now permitted (to us), that we may now*.

§ 18. *τοὺς μεγαληγορήσαντας . . . φρονούντας, those who have talked proudly as if they were wiser (than we)*: *πλέον φρονεῖν* means *to be wiser, to be more cunning*; on the contrary *μέγα φρονεῖν, to be proud*. For the allusion, cf. 6, 2, 10. — *τοὺς ἀπὸ τῶν θεῶν ἀρχομένους, who begin (every enterprise) with (lit. from) the gods*. — *ὥς ἂν*: cf. note 2, 5, 16.

§ 19. *ἐφ' ὅσον . . . εἶχεν, as far as it was well, sc. διασπείρεσθαι*. — *ἐπιπαρόντες*: cf. note 3, 4, 30. — *ἡ στρατιά, the main army*; sc. *ἔκαστε*. — *αἰθεσθαι, to be on fire, a poetic word*.

§ 21. *ἐπεὶ τάχιστα, as soon as*; cf. 3, 1, 9.

§ 22. *ἐλάνθανον . . . γενόμενοι, unconsciously to themselves arrived upon the hill*; or as we might say, *sooner than they were aware (of it)*. — *ἐπολιορκεῖντο* is another of the many instances where the English idiom would require the pluperf. instead of the imperf. — *καταλειμένους*: cf. note 4, 7, 14.

§ 23. *ἀφ' ἑσπέρας, after evening set in*. *ἀπὸ* denotes the beginning of a transaction as *εἰς* denotes the termination (cf. 1, 7, 1). — *ὅπου, sc. οἴχοντο*.

§ 24. *εἰς . . . λιμένα* is used because *συμμίξαι* implies the idea *to go*.

§ 25. *ἡμεῖς μὲν γάρ*: this clause implies something of this sort as going before, "but our conjectures were incorrect," *for* etc. — *ἑδόκουν*: cf. note 1, 4, 7.

§ 26. *ἐξῆκεν, had expired*. — *τὰ παρ' ἡμῖν, lit. the things with us, i. e. our situation*.

CHAP. IV.

The soldiers refuse to encamp in Calpe, a place strongly fortified by nature, lest the generals contrive to detain them there and found a city. They prefer to remain in an exposed situation on the sea-shore. Afterwards they pass a decree that no one, under penalty of death, shall again propose to divide the army. Wishing to go out on a foraging expedition, they find the omens unfavorable. Neon nevertheless goes out with 2000 men, but is attacked and defeated by the cavalry of Pharnabazus. He is rescued from complete destruction by Xenophon.

§ 1. αὐτοῦ . . . ἐπί: cf. note 2, 2, 1. — ἀπὸ τοῦ στόματος τοῦ Πόντου is to be repeated in idea; *beginning with the mouth of the Euxine, extends (ἐστίν) (from it) as far as etc.* The στόμα τοῦ Πόντου is the Thracian Bosphorus; cf. 7, 1, 1. — Ἡρακλείας = Ἡρακλειώτιδος. Cf. note on ἐν τῷ . . . Πόντῳ 4, 8, 22. — εἰσπλέοντι: cf. note on προϊούσι 3, 2, 22.

§ 2. τριήρει . . . κώπαις, *to a galley with oars*. Not an unusual mode of denoting geographical distances among the Greeks. Cf. Thucyd. 2, 97. — ἡμέρας . . . πλεῦς: *a very long day's voyage*. The distance was 750 stadia. — ἀλλά: cf. note 3, 2, 13. — ἐκπίπτειν: *to suffer shipwreck*. Cf. 7, 5, 12 and 13. — δεινὰ: is explained like τὰ ἔσχατα 3, 1, 18. — τοὺς Ἕλληνας: cf. note on ἐν τῇ βασιλείᾳ χώρα 3, 2, 23.

§ 3. πλεόντων: *of (persons) sailing*. No subject is expressed because no definite subject is thought of. — ἐν τῇ θαλάττῃ προκείμενον: a constructio praegnans for προτεῖνεν (extending) εἰς τὴν θάλατταν ὥστε κεῖσθαι ἐν αὐτῇ. (Hert.) — μάλιστα: cf. note 5, 4, 12.

§ 4. αὐτῇ: cf. note on αὐτοῦ 3, 4, 41. — τὸ πρὸς ἑσπέραν: *towards the west, on the west side*. The expression is called adverbial by Küh. See Gr. § 279, Rem. 10. — ἄφθονος is taken as predicate with ῥέουσα, taking the place of an adverb. Cf. Thucyd. 2, 5. ὁ γὰρ Ἀσωπὸς ἑρρύη μέγας.

§ 5. ἐν τῷ λιμένι: *at the harbor*. Cf. note 4, 8, 22.

§ 7. τὸ πόλισμα ἂν γινόμενον, i. e. τὸ χωρίον ὃ πόλισμα ἂν ἐγένετο, *the place (cf. § 14, 21,) which might become a citadel*. — στρατοπεδεύεσθαι εἰς, *to go and encamp in etc.*

§ 8. γὰρ assigns the reason for the sentence at the end of the section, τοιοῦτοι . . . σώζεσθαι. Cf. note 3, 2, 29. — βίου, *means of subsistence*. — μισθοφορὰν, *expeditionem* (Sturz). — ἀκούοντες, *because they heard of*, connected by ἀλλά to οὐ σπάνει βίου. — καὶ ἄνδρας ἄγοντες: cf. note on καὶ τὸ στρ. 1, 9, 31. — πολλὰ καί: καί unites also adjectives, the first of which we are accustomed to join adverbially to the second. This occurs most frequently with πολὺς. Krüg. Spr. 69, 32, 3. Hence we may

render πολλά καὶ ἀγαθὰ πράττειν, *did (or fared) extremely well*; i. e. *acquired a fortune*.

§ 9. τῆς . . . συνόδου is governed by the comparative ὕστερα: *later than = after their arrival*. — πεμπταῖοι: cf. note on σκοταῖοι 2, 2, 17. — τοὺς ἐκ.: cf. note on τῶν παρὰ βασιλέως 1, 1, 5. — ἐκ τῶν ὑπαρχόντων: *according to their means*. Cf. ἐκ τῶν δυνατῶν 4, 2, 23. — οὕς . . . αὐτοῖς: cf. note on δν 1, 9, 29.

§ 11. τοῦ Λοκροῦ: cf. note 5, 7, 34. — μνησθῆ: cf. L. & S. μμνήσκω—2. *to mention*. — κατὰ χώραν, *in their respective places*. — ἵπερ εἶχε; cf. note 2, 2, 21. — τὰ ἐκείνου, *his place*; cf. 5, 6, 86.

§ 12. τὴν πορείαν, governed by ποιητέον. — εἴ ποτε καὶ ἄλλοτε: *lit. if at any other time also*; i. e. *now if ever*. Cf. ὥς τις καὶ ἄλλος 1, 3, 15.

§ 13. ὁ Σιλανός ὁ Ἀμ. Inasmuch as Silanus is already known to the reader, the article can be prefixed, although an apposition with the article immediately follows. — ἀποδεδράκει: cf. 6, 2, 15. — ἐγένετο: cf. note 2, 2, 3.

§ 14. οἰκίσαι, from οἰκίζω. Observe the difference between this word and οἰκέω.

§ 15. τῇ αὔριον, sc. ἡμέρᾳ. — τὸν βουλόμενον: cf. note 1, 3, 9.

§ 16. εἰς τρίς: *even to a third time*; cf. § 19 below.

§ 18. ἔρα: cf. note 2, 2, 3. — ὥς or ὅτι should properly be omitted. (Krüg.) The fact that both are introduced is explained on the ground that two different constructions are united in one sentence.—ὥς γὰρ ἔγω ἤκουσα μέλλει, and ἐγὼ γὰρ ἤκουσα ὅτι μέλλει. Our idiom requires that we should adopt one or the other of these latter constructions in translating, for we cannot combine both. — The clause ἀπὸ τοῦ . . . ἤκουσά τινας may be rendered, *I heard by a certain person from the boat that arrived accidentally yesterday etc.*; or ἀπὸ τοῦ αὐτομάτου may be taken adverbially = αὐτομάτως, and ἤκουσας πλείου would then be gen. absolute. — ὁ ἐκ Βυζ. ἔρμ. Cf. note 1, 2, 3.

§ 19. οὐκ ἔφη: cf. note 1, 3, 1. — For the force of μή with the particip. see Gr. § 318, 5.

§ 20. σχεδόν τι, *nearly*; τι is often joined thus to σχεδόν and πάντῃ, modifying them and rendering them less positive. — ἐκυκλοῦντο, in the plural, because the subject is collective. Cf. κόπτοντες 2, 1, 6.

§ 21. ἐν τῷ ἐρυμνῷ χ.; cf. § 3 and 4, and 7. — ὥς εἰς: cf. note 1, 8, 1. — προχωροίη: *might be favorable*. The word προχωρέω is not uncommon in this sense; cf. L. & S.

§ 22. δέον: accus. abs.; cf. note 2, 5, 22. — ὑπὸ ἀμάξης: *lit. from under a wagon, or as we should say, from under the yoke*. For the force of ὑπό with the gen., cf. Gr. § 299, 1. — προθυμεῖσθαι, *to interest himself in the matter, i. e. to undertake the management of the sacrifices*. — εἰ,

(to ascertain) *whether*; *τι ἐν τούτῳ εἴη*, *there might be any thing in this*; i. e. to ascertain whether the sacrifices would be more favorable if another should preside over them instead of Xen. — *ἐγένετο*: sc. *τὰ ἱερὰ*.

§ 23. *τοὺς ἀνθρώπους ὥς*: cf. note *τῶν βαρβάρων* . . . *ὥς*, 1, 1, 5. — *ὥς ἡγεμόνος ἰσομένου*, *as if (promising that) there would be a guide*; viz. the Heracleote. — *δορατίοις*: cf. note 5, 2, 4. — *εἰς δισχ. ἀνθ.*, cf. note 5, 2, 4.

§ 24. *ὥς ἐπὶ*: cf. note 4, 3, 11. — *Φαρναβάδου*: the Persian satrap of lesser Phrygia. — *πρῶτοι*: the Greeks were afterwards attacked by the Bithynians § 26. — *μὴ ἐλθεῖν*, *from coming*; on this use of *μή*, cf. note 1, 3, 2; but also 2, 3, 9. — *μείον*: cf. note on *πλέον* 1, 2, 11. After *μείον*, *πλέον*, and *ἐλαττον*, *ἥ* is often omitted before the numeral. Cf. 7, 1, 27. (Hert.) — *τὸ ὅρος*: cf. note on *τοῦ ὅρους* 3, 4, 24.

§ 26. *καὶ ἤδη μὲν*: it is conjectured that *τε* should stand instead of *μὲν*. Cf. note 1, 8, 1. — *μέχρι εἰς*: cf. note 4, 5, 6.

CHAP. V.

The Greeks, alarmed by the dangers that surround them, consent to encamp in Calpe. As soon as the omens become favorable, Xenophon leads forth the army, and the barbarians are vanquished.

§ 2. *ἐπεξόδια* is commonly explained as = *ἱερὰ ἐκ' ἐξόδῳ*: Hert. following Schneider thinks the true reading may be *ἐκ' ἐξόδῳ*.

§ 4. *τοῦτον*: *this one* with his soldiers. — *ἐπὶ στρατοπέδῳ*: an uncommon construction instead of *στρατοπέδῳ*, *at the encampment*. The Greek article is omitted as often happens in designations of place (*πόλις*, *ἄστυ*, *ἀγρός* etc.), especially when joined with prepositions.

§ 5. *τοῦ κέρατος*, *of the army marching in column*. — *ποιησάμενοι κατὰ*, *having placed . . . near*. — *ὅπόσους . . . τὸ κέρασ*, *as many as the army had within its reach, as many as the army extended over*.

§ 7. *ἡμέρας* is gen. abs. with *μεσοῦσης*, and *πέρα* is an adv.; we may render the clause, *after the middle of the day*. — *δ, τι* refers to *ἐπιτήδεια* as in 4, 1, 9; cf. note 1, 1, 5. — *ἐντός*: cf. note 1, 10, 3. — *ἐκ τοῦ ἐναντίου*: cf. note on *ἐκ τοῦ ἀντίου*, 1, 8, 23.

§ 8. *ἐπὶ τοῦ πρώτου*: cf. note 4, 3, 9.

§ 9. *λόχους φύλακας*: *reserve companies*; *φύλακας* has the same grammatical construction as *ὀπισθοφύλαξιν* 4, 1, 6.

§ 10. *τὴν*, sc. *ὁδόν*, *in the way towards* etc.; cf. note 2, 2, 10. — *ἧς*: cf. note 2, 1, 9. — *τοὺς τελευταίους λόχους*, *the reserve companies mentioned § 9*.

§ 11. *φονχαι*: this adjunct. is seldom so used. Hert. cites *Cyrop.* 5, 3, 55. *φονχῆ* is far more common. — *ἀνά* has here the distributive meaning; cf. 3, 4, 21. — *τὴν μὲν*, sc. *τάξιν*. — *ἐπὶ τὸ δέξιον ἐπέτρεψεν*, directed towards the right. — *ἐφέπεσθαι ἀπολιπόντας*, so as to follow having left an interval of etc.; *ἀπολιπόντας*, cf. note on *κόπτοντες* 2, 1, 6. — *τὴν δὲ μίαν*, but the remaining one.

§ 12. *τὸ νέος*: on the repetition of this noun instead of a pronoun, cf. note 3, 2, 28. — *στρατηγούς*: cf. note on *στρατηγεί* 3, 5, 7. — *ἡγούμενον*: cf. note 2, 2, 4.

§ 13. *ὅτι . . . εἴη*, that it was not worth the while to consider; i. e. it was clear without further deliberation that they ought not to do it.

§ 14. *ἐθελούσιον* belongs to *μα*. Cf. note 2, 1, 16. — *εἰς ἀνδρείότητα* is to be connected closely with *δόξης*, reputation for bravery; cf. note 2, 6, 30.

§ 16. *προβαλλομένους*: cf. note on *προβαλέσθαι τὰ δπλα* 1, 2, 17. The opposite in meaning is *μεταβαλλομένους*.

§ 17. *τούτους . . . αὐτούς*: cf. note on *βασιλέα . . . αὐτόν* 2, 4, 7. — *δέξασθαι*: cf. note on *συνθῆναι* 2, 1, 19. — *ἀπιόντων*, sc. *ἡμῶν*; cf. note on *ιόντων* 1, 4, 12.

§ 18. *χαλεπὸν*, difficult to pass; as in 4, 8, 2, and 5, 1, 17. — *ἂρ' οὐχὶ . . . ἄξιον*, is it not worth the while even to seize hastily the opportunity (instead of avoiding it)? — *ἀπὸ τοῦ χωρίου διδάσκεσθαι*, to take occasion from the place to become convinced. *Ἀπὸ* denotes with pass. verbs the occasion for an action; *ἐπὶ* denotes the action as being accomplished. (Hert.)

§ 19. *πῶς δέ*: sc. *διαβατὰ ἔσται*. — *ἂ . . . ὅρη* for *τὰ ὅρη* &c.

§ 20. *δεήσει δέ, κ.τ.λ.*, but if we arrive there the sooner, it will be necessary the sooner etc.

§ 21. *ἱερὰ* and *σφάγια*: cf. note 1, 8, 15. — *ἴωμεν*: for a similar asyndeton, cf. *φάνητε* 3, 1, 24.

§ 22. *ἐκέλευεν*, sc. *Ἡεροφῶντα*. — *καὶ δς*: cf. note 1, 8, 16. — *τοῦ νέου* depends on *ῆ*. — *ἐν* belongs to *γενέσθαι*. Cf. 5, 6, 1. — *ἢ εἰ . . . ἐξεμνήοντο*, than if they defiled over the bridge etc.

§ 23. *ἐπὶ ταῖς θύραις*: cf. note 2, 4, 4.

§ 24. *ἡγεμόνι* is a predicate: *Hercules as leader*. — *ἡδύ* is predicated of the whole sentence, it is pleasant etc. — *ἀνδρεῖόν τι καὶ καλόν*: the object of *εἰπόντα* and *ποιήσαντα*. — *μνήμην . . . ἑαυτοῦ*, to occasion a remembrance of himself (among those) among whom one wishes (to be remembered). Supply *τις* with *ἐθέλει*.

§ 25. *παρηγγέλλετο*: impera. orders were given. — *ἐπὶ τὸν . . . ἔχων*: a verb of rest accompanied with a construction implying motion: *that* (having placed) *their spears on the right shoulder they should hold* (them

there). Cf. note on *παρήσαν* *els* 1, 2, 2. — *σημαίνει*: cf. note on *ἐσάλπηξε* 1, 2, 17. — *καθέντας*; so. *τὰ δόρατα*, *having lowered their spears*; i. e. *having taken them from their shoulders where they rested*; cf. § 27. — *σύνθημα*: without the article because it is predicate. — *παρήει*: *passed along* (the ranks); cf. 1, 8, 16. — *καλὸν ἔχειν τὸ χωρίον* = *καλὸν εἶναι τὸ χωρίον ὃ ἔχοιεν*.

§ 26. *οἱ Ἕλληνες πελτ.*: cf. note on *Ἑλλήνων* 3, 4, 26.

§ 28. *ὡς ὀλίγοι ὄντες*: *considering that they were few*, i. e. *with their small number*; about forty horsemen; cf. 6, 2, 16. — *καθ' ὃ*: *opposite which*. — *ἄτε*: cf. note 4, 2, 13.

§ 29. *ἤδη*: *at once*; often used in this sense, cf. 1, 3, 11; 3, 1, 46.

§ 30. *ἀκρεψήκεσαν μὲν, ὅμως δέ*: *lit. they had become weary, but still etc.* It would be more natural for us to say, *although they had become weary, still etc.* — *ὡς . . . ἀναπαύσαιντο*, *that (the enemy) might not recover confidence by rest*.

§ 31. *ὃ* does not, says Krüg., refer to *νέκρες*, but to the whole clause, *which fact*. — *διώκοντες*: the particip. is used because *προσπετράποντο* = *ἐπαύσαντο*.

§ 32. *ἐνθα*: cf. note 4, 1, 2.

CHAP. VI.

The Greeks obtain much booty from the country of the Bithynians. Meanwhile Cleander the Spartan governor of Byzantium arrives in company with Dexippus, by whom he had been greatly prejudiced against the army. This prejudice is removed by Xenophon. The command of the army being offered to Cleander, he declines it, as the omens are not favorable. The army marches under its former commanders through Bithynia, and arrives with much plunder at Chrysopolis.

§ 1. *εἶχον ἀμφί*: cf. note 5, 2, 26. — *πυρρὸς . . . σῦκα*: on the asyndeton, cf. note 2, 4, 28.

§ 2. *ἐλάμβανον*: *held possession of that which they took*; as the connection indicates that it means.

§ 3. *ἀφικνοῦντο*: predicated of inanimate objects; cf. *ἦλθον* 4, 8, 24. — *ἄσμενοι*: cf. note 2, 1, 16.

§ 4. *πολίζειν*: not used elsewhere by Attic writers; found in Hom., Herod., and later writers. — *δέοι* is as usual impers. and the remainder of the clause *ὃ, τι . . . εἶναι* is the logical subj. of *δέοι*. We may render thus, *what they must do to be friends*. — *ἐπεδείκνυν*, *showed, presented*; to convince the army how important the new city might become.

§ 5. *Κλέανδρος*: cf. 6, 4, 18. — *καὶ ἐπὶ λείαν . . . εἰς τὸ ὄρος*: thus

interpreted by Kühner, and some (happened) to have gone for booty (in the plain); others in another direction to the mountain; with οἰχόμενοι supply from the foregoing ἐτίγγχον; and as it is evident from the foregoing narrative that the Greeks had plundered chiefly the level country; so the writer adds ἄλλοι ἄλλῃ εἰς τὸ ὄρος (sc. ἐπὶ λείαν οἰχόμενοι ἐτίγγχον). — τὸ ὄρος: on the article, cf. note 3, 4, 24. — Δεξίππῳ: cf. 5, 1, 15.

§ 7. ἀνακαλοῦντες is frequentative in meaning. The common word, used to denote an opprobrious epithet, is ἀποκαλεῖν. — τὸν προδότην: not simply a traitor, but emphatically *the traitor*.

§ 8. ὅτι οὐδὲν εἴη πρᾶγμα, *that it was a matter of no importance*. — ταῦτα γενέσθαι depends on αἴτιον after the analogy of the expression αἰτίας τι (cf. § 15); *the occasion of these things taking place*.

§ 9. ὡς, *on the ground that they were*, sc. ὄντας.

§ 11. διὰ τέλους: *always, constantly*. — ἐξ οὗ: *in consequence of which*, i. e. because he was a constant friend of Xen. — διέβαλεν αὐτόν, *calumniated him*; reported to Cleander that Agasias was the person who commenced casting stones. — παρ' ὀλίγον ἐποιούντο, *made light of*; παρ' ὀλίγον, means properly *by the side of* i. e. *like a small affair*.

§ 12. ἐμοὶ δέ: cf. note 4, 6, 10. — εἰς ἕκαστος is in apposition with the implied subject of εἰσί, i. e. οἱ Λακεδαιμόνιοι. Cf. note on ἐκδότη 1, 7, 15.

§ 14. ἐνὸς ἀνδρός, alluding to Agasias. — ἀπέχεσθαι, *should be kept away*.

§ 15. ἐγὼ μὲν οὖν is repeated on account of the parenthetical clause. — τι, *in any respect*, modifies αἴτιον.

§ 16. ἐαυτὸν παρασχεῖν κρίναι: cf. note on παρέχοντες 2, 3, 22. — ἀντὶ δέ: we cannot translate δέ here; it is used because this clause is an antithesis to the preceding οἰόμενοι . . . τεύξεσθαι. — οὐδ' ὅμοιοι instead of μὴδ' ὅμ. because the negative does not belong to the whole clause, but to the particular word which it precedes. — εἰρξόμεθα has a pass. meaning.

§ 17. ὁμολογῶ is independent in gram. construction: cf. note 5, 8, 10.

§ 18. μὴ ἐκδῶτε: for the use of μὴ in prohibitions, see Gr. § 259, 5. — ὁμῶν αὐτῶν depends on οἵτινες, *having chosen from yourselves* (persons) *who* etc.

§ 20. ἐκέλευσέ σε . . . κρίναντά σε αὐτόν: a repetition of the personal pronoun after an intervening clause is not uncommon: *exhorted you . . . that having yourself placed us on trial you should use us as you please* etc.

§ 22. Δέξιππον . . . αἰρεθέντα, *and I know that Dexippus was chosen* etc.; acc. and particip. Gr. § 310, 4. The remaining participles of this sentence are in the same construction and consequently to be rendered as finite

verbs. — *ῥησάμεθα* : cf. note 5, 1, 11. — *ἐφ' ὅτε* : cf. note 4, 2, 19.

§ 23. *τὸ ἐπὶ τούτῳ*, as far as depended on this person. — *ἀπολώλαμεν* expresses the fact more positively than *ἀπολώλειμεν ἔν*. — *ὥσπερ ἡμεῖς* : it was not however till after the flight of Dexippus that they first learned this fact ; cf. 5, 6, 9. — *τοῦτον . . . ὄντα* refers to Dexippus, and another accus. (*τὸν ἄνδρα*) is understood as the immediate object of *ἀφειλόμην*.

§ 24. *ἦγες*, had been conducting (him away). — *τῶν . . . ἀποδράντων*, sc. *τις*. — *νόμιζε* commonly takes the infin., but here like *εἶ ἴσθι* it takes the particip. : *consider that you put to death* etc.

§ 25. *ἀξιούτε* : sc. *κριθέντες τῆς δίκης τυχεῖν*. — *τῆς δίκης* : cf. note 1, 3, 20.

§ 26. *τόνδε τὸν ἄνδρα*, i. e. Agasias.

§ 27. *ἄγεσθαι*, in being led away. Supply after this, the idea, *be assured*.

§ 28. *τὸ μέρος*, his part. — *τοῖς λησταῖς* : cf. § 5 above. — *ρήτραν* : a Laconian word for *law*, or *decree*.

§ 30. *πέμψαντας* : cf. note on *λαβόντα* 1, 2, 1. — *Δρακόντιον* : mentioned 4, 8, 25.

§ 31. *ὑφείτε* : submitted (it) to you. — *ἐβούλου*, instead of *βούλει*, is assimilated to the tense of *ὑφείτε*. — *αἰτοῦνται καὶ δέονται* : the urgency of the entreaty is more fully denoted by the use of both words.

§ 33. *παραγενόμενον καὶ ἄρξαντα ἑαυτῶν*, having come and being commander of themselves etc.

§ 34. *καὶ τὰ σιῶ* is Laconian instead of *νῆ τὰ θεῶ* : by the twin gods. — *παραδιδῶσιν*, sanction (it) by favorable omens. — *ἄντιοι ἤ* : cf. note on *τὰναντία* ἤ 5, 8, 24. — *ἐνίων* is in apposition with *ὑμῶν*.

§ 36. *οὐκ ἐτελέσθη τὰ ἱερὰ* seems to be Laconian for *οὐκ ἐγίγνετο τ. ἱ.* — *ἐκείσε* : *eis Byzantium*.

§ 38. *οὐδενί* is neuter : no booty. — *τοῦμπαλιν ὑποστρέψαντες* : cf. note 4, 3, 32. — *ἐκταῖοι* : cf. note 5, 3, 2. — *Χρυσόπολις* : now called Uskudar (Scutari) ; the Asiatic suburb of Constantinople.

BOOK SEVENTH.

The remaining movements of the army till they are placed under the command of Thimbron.

CHAP. I.

The Spartan admiral Anaxibius, influenced by Pharnabazus, persuades the Greeks by false promises of pay to cross over to Byzantium. Again by false promises he induces them to evacuate the city. Exasperated by such treatment, they rush back into the city by force and are on the point of further violence; but being appeased by Xenophon, they leave the city a second time. Coeratades a Theban makes proposals to the army to which they accede, but being unable to fulfil his promises, he voluntarily relinquishes the command.

§ 1. *ἔπραξαν* and *ἐποιοῦν* are used here without any important difference of meaning. — *ἔξω τοῦ στόματος*, sc. *τοῦ Πόντου*: *ἔξω* is used with reference to the place where the army had been; taking Greece as the point of observation, it would have been *εἰσω*.

§ 2. *φοβούμενος τὸ στρατεύμα μὴ* = *φοβούμενος μὴ τὸ στρ.*, cf. note 1, 1, 5. — *δέοι*, sc. *κείειν Φαρνάβαζον*.

§ 4. *συνδιαβάнта*, sc. *τῷ στρατεύματι*. — *ἔπειτα οὕτως*: *afterwards thus*; *ἔπειτα*, as also *οὕτως*, is not unfrequently used after a particip.; but both together can scarcely be used thus. (Hert.)

§ 5. *Ζεύθης*: cf. 7, 2, 32. — *ἔφη . . . ὅτι*: the particle *ὅτι* after *φάναι* is very rare; *φάναι* comm. takes the accus. with the infin.; on the position of *ὅτι*, cf. note 6, 3, 11.

§ 6. *ἀλλά*: cf. note 1, 7, 6. — *τελείτω*: sc. *Ζεύθης*. — *ἐπικαίρους*, spoken of persons it means *influential, the chief persons*, referring here to the generals.

§ 7. *ἐπισιτίζεσθαι*, in order to purchase provisions, with which to etc. Cf. *κομίζω* 4, 5, 22.

§ 8. *ξένος γεγενημένος*: cf. 6, 6, 35. — *μὴ ποίησιν*: cf. note 6, 6, 18. — *εἰ δὲ μὴ*: cf. note 4, 3, 6. — *ἐξέρπει* in the Laconian dialect = *ἐξέρχεται*. (Hert.)

§ 10. *πορευσόμενον*: cf. note on *λαβόντα* 1, 2, 1.

§ 11. *ὅτι αὐτὸς αὐτὸν αἰτιάσεται*: *that he himself might blame himself* for the consequences of not being present at the military review.

§ 12. *Ἐτερόνικος*: a prominent Lacedaemonian who figured in the Peloponnesian war. Thucyd. 8, 23; Xen. Hell. 1, 6, 26, and often.

§ 13. *τᾶλλα τὰ ἐπιτήδεια*: *the other things the provisions, i. e. the other means of subsistence*; *τὰ ἐπιτήδεια* being in apposition with *τᾶλλα*. — *Κυνίσκος*: a Lacedaemonian as appears from 7, 2, 2 and 15.

§ 14. *διαγγέλλει* agrees in form with the nearest subject, but belongs also in idea to the more remote *τινές*. — *ἱερὸν ὄρος*: a mountain, which as appears from this passage and from 7, 8, 5, lay on the way from Byzantium or Perinthus to the Cherronesus. — *κύκλω*: *by a circuitous route*; cf. 4, 2, 5.

§ 15. *διελέγοντο*: sc. *οἱ στρατηγοί*. — *ὡς εἰσιόντες*, *as if with the intention* etc.; cf. note on *λέγει* 1, 3, 1. § 17, *τὴν χηλὴν*: *the breakwater*. The stones which were cast up in front of the wall on the side towards the sea, to prevent the violence of the waves from doing injury to the wall, were called *χηλή*. (Scholiast on Thucyd. 1, 63, cited by Hert.) — *ταῖς ἀξίναῖς*: these and other similar implements were carried with the army on wagons or beasts of burden. (Hert.) — *τὰ κλειῖθρα*, *the fastenings, the bars*, seems here to denote the same thing as *τὸν μοχλόν* above. Commonly *τὰ κλειῖθρα* is thought to denote the vertical bolts at the base of doors or gates; and *ὁ μοχλός* the horizontal bar extending across them. Cf. Dic. Antiqq.

§ 19. *ἐνδον*, *within doors, in their houses*. — *ἐν ταῖς τριήρεσι*: one would expect here *ἐν αὐταῖς*. For similar repetitions, cf. note 3, 2, 23.

§ 20. *τὴν ἄκραν* = *τὴν ἀκρόπολιν*.

§ 21. *ἀνδρί*: used emphatically as we often use the corresponding Eng. word. — *ἔχεις . . . ἔχεις*: cf. note on *ὕμεις . . . ὕμεις* 3, 1, 37.

§ 22. *βουλόμενός αὐτοὺς κατηρεμίσαι* is closely joined with *ἀπεκρίνατο*.

§ 23. *εἰς ὀκτώ*: *eight men deep*. This appears to have been at that time the ordinary depth of the line for heavy-armed men. (Rüstow u. Köchly Gesch. d. gr. Kriegsw. S. 118. cited by Hert.)

§ 24. *οἶον* qualifies the following superlative, in the same manner as *ὡς* and *ὅτι*. — *καλούμενον*: cf. note on *καλουμένη* 1, 2, 18. — *ἔκειτο*: cf. note on *κείσθαι* 4, 2, 20. — *συγκαλεῖ*: so that they should form a ring around him.

§ 25. *οὐδέν* is constructed like *τι* 6, 6, 15. — *ἃ ἔσται ἐντεῦθεν*: *what will be from thence, i. e. what will be the consequences*.

§ 26. *πολέμιοι μὲν*: one would expect here *γάρ* expegetic. — *τὰ νῦν δὴ γεγενημένα*: *the things which have even now taken place*; referring to the Peloponnesian war, which ended four years previous to this time, i. e. in 404 B. C.

§ 27. *ὑπαρχόντων δέ*: cf. note on *καί* 1, 10, 6. — *ἐν τῇ πόλει*: Thucyd. in speaking of the same thing says *ἐν τῇ ἀκροπόλει*, the Acropolis being the place where the treasures of the city were preserved. —

τὰ ἐνθῆμα denotes the domestic products on which duties were laid. — ἡ ὑπεροπία: foreign lands. The tribute from the Athenian allies according to Thucyd. 2, 13. amounted at the beginning of the Pelopon. war to 600 talents.

§ 28. ἔν before εἰόμεθα belongs to παθεῖν. Cf. ἔν 5, 6, 1. — ἔνω: cf. note 1, 2, 1. — ὅστις: cf. note 2, 5, 12.

§ 29. τοῖς ἡμετέροις αὐτῶν φίλοις = τοῖς ἡμῶν αὐτῶν φίλοις. — καὶ δίκαιος is predicated most naturally of the nearest word στρατευσομέναις. — καὶ ταῦτα: cf. note 1, 4, 12. — οὐδεμίαν stands after εἰ, because in its strict hypothetical meaning this particle belongs only to the clause 'Ελληνίδα δὲ κ.τ.λ.; while the first clause βάρβαρον μὲν πόλιν κ.τ.λ., expresses a fixed fact, in reference to which εἰ = ἐπεὶ. (Hert.) — ἐξαλαπάξω is poetic.

§ 30. ἐπιδεῖν: cf. note 3, 1, 13. — ἐμέ, the subj. of γενέσθαι denoting the same person as the subj. of εἶχομαι, would not by the general rule be expressed (Gr. § 310, 3); hence a special emphasis is imparted to the word by expressing it in so unusual a connection (Gr. § 310, Rem. 1). — 'Ελληνας ὄντας: cf. note on λαβόντα 1, 2, 1.

§ 31. πέμψαντας: cf. note 2, 3, 1. — ὅτι: cf. note 1, 6, 7. — ἀλλ' ἦν . . . εὐρίσκεισθαι: supply mentally εὐρησόμενοι. — ἀλλά: still, yet; cf. 3, 2, 3.

§ 33. καθημένων: cf. note 6, 2, 5. — φεύγων: cf. note 1, 1, 7; τὴν 'Ελλάδα is considered by Krüg. and Küh. as dependent on περιήει. — καὶ τότε: cf. note 4, 3, 11. — Δέλτα: the triangular peninsula of Thrace in the neighborhood of the Bosphorus, and northward from Byzantium; cf. 7, 5, 1. — μόλωσιν: a poetic word (from βλώσκω). — εἰς ἀφθονίαν = ἀφθόνως. Cf. note 4, 7, 3.

§ 34. ἀκούουσι . . . τοῖς στρατιώταις stands as though § 35 began with ἔδοξε δέχεσθαι, ἀπελθεῖν. The anacoluthon is occasioned by the parenthetical clause ἀπεκρίνατο κ.τ.λ. — τέλεσι: cf. note 2, 6, 4. — ἀπαγγελεῖ, βουλεύσοιτο: observe the change of mood and tense; cf. note 2, 2, 15.

§ 35. εἰς τὴν: cf. note 1, 7, 1.

§ 36. πεπράσσομαι: used as simple fut. pass. instead of πραθήσομαι, which is not Attic.

§ 37. ἐλαιῶν τρεῖς: in full τρεῖς φέροντες ἐλαιῶν φορτίον ὅσον μέγιστον ἐδύνατο. — ὥς ἐπὶ: cf. note 4, 3, 11.

§ 39. λέγειν: a transition to the oratio obliqua. — ἐκέλευεν: sc. Ἀναξίβιος.

§ 41. πολλῶν (sc. ἐπιτηδείων) ἐνέδει αὐτῷ: and when he lacked much provision etc.

CHAP. II.

Many of the soldiers now leave the army, and a considerable number are sold as slaves by Aristarchus who had succeeded Cleander as governor of Byzantium. The army wishes to return to Asia, but is prevented by Aristarchus, who also attempts to get Xenophon into his power. Xenophon is thus induced to repair by night to the Thracian chief Seuthes and ascertain on what terms he will take the army into his service.

§ 1. The persons here mentioned are first spoken of as commanders in 3, 1, 47. Phryniscus alone has not been before mentioned. That he was a general appears partly from the way in which his name is here introduced; partly from § 29 and from 7, 5, 4 and 10. It is surprising that the name of Cleanor is not mentioned with the others.

§ 2. ταῦτα ἐβούλοντο : *wished the same things*, i. e. to cross over into Asia; cf. 7, 6, 12.

§ 3. ἀποδιδόμενοι, *selling*. — κατὰ τοὺς χώρους : *in the country, in the villages*.

§ 4. διαφθειρόμενον τὸ στράτευμα is explanatory of ταῦτα.

§ 5. διάδοχος Κλεάνδρῳ : *successor of Cleander*. — ὅσον οὐ : *almost*.

§ 6. ἀναγκάζων οἰκία δέχεσθαι : *compelling (the inhabitants) to receive them into their houses*; οἰκία in the singular is predicated of many persons by an idiom not uncommon in our language. Cf. γνώμην 1, 7, 8; κλίμακος 4, 5, 25; ζώνην 4, 7, 16; παλτόν 5, 4, 12.

§ 7. Πάριον : a city in Mysia on the Propontis eastward from Lampascus. — κατὰ τὰ συγκείμενα : cf. 7, 1, 2. It is probable that money had been promised and that he now demanded it.

§ 8. Ξενοφῶντα : it seems that he had accompanied Anaxibius, as proposed 7, 1, 39. — πάσῃ τέχνῃ καὶ μηχανῇ : cf. note 4, 5, 16. — Πέρινθον : a city in Thrace on the Propontis, afterwards called Heraclea, now called Eregli. — τοῖς, *with the requisite etc.* — ἐπὶ τὸ στράτευμα : which according to § 28 was at Selymbria.

§ 10. ὑπισχρούμενος . . . πείσειν : *promising him that in saying which he thought he should persuade (him)*; cf. § 25.

§ 11. ἀποσπάσας, sc. τοὺς ἑαυτοῦ, which is implied in the connection.

§ 12. ἀπεῖπε μή : for the use of μή, cf. note 1, 3, 2.

§ 13. ὅτι : cf. note 1, 6, 7. — τοίνυν : *therefore*, to prove to you that I have a right thus to act. Cf. note 5, 1, 2. — τῇδε : *in this place*. He was Harmost in Perinthus as well as in Byzantium; cf. 7, 6, 24.

§ 14. προπέμπεται : *sends them forward away from himself*, i. e. to Perinthus. — αὐτός belongs to βούλοιτο.

§ 15. τοῦ καλέσαντες refers to Aristarchus. — ἔνθα : ἐν Χερρονήσῳ. — τῷ ἐκεῖ ἄρμ. : τῷ Κυρίσκῳ 7, 1, 18. — ἀνάγκη : sc. ἦν.

§ 16. ἤκουτες : cf. note 2, 1, 9.

§ 17. ἰέναι : cf. note 2, 2, 8. — Νέωνος : he had withdrawn from the army (§ 11).

§ 18. ἐρήμοις : *having no sentinels near them.*

§ 19. εἰ : sc. εἴη.

§ 20. ἀναπεδήσαντες : sc. ἐπὶ τοὺς ἵππους. — ἐδίωκον : *they hastened away to tell Senteas.*

§ 21. ἐγκεχαλιωμένοις : *with bridled (horses).* Cf. note on αἰξί 4, 6, 17.

§ 22. Τήρης : perhaps the same whom Thucyd. mentions (2, 29) as the father of Sitalces, and as the one who made the kingdom of the Odrysae more powerful than all the rest of Thrace. — ὑπὸ τούτων τῶν ἀνδρῶν : *by these men, i. e. by the men dwelling in this region.* — μάλιστα νυκτός : *especially by night.*

§ 23. μὲν πρῶτον instead of the usual order πρῶτον μὲν ; cf. note 1, 9, 5. — κατὰ τὸν Θράκιον νόμον belongs simply to κέρατα, not to προῦπον ; since the drinking to one another's health was also a Grecian custom.

§ 24. ἔπειπας : 7, 1, 5.

§ 25. αἰθῆς : § 10. — τὰ . . . χωρία : more definitely mentioned 7, 5, 8.

§ 26. ἴθι νῦν : the more poetic form νῦν (instead of νῦν) occurs in prose particularly after imperatives. — ἔφη : sc. Ξενοφῶν.

§ 27. Connect αὐτός with ἀπέναι. Cf. 4, 1, 24.

§ 28. τί γάρ : Krüg. suggests that δέ should perhaps stand instead of γάρ, since this clause stands in no causal relation to the foregoing. Hert. approves of the suggestion. — ἔφη : sc. Ξενοφῶν. — Σηλυμβρίαν . a city on the Propontis between Byzantium and Perinthus, now called Siliwri. — κατὰ, *in the neighborhood of.* — διαβαίνειν : sc. χρῆναι, which is suggested by the opposite expression οὐκ . . . οἶόν τε εἶναι. This species of brachyology is common in Greek, see Gr. § 346, 2, c.

§ 30. τὰ ὄπλα is the object of καταλιπεῖν.

§ 31. συγγενεῖς : *kinsmen* ; according to an ancient myth. — δ, τι is to be connected with χρῆσθαι. Cf. note 1, 3, 18.

§ 32. ἦν agrees with the predicate ἀρχή. — νοσεῖν is not unfrequently predicated of the affairs of a state. — ἐκπεσών : *being driven into exile* ; cf. note 1, 1, 7. — βασιλεῖ : τῶν Ὀδρυσῶν.

§ 33. ἐνδίφριος = ὁμοτράπεζος, as in § 38. — δοῦναι depends on ἐκαθεζόμεν ἱκέτης, *I sat down as a suppliant.*

§ 36. τῷ στρατῳτῇ : cf. note 1, 3, 21. — Κυζικηνόν : sc. τοῦ μηνός ; cf. note 5, 6, 28. — διμωρίαν : cf. note 7, 3, 10.

§ 37. ταῦτα περὶάμενοι, sc. διαπράττειν, i. e. to conduct the army to Seuthes. — τὴν σεαυτοῦ, sc. χώραν.

§ 38. καὶ . . . γε : cf. note 3, 2, 24. — Θρακίῳ νόμῳ. Herod. 5, 6, says of the Thracians, "they purchase their wives of the parents at a great price." — Βιόδεθην : a city on the European side of the Propontis (cf. 7, 5, 8), afterwards called Rhaedestus, now called Rodosto.

CHAP. III.

The offers of Seuthes are reported to the army and accepted by all but Neon and his men. Seuthes entertains the generals in Thracian style. Having deliberated with the Greeks respecting future operations, he leads them against his enemies and obtains much booty.

§ 1. δεξιὰς : cf. note 2, 4, 1.

§ 2. ἐᾶσαι : to neglect, to disregard.

§ 3. ἐξαπατήσεσθαι has a pass. signification. Notice also the change of subject with the infinitives πωλήσειν, ἐξαπατήσεσθαι, λήψεσθαι, and περιόψεσθαι. It is plain that Xen. did not intend to conciliate the army towards Aristarchus, as there is a manifest bitterness in his language.

§ 4. ἐκείνων : cf. note 1, 2, 15. — τοῦτο : respecting this, i. e. the question whether to obey Aristarchus, or to go to Seuthes. — ἐπανελθόντες : to the villages mentioned 7, 2, 1.

§ 5. ἐῷσι : οἱ Λακεδαιμόνιοι. — οἱ ἥττους denotes the Thracian villagers. — τις : the reference is to Aristarchus and Seuthes.

§ 6. ἀνέτειναν : cf. note 3, 2, 9.

§ 7. ἐπειθον : tried to persuade ; cf. note on ἐβιάζετο 1, 3, 1. — ὅτι : qualifies the superlative πλείστων.

§ 8. τῶν τοῦ Λακωνικοῦ : τῶν is neuter ; if it were masculine, it would be τῶν παρὰ τοῦ κ.τ.λ.

§ 9. ἀθρόας : cf. note 4, 8, 11. — ὅσον : cf. note 6, 3, 14.

§ 10. τὰ νομιζόμενα : that which is customary, i. e. twice as much to the captains and four times as much to the generals, as he paid to the soldiers. Cf. 7, 2, 36.

§ 13. ὅντων ἀγαθῶν τοσούτων : when there were so many good things (particularly, provisions) (with Seuthes). Krüg. would prefer ἐχθρῶν instead of ἀγαθῶν : when there were so many enemies (around them). — εὖρημα : cf. note 2, 3, 18.

§ 14. ἀντιλέγει : has any thing to say in opposition. — ἐπαφηφίζεω : sc. τις, which with such imperatives is sometimes omitted. Cf. προσεγγ-

πάνω, Conviv. 5, 2. — Notice the repetition of ταῦτα three times in succession, and compare above § 13 the repetition of εἴη.

§ 16. Μαρωνείτης: from Μαρόνεια, a Grecian colony on the Thracian coast eastward from Abdera. — οἷσιν refers to the collective ἐνὶ ἐκάστῳ. — Παριανούς: from Parium. Cf. 7, 2, 7. — πρῶτον μὲν: the correlative clause is αὖθις δέ § 18.

§ 17. διακείσεται = ἔξει τὰ πράγματα.

§ 18. δωρεῖσθαι: *should make presents*. — καταγαγεῖν: *to restore*. Timasion was an exile; cf. 5, 6, 23; 7, 2, 2. — τοιαῦτα προὔμνητο: the accus. is used because the notion λέγων is contained in the verb; cf. note 2, 1, 18.

§ 19. ἄλλοι: Alcibiades is especially referred to. Hellen. 1, 5, 15; 2, 1, 25. — ἄξιον: cf. note 2, 3, 25.

§ 20. ἔχων εἰ μὴ: *having (any thing) except*. — ὅσον ἐφόδιον: *enough (money) for travelling expenses*.

§ 21. καθημένους: the Greeks, on the contrary, after the heroic age reclined on couches at table. — τρίποδες: *tables with three feet*.

§ 22. αἱ τράπεζαι: by meton. *the dishes of food* which were placed on the tables. — ὅσον μόνον: *only enough*.

§ 23. τὸ διαρριπτεῖν εἰα χαλεπὸν: *let the distribution take care of itself*. — τριχοίνικον: the χοῖνιξ of corn was considered a day's allowance for a man; hence we may render this *three days' allowance*.

§ 24. περιέφερον: (they) *carried around*. The subject is indefinite.

§ 26. οὐ μὴ: cf. note on οὐκέτι μὴ, 2, 2, 12.

§ 28. ἵνα καὶ ἐγώ: *that I also*, like others. — τιμᾶν: sc. σε.

§ 29. ἤδη . . . ἐτύγγαυεν: *for he happened already to have drunk somewhat freely*.

§ 30. ἐγὼ δέ: others present other gifts, *but I* etc. — τούτους: on the arrangement, cf. note 4, 2, 6.

§ 32. συνεξέπτε καὶ κατεσκεδάσατο μετὰ τοῦτο τὸ κέρας: *drank off (a cup with Xen.), and after this cup poured (wine) over (the guests)*. Cf. Plat. Leg. 1, 637, e. Instead of μετὰ τοῦτο, Küh. reads μετ' αὐτοῦ, and Krüg. τῶν μετ' αὐτοῦ. — κέρασι . . . αὐλοῦντες: (persons) *blowing with horns such as they use in giving signals*; is the subject of the sentence. — καὶ σαλπίζειν . . . σαλπίζοντες: *and sounding with trumpets made of raw ox-hide, both in time and as if with the magadis*; ῥυθμούς depends on σαλπίζοντες as accus. of kindred signification; μαγάδι is an irregular dat. instead of μαγάδι: this instrument seems to have been a lyre with twenty strings. Cf. Dic. Antiqq. art. Lyra.

§ 33. πολεμικόν: cf. 4, 3, 29.

§ 34. ὅτι ὥρα: sc. εἴη. — ὅπως seldom stands after verbs of commanding and of similar meaning. They comm. take the infin. — ὃς τε

γὰρ . . . φίλοι seems to be most naturally rendered thus, *for not only those who are enemies to us, but you who are our friends are Thracians*. Hence they could not easily be distinguished by night.

§ 35. οὐδέν τι: *not at all*. — αὐτοῦς, *alone*.

§ 36. ἀναμενεῖτε: the fut. is a milder and in this connection a more courteous expression than the imperative.

§ 37. εἶπερ . . . εἰ: cf. note 3, 2, 31, and also 3, 2, 22.

§ 39. σύνθημα: cf. note 6, 5, 25. — εἶπον: Seuthes and the Grecian generals. — Ἀθηναίαν: an Ionic form, used also by the Attic writers instead of Ἀθηνᾶ which gradually took the place of the other, older form. — συγγένειαν: of the Athenians and Thracians; cf. note 7, 2, 31.

§ 40. νύκτας: cf. note 1, 7, 1.

§ 41. τοῖς ἵπποις = τοῖς ἵππεύσι.

§ 43. τοῖς ἵπποις: without σύν; cf. τῷ ἵππῳ 1, 8, 1; and τῷ στρατεύματι 1, 7, 14.

§ 45. καὶ ὅς: cf. note 1, 8, 16.

§ 47. τάδε δὴ: sc. ἐστίν or γίγνεται. The remark of Xen. to which Seuthes here alludes is not found in the foregoing narrative. — ἀλλὰ γάρ: *but* (I am not without apprehension) *for*. — ἄλλος ἄλλῃ διώκων: cf. note 2, 1, 15.

§ 48. πρόβατα ἄλλα μύρια: *other things* (such as) *sheep in great numbers*; cf. note 1, 5, 5.

CHAP. IV.

Further operations against the enemies of Seuthes, who are finally reduced to submission.

§ 1. οἷα: a brief expression for ἐνθυμουμένοις οἷα: cf. note on οἷους 1, 7, 4.

§ 2. ὅπως ἂν γένοιτο: ἂν denotes that the attainment of the object was conditioned, depending on circumstances; cf. note 2, 5, 16.

§ 3. ἀπεκαίοντο: cf. note 4, 5, 3.

§ 5. τῶν αἰχμαλώτων: partitive gen., *some of the captives*. — ὅτι: cf. note 5, 6, 19. — καὶ τούτων: *of these also*, as he had done to those mentioned § 1. — ὑπὸ τὸ ὄρος: implies motion, Gr. § 299, 111, *went and encamped* etc. So in § 11. Cf. ὅφ' ἦν 3, 4, 37.

§ 8. δέεται is not contracted, like δέεσθαι 7, 7, 31.

§ 10. ἀντ' ἐκείνου: i. e. τοῦ παιδός. Cf. note 1, 2, 15. — μηδὲ ἕτερον is stronger than μηδέτερον. Cf. οὐδ' ἐνί 3, 2, 31.

§ 11. καλουμένοις: cf. note 1, 2, 18.

§ 13. ἄρα: cf. note 4, 2, 15.

§ 14. εἰς: cf. note 1, 7, 1.

§ 15. ἔφασαν, sc. οἱ Θυνοί. The Thynians affirmed this in their threats.

§ 16. Μακρόστιος: from Μάκροστος, or Μάκιστος in Elis. — ὀκτώκαλδεκα appears to be too small a number. Küh. conjectures ὀκτὼ καὶ πενήκοντα.

§ 17. ὑπισθεν . . . τὰς πέλτας: casting their targets around behind them. It is conjectured that they may have been fastened on with straps, and hence, in leaping over the fences, some were caught on the stakes.

§ 18. τοὺς παρατρέχοντας . . . σκότους: two statements condensed into one, τοὺς παρατρέχοντας ἠκόντιζον, and εἰς τὸ φῶς ἐκ τοῦ σκότους ἠκόντιζον.

§ 19. τοῖς πρώτοις: the first that were ready. — ἤσθετο: became aware of what was going on. — ἐβοήθει: was coming for assistance.

§ 20. αὐτῷ and αὐτόν refer to Xen. — ἔῴσαι, sc. στρατεύεσθαι.

§ 21. τριπλασίαν, three times as large as before the arrival of the Greeks.

§ 24. δίκην: satisfaction. On the contrary in 2, 5, 38, it means punishment. ἔχειν has the same subject as νομίζω.

CHAP. V.

Seuthes fails to fulfil his engagements with the army, but they continue in his service. They finally become dissatisfied with Xenophon, on account of the conduct of Seuthes.

§ 1. ὑπερβάλλουσι: without object as in 6, 5, 7. — Δέλτα: cf. note 7, 1, 33. — Μαισάδου: cf. 7, 2, 32.

§ 2. Ἡρακλείδης . . . παρῆν: from Perinthus; cf. 7, 4, 2.

§ 3. τοῖνυν: cf. note 5, 1, 2; also § 10 below. — καὶ αὖθις: even at some future time, not now. — τοῖς στρατηγοῖς is in apposition with τούτοις.

§ 4. τῶν ζευγῶν: Krüg. suggests the reading τῶν μὲν ἡμιονικῶν ζευγῶν. — πλεῖον: i. e. from the booty which he sold.

§ 5. ἑαυτοῦ = σαντοῦ. The reflexive of the 3d pers. is not unfrequently used by Xen. for that of the 1st or 2d pers.

§ 8. τέως: up to that time. — ὥς . . . παραδώσειν: cf. note 3, 1, 9. — καὶ τοῦτο διαβεβλήκει: had uttered this calumny also.

§ 9. ἔτι ἄνω is equivalent to ἀνωτέρω, farther upward. — σφεῖς: this unfrequent word is chiefly confined to indirect narration.

§ 10. ἂν μέλλῃ, στρατευσάμεν ἂν : cf. note 5, 1, 9.

§ 12. Μελινοφάγων : doubtless so named from their principal article of diet (μελίνη). — Σαλμυδησσός : now called Midia. — ἐκπίπτουσι : cf. note 6, 4, 2.

§ 13. πρὶν ὀρίσασθαι is explanatory of τέως.

§ 14. βίβλοι γεγραμμέναι : an important testimony to the traffic in books among the Hellenic colonies of the Euxine. — ταῦτα : these regions, as in § 13, κατὰ ταῦτα.

§ 15. ἀεί : continually, on each occasion ; cf. note 4, 1, 7.

CHAP. VI.

Xenophon defends his own conduct by a striking presentation of the facts in the case. He declines the invitation of Sentes to remain longer with him, and resolves to accompany the army into Asia, where it had been invited by the Lacedaemonians to join with them in a war against Tissaphernes.

§ 1. στρατεύεσθαι : this was to secure the freedom of the Ionian cities.

§ 2. ἐπί : cf. note 2, 3, 8.

§ 3. παράγειν : to introduce them, i. e. the Lacedaemonian ambassadors. — τε after φίλος is used to connect this clause with the foregoing.

§ 4. τίς ἀνὴρ = ποῖος ἀνὴρ, what sort of a man. — χεῖρον : worse than if he were not φιλοστρατιώτης. — ἀλλ' ἦ : an ergo.

§ 5. ἄρα . . . μή : this question indicates some solicitude. — τῆς ἀπαγωγῆς : the gen. denoting in what respect. — τὸν μισθόν : the article is used because the subject was mentioned above § 1.

§ 7. ὅτι : cf. note 1, 6, 7.

§ 8. ἐπηκόω : cf. note 2, 5, 38.

§ 9. οὐδὲν πεπαύμεθα : cf. note 4, 2, 4. — τοὺς ἡμετέρους πόνους : lit. our toils, i. e. the results of our toils.

§ 10. ὃ γε πρῶτος λέγων ἐγώ, at least I the first one speaking, the subj. of δοκῶ. — ὧν = τούτων ἅ. — ἄλλος καὶ ἄλλος : cf. 1, 5, 12.

§ 11. ἀλλὰ . . . μὲν : cf. note 1, 7, 6 ; μὲν apparently = μὴν. — πάντα : every thing, every sort of fortune. — ἀπετραπόμην : 7, 1, 4 ; 7, 2, 8.

§ 12. ὅθεν : cf. note 1, 3, 17. For the allusion, cf. 7, 2, 8 et seqq.

§ 13. ὅπερ . . . ἦν is predicated of what follows.

§ 15. εἰ ἐπαινώ : the pres. indic. is used, because Xen. does not wish to indicate his own judgment of the truth of the supposition, but to leave that entirely to the army. (Krüg.) — περὶ ὧν = τούτων περὶ ὧν.

§ 16. ἔχοντα: sc. ἐμέ. — οἶμαι: cf. note 2, 1, 16. — ἐπὶ τούτῳ . . . ὅπως: on this condition, that etc.

§ 17. πρᾶττεω τινα τι: to demand any thing of any one, without signifying whether it is for one's self or for another. If this latter notion is to be added, the mid. πρᾶττεσθαι is used. (Hert.) — βεβαιῶ = ἐμπεδῶ, confirm, secure.

§ 18. πολλοῦ δεῖν: to lack much, to be far from; cf. ὀλίγου δεῖν 1, 5, 14. — σένοιδέ μοι: lit. knows with me, i. e. knows as well as I.

§ 19. μὴ τοῖνον μηδέ: a strong denial, no indeed not even etc.

§ 20. ὅσῳ . . . περὶαν: lit. by as much more as I should together with this man bear the poverty of that time.

§ 21. βροχυνόμην: ἄν is omitted to impart more life to the expression; see Gr. § 260, Rom. 8. — φίλῳ ὄντι: for any one being a friend, limits αἰσχίων.

§ 22. εἰ γε . . . φυλακή: if at least there is any protection to friends. — πᾶσαν, sc. φυλακὴν: accus. of cognate meaning with φυλαξαμένους.

§ 23. τὰ ἐνέχυρα: the requisite securities. — τούτου depends on ἐναντίον, in the presence of.

§ 24. ὅτων: gen. of price; cf. ὅτου 8, 1, 20.

§ 25. ἐπὶ, on the borders of. — ἐν πολέμῳ εἶναι: sc. ἀνάγκη ἦν.

§ 26. ὅτῳ δέ, connect with οὐκ ἦν ἡμῖν, but there was not to us any force with which etc. — συνεστηκός: regular, organized.

§ 29. μηδαμῇ: cf. note on τὸ μὴ καταπετρωθῆναι 1, 3, 2.

§ 30. μισθὸν τῆς ἀσφαλείας: cf. note 5, 6, 31. — τοῦτο . . . πᾶθημα, is this the cruel suffering that you speak of, etc.? Spoken with bitter irony.

§ 31. οὐ: sc. ἀπέρχεσθε.

§ 32. πρὸς ἐκείνους: in addition to those things, i. e. in addition to the reputation which you have acquired in Asia; ἐκείνους though plural may refer to εἰ τι as collective. — τούτων: for those things, dependent on χάριν εἶδέναι and the antecedent of εἶν.

§ 33. ἀπῆρα from ἀπαίρει, I set out.

§ 34. πρὸς Λακεδαιμονίους must be connected with διαβεβλημένος. — ἀποστρόφην: cf. note 2, 4, 22. — καταθήσεσθαι: to secure (to one's self).

§ 35. καὶ ταῦτα πολὺν κρείττοσιν ἐμαυτοῦ: and that too with persons far more powerful than myself. — πραγματευόμενός τε ὑμῖν, instead of καὶ οἷς πραγ.

§ 36. ἐν τῷ μέρει: cf. note 3, 4, 23. — τρόπαια βαρβάρων: trophies commemorating victories over barbarians. — ἐδυνάμην: a recurrence to the 1st pers. although ἄνδρα above is 3d pers. — πρὸς ὑμᾶς: in respect to you, for you.

§ 37. καὶ γὰρ οὖν: cf. note 1, 9, 8. — ὑμεῖς stands as though καὶρὸν

νομίζετε followed instead of καιρὸς δοκεῖ ὑμῖν; another anacoluthon. — δι: because; spoken with extreme bitterness. — πλέετε: not contracted; cf. note 7, 4, 8.

§ 38. οὐ μὴν: οὕτως ἐδόκει ὑμῖν. — μνημονικώτατοι is ironical. — οὗτοι: Charminus and Polynicus.

§ 39. οὐ τὰ σιῶ: cf. notes 6, 6, 34. — ἐρωτῶντος ἐμοῦ: cf. § 4 above.

§ 40. Λουσιάτης: cf. note 4, 2, 21. — τοῦτο depends on στρατηγήσαι as an accus. of cognate meaning, to lead on this expedition, and of this ἀναπράξαι is epexegetical, to exact from Seuthes etc.

§ 41. τὰ γιγνόμενα: the proceeds. — πέπεται: cf. note on ἐπέπατο 1, 9, 19. — ἐξόμεθα αὐτοῦ: we shall keep hold of him.

§ 43. τὰ χωρία: cf. 7, 5, 8. — ἐν ἀπορρήτῳ ποιησάμενος: under seal of secrecy.

§ 44. ἐφ' οἷς = ἐπὶ τούτοις δ. — ἀναιρεῖ: this word is often used to denote the response of an oracle, or other divine response. On the asyndeton, cf. note 1, 3, 20.

CHAP. VII.

The army plunders certain Thracian villages belonging to Medosades. In reply to the expostulations of Medosades, Xenophon defends the conduct of the army. He is then induced by Medosades to repair again to Seuthes; who is finally persuaded to furnish the means for paying the army.

§ 1. ἐσκήνησαν εἰς: a condensed expression for ἐπορεύθησαν εἰς . . . καὶ ἐσκήνησαν ἐν . . .

§ 3. Μηδόκου: cf. 7, 2, 32; 7, 3, 16. — ἀλεξόμεθα is occasionally used elsewhere as here for the fut.

§ 4. καὶ ἀποκρίνασθαι: only to reply; Gr. § 321, Rem. 5.

§ 6. ἐγκεχαλινωμένοις: cf. note 7, 2, 21.

§ 7. νῦν δέ: this δέ is only an emphatic repetition of the δέ at the beginning of the sentence, now indeed. — κατὰ κράτος: by force, by right of conquest.

§ 8. οὐχ ὅπως: not only not; Gr. § 321, 3. (b.)

§ 10. τί καί: cf. note 5, 8, 2. — οὐδὲν ἐμὲ . . . ἀποδιδούς: not even having called me in (as an adviser), O most admirable men! so that, as I incurred their ill will when I led the army to you, so also now by delivering it up (to them, i. e. the Lacedaemonians) I might secure their favor; ὅπως must be closely connected in idea with οὐδὲν . . . παρακαλέσαντες.

§ 13. αὐτῷ, i. e. τῷ Ξενοφῶντι: sc. προεῖπον. — ἀπιέναι ἐκ τῆς χώρας is epexegetical of ἀπερ.

§ 14. *ἂν* belongs to ἀπολαβεῖν. — τὰ δίκαια: *what they have a right to demand.*

§ 15. εἰ μὲν σὺ τι ἔχεις . . . λέγειν: sc. λέγε δὴ. — ἔχομεν: sc. λέγειν.

§ 16. τοὺς φίλους ἡμῖν γεγενημένους: i. e. the inhabitants of the villages in which the Greeks were quartered; cf. § 1 and 18.

§ 17. τούτοις and τούτους refer to οἱ ταῦτα ὑμῖν καταπράξαντες; i. e. the Greeks. — ἐνθένδε ἀρξόμεθα: *we shall begin from hence, i. e. we shall begin with you etc.*

§ 18. ἐν ᾧ τῇ χώρᾳ, *in whose country.* — ὁπότερα ἂν ψηφίσωνται is dependent on ἐπιτρέψαι, *to leave to these men the decision of the question, whichever way they shall have decided, whether it was suitable, etc.*

§ 19. οὐκ ἔφη, sc. ἐπιτρέψαι ἂν. — οἴεσθαι: sc. ἔφη which is implied in the connection: πέμπειν on the other hand depends directly on ἐκέλευε.

§ 22. πρῶτον μὲν: the second reason is given § 27 et seqq. — μετὰ τοὺς θεοὺς . . . καταστήσαντας: *that these persons next to the gods have placed you in an eminent position.*

§ 23. τοιούτῳ . . . ἀνδρὶ limits μέγα εἶναι: *to be an important thing for such a man.* — εἰ ἀκούειν ὑπό, *to be well spoken of by*; ὑπό with the gen. is used because εἰ ἀκούειν has the force of the pass. voice. — σπαντόν, and λέγοις: a transition from the 3d pers. with which the sentence commenced to the 2d pers. — δ, τι: *in respect to what.*

§ 24. πλανωμένους: *wandering, i. e. failing in their object.* — σωφρονίζειν, *to render obedient*; corresponds to σωφρονεῖν (§ 30), *to be obedient.* — ἄλλων τὸ . . . κολάζειν: *the custom of others to inflict punishment at once.*

§ 26. τὸ καὶ . . . κατεργασάμενον: *that which also secured to you the kingdom.* — τούτων τῶν χρημάτων: *for this money, the money due from Seuthes to the soldiers; gen. of price.*

§ 27. πῶς μέγα ἡγοῦ: does not mean, *how important an object you deemed it* (that would be ὥς instead of πῶς); but *how you deemed it an important object etc.*; that is, πῶς qualifies the whole sentence, not simply μέγα.

§ 28. ἀρχήν, *as to a beginning, i. e. at all*, used with negations.

§ 29. τῇ σῇ is here objective, *friendship for you.*

§ 30. σωφρονεῖν: cf. note § 24. — τὰ πρὸς σέ: *in their relations to you.* — ἄλλους τε . . . παραγενέσθαι, depends on νομίζοιεν or some word of similar meaning suggested by ὀρώμεν. — τούτων: *from these (Greeks)*; depends on ἀκούοντας. — μήτε . . . τε: cf. note 2, 2, 8.

§ 31. ἡμῶν λειφθέντες: *inferior to us.* — κίνδυνος μή: cf. note 4, 1, 6. — ἀναπράξωσιν: sc. οἱ Λακεδαιμόνιοι.

§ 35. ἀλλὰ γάρ : *at enim, but you may forsooth say something in reply for.* — πολὺ ἐλαττον, *a much less difficult thing.*

§ 36. ὁ ὀρίζων : *which determines.*

§ 39. ἐπὶ τοῖς στρατιώταις : *for the sake of the soldiers, i. e. to conciliate the soldiers towards you.*

§ 40. μηδὲ ἀποδιδόντος : *not even had you offered (it).* — κακῶς ἔχοντα agrees with τὰ.

§ 41. πρὸς : *in comparison with.*

§ 45. δῶρα : *object of ἔχειν.*

§ 46. ἀποκείσθαι : *should be laid up, should be preserved.* — ὑπισχνόμενος οὐκ ἐνεπίμπλασο : *were not satisfied in promising, were not weary in promising.*

§ 47. ὅτι σοι δόξει ἀποδοῦναι depends on διδάξω, *will teach you that it shall seem good to you to pay what is due.* — τοὺς σοὶ προεμένους εὐεργεσίαν : *those who have thrown away a favor on you ; the reference is of course to the Greeks.*

§ 49. ἀνομοίως . . . ὅτε : *not being in the same standing in the army now as when etc. ; cf. 5, 4, 21.*

§ 50. τὰ χωρία : 7, 5, 8.

§ 53. τοὺς τῶν ἀδικησάντων σε ὁμήρους : *cf. 7, 4, 14 et seqq., and 7, 4, 20 et seqq.*

§ 54. ἐξικνῆται = ἐξαρκῇ. — τίνος τάλαντον, *whose talent.* — ἄρ' οὐκ ἄμεινον, *sc. ἐστὶ, is it not better etc.* — πέτρους : *a playful allusion to 7, 6, 10.*

§ 55. αὐτοῖς : *Xen. and his companions.* — ἐλάσοντας : *elsewhere Xen. like the other Attic writers uses the fut. ἐλῶ.* — πολλήν . . . αἰτίαν : *they received much censure, i. e. for fraud in distributing the money.*

§ 57. οὐ προσήει : *did not go near, i. e. to Charminus and Polynicus, lest he also should incur censure.* — οἴκαδε : *brief for ὡς οἴκαδε ἀπιών.* — οὐ γάρ πω : *cf. Introduc. § 1.*

CHAP. VIII.

The army crosses over to Lampsacus. Xenophon having taken to himself none of the pay for the army, finds himself in want. He proceeds with the army to Pergamus and is hospitably entertained by Hellas the wife of Gongylus. By her advice he attacks the neighboring castle of Asiatades a Persian, and having got possession of it, obtains a large amount of booty. The army is delivered up to Thimbron and incorporated with the forces which were raised to prosecute the war against Tissaphernes.

§ 1. Λάμψακος : *a city on the Hellespont N. E. from Abydus ; now called Lampsaki.* — Φλιάσιος : *from Phlius (Φλιῶς), a city between Argoli*

and Achaia. — τοῦ . . . γεγραφότος: these words have been explained in different ways, according as γράφειν has been taken in the sense *to paint* or *to write*; thus, *the one who painted in the Lycæum the dreams*, or, *the one who wrote the (work entitled) dreams in the Lycæum*.

§ 3. παρστήσατο τὸν Εὐκλείδην: *he placed Euclides near (himself)*. — ἰδὼν τὰ ἱερὰ: the soothsayer appears to have drawn the inference of Xenophon's destitution from the inferior quality of the victims. — μέλλω: sc. χρήματα; — ἔσεσθαι, sc. σοι. — σὺ σαυτῷ: *you appear in the way of yourself*, i. e. through your own want of care for yourself.

§ 4. ὁ Ζεὺς ὁ Μειλ.: under this name Zeus was worshipped especially at Athens, at the festival called Διδασία. (Thucyd. 1, 126.)

§ 5. Ὀφρύνιον: a city of Troas, not far from Dardanus. — τῷ πατρὶ ὅμῳ seems to be spoken of ὠλοκαύτει. It was not usual to consume by fire the whole victim in sacrifices, except in the case of those which were offered to Zeus Milichius.

§ 6. Bion and Euclides were sent by Thimbron. This Euclides is not the same as the one mentioned in § 1. — πεντήκοντα δαρεικῶν: this price (not far from \$200), appears to have been an ordinary price for a good horse. (Hert.)

§ 7. τῆς Λυδίας . . . πεδίων: sc. ἀφικνούνται. — Θήβης πεδίων: called also Θήβη.

§ 8. Ἀτραμύτιον: a city opposite Lesbos, on a gulf of the same name. — Κερτονίου: perhaps it should be written Κυτονίου; it corresponds in situation with the modern Grecian city Κυθωνιάς. — ξενούνται, *is hospitably received and entertained*; on the contrary in § 6 ξενούνται τῷ Ξενοφῶντι, *they establish friendly relations with Xen.*

§ 9. αὐτόν, after ἔφη, means Xenophon.

§ 11. τε connects λαβόν and δειπνήσας. — βιασάμενοι: *having forced themselves into the company*. — ὡς ἐτοίμων: sc. ὄντων.

§ 12. τῆς τύρσιος depends on πέριξ. This word often governs the gen. in Herod.; seldom in Attic writers.

§ 14. ἐπί: cf. note 1, 2, 15 and 5, 2, 6. — διεφάνη: *impers., an opening appeared through*. — βουνόρῳ ὀβελίσκῳ: *with an enormous spear*.

§ 15. Κομανία: perhaps a castle in the neighborhood. — Ὑρκάνιοι. They dwelt on the eastern coast of the Caspian sea. — πελτασταί: in apposition with ἄλλοι. Cf. note on ἄλλο δένδρον 1, 5, 5. — Παρθένιον and Ἀπολλωνία: cities in the neighborhood of Pergamus.

§ 16. λαβόντες . . . ἀνδράποδα: *having taken as many oxen and sheep and slaves as there were, they drove them away etc.* With the position of ἡλαυνον, compare that of διήρπασαν 1, 2, 26; and ἀπῆει 7, 1, 41. — οὕτω: Kühn. reads ἔτι. — εἰ . . . ἀπίοιεν: cf. note 3, 4, 35.

§ 17. καὶ αὐτός: *himself also*, as well as those mentioned § 15. — βία: *in spite of, against the will of*. — Προκλήs . . . ὁ ἀπὸ Δ.: cf. 2, 1, 8.

§ 18. κύκλῳ: *in the form of a circle*. Thus the arrows of the enemy would strike their shields obliquely. Krüg. conjectures that the shields on one side of the circle would be carried on the right arm. — πρό: *before*, so as to ward off.

§ 19. ὅσον: *enough for*; cf. 7, 8, 20. The expression implies that there were but few.

§ 20. μακροτάτην: sc. ὁδόν. — τῆs Λυδίας depends on μακροτάτην, *as far as possible into Lydia*. — εἰς τὸ . . . ἀφυλακτεῖν: *so that the enemy might not fear on account of the fact that the Greeks were near, but might be off their guard*. εἰς τὸ, *to the end that, so that*. Some editions have ὥστε.

§ 21. ἐπ' αὐτόν, i. e. ἐπὶ τῷ ἵέναι ἐπ' αὐτόν. — ἐχούσας: *extending*, seldom thus used. (Krüg.)

§ 22. ἀπέβη: *were fulfilled*. τὰ ἱερά, the signs discovered in the sacrifices.

§ 23. τὸν θεόν: τὸν Δία τὸν Μειλίχιον, § 4 et seqq. § 10. — ἐξαιρέτα: *choice portions of the booty*.

§ 24. ἐκ τούτου: *in the spring of 399 B. C.*

§ 25. This section and the following are supposititious. — ἐπήλθομεν: see Introduc. § 6. — Λυδίας . . . Φρυγίας. Much rather, Cyrus and afterwards Tissaphernes were satraps of these provinces; cf. 1, 9, 7 and 2, 5, 11. The same remark is true of Cappadocia. — Ἐσπερίται: cf. note 4, 7, 18. — Χάλυβες καὶ Χαλδαῖοι: in the Anabasis these are one and the same people. — Κοῖται: not elsewhere mentioned. — Ζεύθης is improperly mentioned as one of the ἄρχοντες τῆs βασιλέως χώραs.

§ 26. ἀριθμός: cf. note 2, 2, 6. — δεκαπέντε instead of πεντεκαίδεκα: such forms occur only in the later writers. — καταβάσεως: only to Cotyora, as appears by a comparison with 2, 2, 6 and 5, 5, 4.

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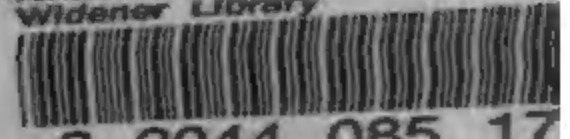
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